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LETTERS to the editor and communications r THE FRIEND, should be addressed during e summer months to J. H. Dillingham, West lmouth, Massachusetts.

The so-called "June Meetings."

"The falling away came in with the struggle have preaching; and so the preaching lost convincing power."

Such was the explanation lately given when e was asked why his surrounding community d ceased to flock to what was once hailed as e "June Meeting of the Quakers."

Some of the journals of travelling Friends cord these great meetings, which were gath- ed, especially that at Dartmouth, from the rrounding country on the First-day following e Yearly Meeting held on Rhode Island, as tended by a thousand or more, and being vored with remarkable life and power.

About the time of the modern change in the ture of the ministry, these meetings began wane. Although the neighbors said: "Don't appoint us of having good preaching at the ne Meeting." The very attempt to accommo- te them drove them away. There was, we e informed, an anxiety to secure the "star eachers" who had been conspicuous in the early Meeting week, and this resulted in dis- urses which in a human aim to draw, served entually to scatter. The community were ick to recognize the change of savor,—so arly approaching that which they were ac- stomed to hear from pulpits, that they had ly to stay at their home-meetings to get eaching that was on the same level as that ard in the "June meetings." Therefore they aid where they could get equal good language, ual educated talent, equal fervor and elo- ence, equal Bible expositions—if gospel min- ry was to be these. They missed in the advanced" preaching a peculiar quality, an pointed power though in unlettered men, the ain force of convicting and redeeming grace, for which the new expedients and modes could supply no gathering substitute.

The same loss of power to draw in the outside community when an appointed meeting has been announced, appears now generally in these same regions, in houses formerly thronged at short notice. Confidence seems at a much lower ebb in Friends, though increasingly "able" as speakers, as having any special message, food, or power that is not offered elsewhere.

Our one remedy is in a return to the exclusive ministration of the Spirit in all worship and living.

Friends' Weddings.

Probably in no other thing is the testimony of our religious Society to the single mediatorship of Christ between God and men made more distinct before a witnessing assembly, than in our mode of solemnizing a marriage. A covenant performed "in the presence of the Lord" as the one Mediator, "and of this assembly" as legal witnesses to satisfy the law of the State, has an authorized and ample confirmation, to which the intervention of other priesthoods than that of the great High Priest of our profession can make no addition. They are indeed an intrusion, and a usurpation of the prerogative of the true Mediator of every covenant that is made (as a true marriage must be) between God and the contracting parties. "What God hath joined together" is a union exclusively of his, and not man's, performance. Man cannot confirm it, in its Divine relation, but it is man that can "put asunder," when out of that relation.

Thus the Society of Friends stands almost, if not quite, alone among all Protestant bodies, as being consistently Protestant—if Protestantism means emancipation from the sacerdotal system and principle. Others generally recognize and employ in their pastors a priesthood for ratifying the covenant of marriage, to say nothing of what is called "Christian burial," and "the sacraments." These recognize a priestly office in the pastor. But our view of all those ordinances being spiritual allows our holy Mediator the sole conducting of them. In all Divine relations its words are: "Let nothing stand between your souls and God but Christ." This principle seems made very practical in a Friends' wedding. May it never be encroached upon or stultified in the least by aping of those modes which covet a priesthood, or an elaborate ceremony which hugs close to its ways.

As an illustration of where a little deviation —whether in simplicity or in ceremonial will bring us to, we quote from an Eastern daily paper as follows, omitting names and matter irrelevant to the principles involved:

Rather out of the ordinary weddings was that which was solemnized at the Friends' chapel, on Wednesday evening. The cozy chapel was filled with the relatives and friends of the contracting couple, and the platform was beautifully decorated for the occasion with flowering plants, ferns and palms. Just after eight o'clock the strains of the wedding march filled the chapel, Misses —— and —— playing the music on the organ and violin. The procession entered in the following order: [the minister and his wife, the bride, etc.] At the close of the march, prayer was offered by [the minister]. The bride and groom then arose and after saying a few words the wedding ring was placed on the finger of the bride, the sealing kiss was pressed on her lips. Then the certificate was signed by the contracting parties."

We do not note the above incident as clearly an instance of sacerdotalism, so much as of other tendencies—which will speak for themselves.

THE FUNERAL MARCH.—We take the opportunity to express a burden felt on several occasions when we have seen wedding companies, on coming up the long aisle of our meeting-houses, adopt a slow, funeral march painful to behold. The one explanation which we have heard invariably given by spectators is, that it is in order to afford time to be seen.

Spectacular effect really wins so little esteem among beholders, that we wonder it can be indulged as a motive by those who are studious of a commendable occasion.

Display is one of the dangers and temptations of our public mode of marriage. For all that, if we should drop our present public mode, we should drop a most telling testimony for the one Mediator of a Divine covenant. We should dispense with perhaps our most effective opportunity of testifying unto the Truth as we hold it, and before strangers who would never otherwise have attended our meetings for worship. If the spirit of ostentation could be eradicated from the human heart by a private ceremony, this would be worth considering. But as we can have no hope that it would, we cherish the public testimony as a service too valuable to be set aside.

No man can be provident of his time who is not prudent in the choice of his company.—*Jeremy Taylor.*

For "The Friend."

Consumers' Leagues.

One of the principles that has been strongly emphasized by the Society of Friends is that of the responsibility of the individual for every act that he encourages.

To revive this principle in our minds, let us note some illustrations of it: If we buy goods of an objectionable character, we encourage the making of goods of that sort. If we buy at an hour or on a day when the store ought to be closed, we are responsible for its being open. If we believe that the first day of the week should be observed as a day of rest, we are disregarding our principle if we do things that involve the labor of others on that day. We may hold different views about all these questions—as to how goods ought or ought not to be made or sold, as to what hours or days stores ought to be open, as to how much work ought to be done on the First day of the week; but whatever views we hold, we cannot escape the fact that we are responsible for the making and selling of the goods we buy, for the hours kept by the stores, for all work that we demand, all acts that we encourage.

John Woolman furnishes a most beautiful example of one who kept his hands clean from what seemed to him evil. He would not wear dyed clothing because the dyeing seemed to him to be associated with physical and moral evil. He would not drink from a silver vessel, because he thought it the fruit of oppression. He had his letters sent privately, because the post abused its workers. However our opinions may differ as to dyed clothes or silver vessels, we can but acknowledge that we must be pure as John Woolman in motive and act in order to reach perfect righteousness.

The number of people who feel a responsibility for the making and selling of goods they use seems to be appallingly small. I had a thoughtful friend who argued that she might as well wear egret plumes, even though the capture of the egret is cruel. There would, she said, be no less egrets killed if she didn't wear their feathers. We hear like arguments as to using clothing made under oppressive conditions. Will our action make any difference? We do not know to a surety. One thing, however, we do know: Our acts should be free from any connection with evil. We want goods that are morally clean, that are free from the taint of cruelty and oppression.

In our modern complex life it is difficult to know what is and what is not connected with oppression. To help educate public sentiment in the matter, the Consumers' Leagues have arisen. I should like to quote just here the words of a successful worker:*

"The great difficulty that has presented itself to conscientious individuals who desired not to take part in the oppression of their fellowmen by buying goods made and sold under inhuman conditions has always been that of learning what those conditions were. It was easy enough for the abolitionists to give up the use of sugar and cotton, because these were known to be 'slave-made,' but the conditions of so-called 'free labor' are more complicated, and in order to learn where and how the goods they desire to purchase are made, it is necessary to have concerted action, and from this necessity was developed the idea of 'The Consumers' League.'"

But the Consumers' Leagues have a larger purpose than merely enabling one to keep one's own conduct clean. They aim to improve the condition of workers in stores and makers of garments. The buyer has it in his power not only to abstain from evil, but positively to help the condition of workers.

The first Consumers' League was established in London in 1890. The first one in this country was that of New York, organized in 1891.* The principles of the New York league are stated as follows:

"(1) That the interests of the community demands that all workers should receive, not the lowest wages, but fair living wages.

"(2) That the responsibility for some of the worst evils from which wage earners suffer rests with the consumers, who persist buying in the cheapest market, regardless of how cheapness is brought about.

"(3) That it is therefore the duty of consumers to find out under what conditions the articles which they purchase are produced, and to insist that these conditions shall be at least decent, and consistent with a respectable existence on the part of the workers.

"(4) That this duty is especially incumbent upon consumers in relation to the products of women's work, since there is no point beyond which the wages of women may not be pressed down, unless artificially maintained at a living rate by combinations, either of the workers themselves or of consumers."

The league has kept a list of stores that conform to the "Standard of a Fair House." This is called the "White List." In 1891 there were but eight stores of New York which they found they could put on their list. But since that time, the management of the stores has so improved that in 1898 there were forty names on the "White List." The members of the league have made repeated visits to merchants, endeavoring to induce them to conform to Fair Standards, and consulting with them in a friendly way. They have at the same time endeavored to educate the buyers to a sense of their responsibilities. The league has directed its attention especially toward securing compensation of the employees for "over-time;" and toward providing seats for women employees. Although there was already in existence a law demanding seats for women in stores, they found that the law was in one way or another evaded by many merchants. They sought for several years and finally gained the passage of a Mercantile Inspection Act, which protects young persons working in shops.

Consumers' Leagues are at work in Philadelphia, Brooklyn, Chicago and Boston. "The Consumers' League of Pennsylvania" with headquarters at Philadelphia,† was organized in 1897. It has now over a thousand members. It states "the chief points in the conditions of a Fair House" to be:

"A ten-hour working day;
Vacation with pay;
Compensation for overtime;
Conformation to present sanitary laws;
Seats for female employees and permissi
to use them;
Fines paid into an employee benefit fun

There are many stores in Philadelphia and other cities that do not come up to this standard; there are others that are far above Annie M. MacLean, a student of the Univers of Chicago, spent during the holiday trade t weeks as saleswoman in two large Chica stores in which the conditions were known be below the standard.* In one of the stores seats were provided; saleswomen had to sta all day, except during the intermissions lunch and supper. The day during the holid trade extended from 8 A. M. to 10 P. M., a the exhaustion of some of the girls was piti and very injurious. She found many other moralizing influences that could easily ha been avoided by a decently humane manag ment. Her experience represents the low grade Chicago stores; there are others whe the employees are treated better than the Consumers' League demands.

While the work of the Consumers' Leagu has been directed in the first place toward taining better conditions for workers in stor they have also investigated the making of g ments outside of stores. Here the task is mo difficult. The New York league has extend its work in this direction; and the Pennsylvan league encourages its members to choose g ments made in factories and not in sweat sho

The chief work of Consumers' Leagues is t education of the shoppers. If merchants fi that the shoppers are interested in the mo character of the stores, they will hasten bring them up to the standards the buyer d mands. E. LAETITIA MOON.

Chicago, Sixth Month 19th, 1899.

*More detailed information may be found in the pamphlet on "Consumers' Leagues" mentioned above.

†1227 Arch Street. Ellen M. Starr, Secretary.

*See the pamphlet entitled "Consumers' Leagues, by Mrs. Charles Russell Lowell," published by the Christian Social Union. 1898. 1 Joy St., Boston. Price, 10 cts.

THE USEFUL BANANA.—Immense fortun have been made out of the banana busine Revenues do not accrue alone from the sale the fruit, for the leaves are used for packin the juice being strong in tannin, makes an i delible ink and shoe-blacking; the wax fou on the under side of the leaves is a valuat article of commerce; manila hemp is ma from the stems, and of this hemp are ma mats, plaited work, and lace handkerchiefs the finest texture; moreover, the banana ground into banana flour. The fruit to be so for dessert is ripened by the dry warmth flaring gas-jets in the storage places in whi it is kept, and immense care has to be take to prevent softening or over-ripening. T Island of Jamaica yields great crops of th useful and money-making fruit.—*Boston Tra script.*

THE record book of every Christian's life h some pages in it which were written at t bidding of that severe teacher, Disappointmen Tears may have blotted and blurred the pag at the time, but as we turn over that page no and read it in the light of experience, we ca write beneath it, "Thank God for these losse they were my everlasting gain. Thank Go for these bereavements; they have saved m soul from being bereaved in heaven." All thing work together for good to them that love Go to them who are called according to his pu pose.—*Ex.*

*See The American Journal of Sociology for Fift Month, 1899.

Gleanings in the Early History of Friends.

(Continued from page 412, vol. lxxii.)

Leaving State affairs, let us return to George x, who, in the year 1649, was much exer-ed to declare openly against all sorts of sins. ing on a First-day of the week, with some of friends to Nottingham, to have a meeting ere, having seen from the top of a hill the eat steeple house of the town, he felt it re-ired of him to cry against that idol temple, d the worshippers therein, etc. . . . . e officers came and took him away (from that eeple house) and put him in a nasty, stinking ison. But some time after the head sheriff, hn Reckless, sent for him to his house, and en G. F. came in, the sheriff's wife met him the hall, and taking him by the hand said, Salvation is come to our house"—his speech the steeple house had amazed many, and not ly this woman was wrought upon, but also r husband, children and servants were much anged by the power of the Lord.

G. F. thus coming to lodge at this sheriff's use, had great meetings there, and some per-ns of quality in the world came to them, and ey were reached very eminently by an invisi-e power. A mighty change was now wrought Reckless, and as he was walking with G. F. his chamber said, "I must go into the mar-t, and preach repentance to the people," and cordingly he went into several streets preach-g repentance. G. F. was carried back to ison. In the meanwhile such a wonderful wer broke forth among his friends that many ere astonished at it, so that even several of e priests were made tender, and some did nfess to the power of the Lord. G. F. hav-g been kept a prisoner a pretty long time, is at length set at liberty, and then travelled before in the work of the Lord.

At Mansfield-Woodhouse he was cruelly beat- and bruised with hands, bibles and sticks: en haled out, though hardly able to stand, d put into the stocks, etc. After being set liberty the rude multitude stoned him out of e town, and though he was scarce able to go, pleased the Lord to heal him again, etc.

Out of Nottinghamshire, he went into Lei-stershire accompanied by several of his iends. At Barrow they discoursed with some ptists, and asked them who baptized John e Baptist and Peter, John and the rest of the postles, etc.

At Bagworth they went to a steeple house; d after the priest had done, they had some rvice there by speaking to the people. At ventry he met with some ranters, and re-oved them for their blasphemous expressions. Atherstone, going into the chapel, he de-ired to the priests and the people, that God is come to teach his people himself, and to ing them off from all their man-made teach-s, etc.

At Market-Bosworth, the people being rred up by the priest, Nathaniel Stevens, ll upon G. F. and his friends, and stoned em out of the town. Nevertheless, this ought on the minds of some others, so that ey were made loving. At Twy-Cross was a eat man who had long lain sick, and given er by the physicians; G. F. was moved to ay by his bed-side; and the Lord was en-eated, so that the sick man was restored to alth.

After this he went into Derbyshire, where his fellow believers increased in Godly strength; coming to Chesterfield, they had him before the Mayor, . . . when it was late in the night the officers and watchmen led him out of the town. At Derby, in the year 1650, he spoke to a congregation of officers of the army, priests and preachers, and they were pretty quiet; but there came an officer who took him by the hand and said, that he and the other two that were with him, must go before the magistrates, and they committed him and another man to the house of correction in Derby for six months, as blasphemers.

Gervas Bennet, one of the justices of the peace who signed the mittimus dated 10-30-1650, when they were sent to the house of correction, (an Independent) hearing that G. F. bade him, and those about him tremble at the word of the Lord! took hold of this weighty saying with such an airy mind, that from thence he took occasion to call him and his friends scornfully, Quakers.

This new denomination spread so among the people that not only the priests there from that time, gave no other name to the Professors of the Light, but sounded it abroad. . . . They have been called every where by that English names which sounding very odd in the ears of some foreign nations, hath also given occasion to many silly stories. . . . What wonder if some being struck with the terrors of God did tremble? But this being seen by envious men, they took occasion from thence to tell that these Professors of the Light performed their worship with shaking, yet they themselves never asserted that trembling of the body was an essential part of their religion, but have occasionally said the contrary; though they did not deny themselves to be such as tremble before God. G. F. wrote while a prisoner at Derby to the priests at Derby, to the Magistrates and Justices who had committed him, to the Mayor of Derby, and to those of the Court and a few lines to the bell-ringers of the steeple-house, called St. Peters, in Derby. Several of the professors came to discourse with him, etc. . . . The keeper of the prison, who was also a high professor, was much enraged against G. F. and spoke wickedly of him. But it pleased the Lord one day to strike him so, that he was under great anguish of mind, and said to his wife, "I have seen the day of judgment, and I saw George there and was afraid of him, because I had done him so much wrong, and spoken so much against him." Towards evening the keeper came up into his chamber and said to him, "I have been as a lion against you; but now I come like a lamb, and like the jailer that came to Paul and Silas trembling," etc. In this year Elizabeth Hooten also felt herself moved publicly to preach the way of salvation to others, being the first woman preacher by what I am informed, among those that began now generally to be called by the name of Quakers. Yet I have found in History of the Troubles in England, printed in the year 1647, that among other persuasions at London there were also women that did preach in large meetings, and were heard by many with great satisfaction.

1651—G. F's commitment being very near out and there being many new soldiers raised, the commissioners would have made him captain over them, and the soldiers cried, "They would have none but him." G. F. told them in the market place, where they proffered him that preferment, (as they called it.) "That he could not do so, well knowing from whence all wars do arise, and that he lived in the virtue of that life and power that took away the occasion of all wars." . . . And said "If this be your love and kindness I trample it under my feet," which so enraged them that they said, "Take him away, jailer, and put him into the dungeon amongst the rogues and felons." Thus G. F. was put into a lousy, stinking place, amongst thirty felons, where he had no bed, and was kept almost half a year—at times he was suffered to walk in the garden. His relations and others came to see him, etc., and had some interesting interviews.

[He wrote to the magistrates and justices again, also to his friends, and a lamentation about Derby.]

At length they turned him out of jail, about the beginning of the winter, 1651, after he had been imprisoned about a year. Being set at liberty he went into Leicestershire and Nottinghamshire, and from thence into Derbyshire and Yorkshire. In Doncaster and other places he preached repentance. Afterwards at Balby Richard Farnsworth and several others were convinced. Coming near Wakefield James Naylor came to him, and also acknowledged the truth of that doctrine he held forth, likewise William Dewsbury, who was one of those who had been immediately convinced as G. F. was himself, and found himself in unity with him. Of these was also George Fox, the younger.

(To be continued.)

PUSH THE BUTTON.—"Have you pushed the button?" was the query made of a young man waiting for the elevator to descend.

"No; I don't believe I did," was the reply.

Thereupon he pushed it. Instantly the lever in the cab on the top floor was reversed and in a moment the door was opened. We all entered the cab and in a short moment were at our destination. The fire of meditation burned, and we mused and said:

1. His thoughtlessness kept several of us standing in the cold, besides wasting golden moments. So, too, many of us, because we are careless and thoughtless, keep others from the blessings and privileges they might enjoy.

2. We often are kept outside of the Kingdom because we do not do our part. Faith must be the act of the individual. We must lay hold and then God meets us in Christ.

3. God is more willing, yea, infinitely, to answer our touch and descend to lift us up than man. But we must press the button—must be in communication with him.

4. Thus working together with him, we enter through the door, Christ, and are lifted by his marvellous power above the damp places and cold winds and smoky atmosphere into his eternal sunshine.

5. To lift us up the elevator came down. Our blessed Lord humbled himself and came down (and what a descent from Glory to the grave!) that He might lift us up.

6. Reader, be not disappointed that you remain on the "ground floor," if you have not pushed the button. Oh, push the button! and countless blessings shall come to you and to others through you.—*Baptist Union.*

COMMONLY with the increase of wealth the desire of wealth increases.

For "The Friend."

The Dukhobors of the Year 1815.

[The following extract has been forwarded to us as found in the *Religious Remembrancer*, a weekly publication printed in Philadelphia in 1815. It is interesting as showing the belief of the Dukhobortsi at that time, and instructive as an illustration that spiritual knowledge may be communicated to illiterate men. The admission that this people then served in the army, shows, as in the case of Friends' gradual disowning of keeping slaves, that all pointings of Truth are not appreciated by a people at once].

Petersburg, Sept. 28th, 1815.

In a short tour from Petersburg, we fell in with a colony of Cossacks, consisting of about ninety persons, who are in these quarters *for the word of God, and the testimony of Jesus Christ*. They belong originally to the Don, and are of the sect of Duhabertzy*, of whom you will find some particulars in Pinkerton's Greek Church. Since they came to Finland, they have had no books among them, not even a single copy of the Scriptures. We had a long conversation with one of them, who could not read, and yet he answered all our questions in the language of Scripture. We asked if they had any priests among them ? He answered, "*Yes, we have a great High Priest, who is holy, harmless*," &c. Have you baptism ? *We are baptized with the Holy Ghost and with fire*." Have you communion ? "*We have communion with the Lord Jesus daily*." Have you churches? "I hope you do not think that churches are built of wood and stone ; wherever two or three are met together in Christ's name, there He has promised to be with them ; and *there* is a Church of Christ. We have now conversed about God for more than an hour, and are of one heart and one soul, we are a church when you will. With the so-called churches we can have nothing to do, as they admit drunkards, etc., but a church of Christ is holy, and all its members must be so too. You will find no such people among us." What is your opinion of the new birth (reading to him the passage of John III), "We are born the first time when we are born of our mother, but the second time when our hearts are changed by the word and spirit of God, when we are led to hate what we loved, and love what we hated formerly, when we give over living in sin ; not that we are perfect in this world, but we have no pleasure in sin as before." What do you think is meant by being born of water and of the Spirit ? "By water is not meant baptism, but the word of God; for we are born of the incorruptible seed of the word which liveth and abideth for ever ; and as it is the Spirit by whose operation this is effected, so we are said to be born of the Spirit ; that which is born of the flesh is flesh ; so you see we are not Christians or born again as we come into the world, we do not inherit it from our parents." But seeing you cannot read, how came you to know all this ? "I wonder you ask such a question. Has not Jesus promised to be with his people always, to the end of the world : and has He not promised to give them his Spirit to teach them all things? He has said, when you are brought before governors and kings for my sake, take no thought how or what you shall speak, for it shall be given you in the same hour what you shall speak ; now I believe the promise. I have often been called to answer for my religion, and I have always found Jesus true to his word. And there now, when called to come before you. I prayed God to fulfil this promise to me, and He has done it. You see I speak freely, and you seem satisfied with me. You are the first we have ever met with in this place who understood us. You must be taught by the same spirit." Can any among you read? "There are some among us who can read; but you seem to lay much stress on reading and being learned; Jesus Christ had no other learning than his parents taught Him, and the apostles were unlearned men. It is enough if we are taught of the spirit." We asked him if he crossed himself before these pictures ? he replied, "*That* we cannot do ; you know the commandments ;" and here he repeated the first and second. Are you obedient to the laws? "As far as they do not interfere with our religion or our faith. We have sworn allegiance to our Emperor, and we serve in the army." You are called Duhabertzy "Our gracious Emperor has been pleased to call us so, and we submit. We call ourselves true Christians ; we are the same as from the beginning." Are there many on the Don of your way of thinking ? "O yes, many thousands; but they are afraid to show themselves, or to avow their opinions." Have you been persecuted? "If any man will live godly in Christ Jesus he must suffer persecution." We then related to him what was going on in the religious world, and made him acquainted with the Bible Society.

I wish you had been present while we related these things to him. He seemed to awaken as out of a dream ; a heavenly joy beamed from his countenance, which melted our hearts. At last he exclaimed, "Now he is near. We have long been expecting him to come, and long been convinced it could not be far distant, but never believed that such preparations were making for his coming. No person has ever told us of these things. I will go home to my church and relate to them all these glorious things. How will my brethren rejoice when they hear them." We gave him a Russian Testament, and some of our Society's publications to carry home with him to his brethren, as he always called them. It seems they have all things common or nearly so. Their conduct is most exemplary : they have a good report of all men, even of their enemies.

The following is from Pinkerton's Account of this people, referred to in the preceding note.

"From among the common peasants, who are in general not only illiterate, but strongly attached to the external ceremonies of religion, there sprung up all at once a sect, in the middle of the last century, that not only threw aside all the ceremonies and rites of the Greek Church, but who also rejected baptism and the Lord's supper.

"A sect of this description could not long remain unnoticed, or be secure from molestation, both by their neighbors and by government, especially as both were unacquainted with their principles. Accordingly they suffered from all quarters continued persecution, being continually exposed to reproach, and not unfrequently to imprisonment. In their intercourse with their neighbors, they endured the most abusive language, and other insults; and all were ready to construe every action of their lives in such a way, as to point them out the disturbers of the public peace, and as the off scouring of society.

"The higher departments of governme judged of them according to the reports of th lower departments; and hence many of the were sent into exile, as if they had been the wor of criminals. In this manner the persecuti of the Duhobortsi continued, with few inte missions, until the reign of the humane a peaceable Alexander I.

"The Duhobortsi, till of late, had been ve much scattered in different parts of the empir seldom could as many of them be found in o place as to form a separate village. But, e clusive of those in the southern provinces, th are dispersed throughout the government Caucasus, Donkozaks, and Archangel; in La land, and even in Irkutsk, and Kamtschatka.

"They say also that there are many of the members in Germany and Turkey : but th they are more persecuted in Germany tha even among the Mohammedans."

*Spelt Duhobortsi by Pinkerton in his Appendix to the Present State of the Greek Church in Russia, p. 248, New York edition.

Japanese Politeness.—The Japanese, fro the highest officials to the humblest peasant from the most aged to the boys and girls a little children, manifest such a studied polit ness that they invariably and unconscious elicit favorable remarks from all who vis Japan, and the casual observer concludes th it is innate. The courtly demeanor of th people is held in very high esteem among themselves. It has been taught for centuri by church and state, until it has become natural to them as breathing.

The fundamental tenets of their religi teach true politeness as one of the highest vi tures; and reverence to parents, deference old age, and courtesy to all strangers are co sidered as essential characteristics to a su cessful career in business, and of acceptab worship before their gods.

The respect paid to parents does not cea when the children are mature men and wome but it is considered a privilege as well as a fili duty to study the wants and wishes of paren to the last hour of earthly existence. The san disposition that is manifested by the childr to their parents is exhibited by the parents their children. The babies and children a not scolded or punished, and the parents wh would beat a child would be shunned as a mo ster. The children of the household, likewis are remarkable for their courtesy to one anothe It is evident that the family circle fosters th germs of the great national trait of ceremoni politeness, and this excellent virtue should b practised from the heart universally, especia ly by Christian nations, church organization and family circles.—*The Watchword*.

Lord, my voice by nature is harsh and u tunable, and it is vain to lavish my art to bett it. Can my singing of psalms be pleasing Thy ears, which is unpleasing to my own? Ye though I can not chant with the nightingale chirp with the blackbird, I had rather chatte with the swallow, yea, rather croak with th raven, than be altogether silent. Hadst Th given me a better voice I would have praise Thee with a better voice.—*Thomas Fuller*.

SELECTED.

AN OLD POEM.

"How big was Alexander, pa,
That people call him GREAT?
Was he like old Goliah tall—
His spear a hundred weight?

"Was he so large that he could stand
Like some tall steeple high;
And, while his feet were on the ground,
His hands could touch the sky?"

"Oh, no, my child; about as large
As I, or uncle James.
'Twas not his stature made him great;
But greatness of his name."

"His name so great? I know 'tis long,
But easy quite to spell,—
And more than half a year ago
I knew it very well."

"I mean, my child, his actions were
So great, he got a name
That everybody speaks with praise,
And tells about his fame."

"Well what great actions did he do?
I want to know it all."
"Why, he it was that conquered Tyre,
And levelled down her wall;

"And thousands of her people slew—
And then to Persia went—
And fire and sword, on every side,
Through many a region sent.

"A hundred conquered cities shone
With midnight burnings red;
And, strewed o'er many a battle ground,
A thousand soldiers bled."

"Did killing people make him great?
Then why was Abel Young,
Who killed his neighbor training day,
Put into jail, and hung?

"I never heard them call him great."
"Ah! that was not in war;
And him that kills a *single man*,
His neighbors *all abhor*.

"Well, then, if I should kill one man,
I'd kill a hundred more;—
I should be great, and not get hung
Like Abel Young before."

"Not so, my child, 'twill never do;
The gospel bids be kind."
"Then they that kill, and they that praise
The gospel do not mind."

"You know, my child, the Bible says
That you must always do
To other people, as you wish
To have them do to you."

"But, pa, did Alexander wish
That some strong man would come
And burn his house, and kill him too;
And do as he had done?

"And everybody called him great
For killing people so!
Well, now, what right he had to kill,
I should be glad to know.

"If any one should burn the buildings here,
And kill the folks within,
Would anybody call him great,
For such a wicked thing?"

—*Angel of Peace.*

THE DEVIL'S MISSIONARY WORK.—*The American Issue* quotes from the note-book of one who was present at a meeting of the Ohio Liquor League some years ago, these words from an officer of the league who, when discussing and citing the conditions of success in the trade, remarked:

'It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the *creation of appetite for drink*. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the *creation of this appetite is among the boys*. After men are grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that *missionary work be done among the boys* and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. *Above all things create appetite!*"

This is the kind of "missionary work" done by the 55,807 bartenders and 71,412 saloonkeepers who act as satan's missionaries in the dram-shops of this country. Could satan himself show greater and more malignant craft? What are you doing to hinder it?

Memorial of Narcissa B. Coffin.

NANTUCKET, MASS., 1897.

Believing that the memory of the righteous is well pleasing with Him with whom we have to do, we have felt inclined to hold in remembrance the bright example of one the Lord has been pleased to deprive us of, one who was a living minister, qualified and sustained by the influence of his holy Spirit, and whose lively concern and labors of love are still fresh in our minds.

Narcissa B. Coffin was born in Starksboro, Vt., the twenty-eighth of Ninth Month, 1817. She was the daughter of Ezra and Hannah Battey and resided with her parents till about the eighteenth year of her age. Although possessed naturally of an animated and cheerful disposition, she was of a thoughtful and serious turn of mind and was exemplary in her conduct and conversation, early yielding obedience to the pointings and requirements of apprehended duty.

When about eighteen years of age she accompanied her mother, who was a minister in good standing in the Society of Friends, on a religious visit to what was called the Black River Country, visiting numerous meetings in the eastern part of the State of New York. Not long after this event, she left her native State to reside in New Bedford, Mass., where for a number of years, she taught school.

The remarkable vision of her grandfather, Joseph Hoag, so much of which has already been fulfilled, was taken in writing by her in early life at his request, saying, as he pointed his finger at her, "I want that child to be my scribe." She had never heard of it until he unfolded it to her on this occasion. When he had apparently finished, she read it over to him and asked him if it was satisfactory. He made no immediate response, but sat in solid silence for some time, then said, "Yes, that is right, and I now feel easy."

On the first of Ninth Month, 1849, she was married to Alexander G. Coffin of Nantucket, Mass., where she afterwards resided till the close of her life.

In the latter part of the year 1858 she became a recorded minister among Friends, and in the Fifth Month, 1860, by the consent and approval of her meeting, she paid a religious visit to the meetings composing New England Yearly Meeting, which was accomplished to the peace of her own mind and the encouragement of the meetings visited. In the Twelfth Month of the same year she was again liberated to attend Salem and Dover Quarter of that Yearly Meeting and to appoint some meetings within its limits. This visit, although performed in "great weakness" was also a satisfaction to those among whom she labored.

Besides her great concern for her brethren and sisters in the Truth, and the people at large, she was particularly called by Him whom her soul loved best to visit the poor outcasts of society confined in prison houses, and many a grated cell was unbolted for her to bear to the lone inmates the glad gospel tidings of "peace on earth and good will to men," and hearts which appeared to be hardened in sin and transgression were often melted into tears of true contrition by her tender and persuasive admonitions.

She was possessed of a natural gift of language, which, coupled with her love for the whole human family, rendered it particularly necessary for her to keep close to her Guide, and her apprehended departures at times caused her much suffering, in the midst of which she was oft heard to say, "Though He slay me, yet will I trust in Him." But, through faith in her Lord and Master, she was brought through deep provings and baptisms and came forth clear and bright as "gold tried in the fire."

In the Second Month, 1890, she was liberated by her Monthly Meeting to visit in gospel love some meetings in New England, and to appoint some among those not members of our Society, and in the Eighth Month of the same year she visited, with the approval of her friends, the meetings and families composing New York Yearly Meeting, and also visited those of the General Meeting of Pennsylvania, New Jersey, Delaware, etc. [She also had other service while in these parts]. In the Fifth Month, 1891, she was left at liberty to pursue a concern, which had long rested with her, to visit Friends in Great Britain and Ireland, as well as the little companies professing with Friends in Norway and elsewhere. All these late concerns were prosecuted under great physical weakness, but her labors were signally favored and many were made to rejoice at her coming, and she returned home with the sweet reward of peace.

In writing to a friend relative to the prospect of her European journey she says, "I have felt very quiet and easy since my return (from the Monthly Meeting), sometimes [experiencing] for hours together an inexpressible sweetness, with the assurance that the journey was required of me, and many, many times, 'Fear not' pressingly added, but have been favored to leave it to Him whose cause it is, and I could appeal to Him that it was to please Him I had given up to it in weakness, fearfulness and trembling. It seems so nice to just sit in peaceful communion with the dear Master and no burden resting on my shoulders. I also know, if I will not take it, neither peace nor that communion which is so precious will be either here or hereafter. So I will bow and take the cup, whatever its waters prove, in the full faith that all the clouds He permits to rise are big with mercy, and nothing will prevent

them from breaking in blessings on my head but my own shortcomings."

At a Monthly Meeting at Nantucket in the Sixth Month, 1892, she had a striking communication, a part of which was afterwards transcribed from memory as follows : "I feel that I have a message of Gospel love to the younger members of this meeting. My exercises have been great for them. I have yearned for them with exceeding great yearning as I stand with my feet upon the brink of the grave, that there may be a deepening in the root of life and a greater growth in grace and the saving knowledge of our Lord and Saviour Jesus Christ. Keep back no part of the price of the land but make a full surrender to be led and guided by the Master. Oh, do not have any longings for the flesh pots of Egypt, its onions and garlics, nor have any desire to return, for its idols are there and you will be left to worship them. The Father loves you with an exceeding great love, and upon your shoulders will soon rest the burden of society, and oh that you may be kept under the Father's wing !"

At the last Monthly Meeting that she attended, which was held in her room on the twenty-seventh of Tenth Month, 1892, she was lively in testimony which seemed to correspond well with the tenor of her life, and showed her continued exercise for her friends who were soon to be left behind. From her communication on this occasion the following extracts were taken :

"We must dig deep and lay a sure foundation on the immutable Rock to withstand all the storms, trials and temptations of the evil one. This has been an unexpected privilege to me, but the promise was given me 'as thy days so shall thy strength be,' and truly it is so. Oh, what a loving Father we serve if we would only give up implicitly to Him ? And oh, sayeth, my soul, ye that are bowed down and tossed, lift up your heads in hope, for the day of your redemption draweth nigh, wherein ye will be enabled to give praise, high praises, to the Lamb immaculate, who is forever worthy, worthy, worthy, world without end." Though her natural strength failed apace, her concern for the Society did not abate. To one who visited her at this time she said, "Oh, I have yearned day and night for this little company. I want every one of you to be faithful, the stripping and purifying must go on, but oh, be faithful. Give my love to all our dear friends. There is an everlasting Arm stretched out for all those who are willing to lay hold of it. The fault is with those who will not accept."

In the latter part of the year 1892, the infirmity under which she had long been a sufferer, increasing more rapidly upon her, it became evident that her work was nearly accomplished, and it was her privilege to be able to feel a spirit of resignation to the Divine will, and to look forward in a full assurance of entering into the state of blessed immortality promised to the faithful. Near the time of her close, not being able to speak above a whisper, she was heard to say, "A glorious high Sanctuary is our God to his poor children, to protect all that are within it. Be careful, dear ones, not to get outside of the Sanctuary." She soon after took her husband and daughter by the hand and bade them farewell, and in a short time became unconscious and remained so until the close, which occurred on First-day morning, the fourth of Twelfth Month, 1892, when, we doubt not, her purified spirit was admitted into one of the many mansions prepared for the just of all generations, there to join the angelic hosts around the throne of Him whom to serve is life eternal. Her funeral occurred on the following Fourth-day, when her remains were interred in the Friends' burying ground at Nantucket, Mass.

Read and approved by Nantucket Monthly Meeting of Men and Women Friends, held at Lynn, on the twenty-fifth of Third Month, 1897.

WILLIAM T. OLIVER,
Clerk for the day.

John Fisher.

(Concluded from page 411, Vol. lxxii.)

He desired his Love to our ancient Friend Elizabeth Richardson, and said he hoped to see her again, meaning in immutability.

To a young man, not of our Society he said, "I am glad to see thee, and am obliged for the trouble thou hast taken, there is something good about thee ; I believe thou art well inclined, but like many others willing to go on in the old beaten track, but when thou feels any of the inward breathings of Truth, or its discoveries, attend thereto, for I know thou hast a sufficiency of it to begin upon in order to make a good ending."

To his sister's Husband he said, "I have loved thee as a Brother, and I know thou art an honest man, and has something good in thee, but there is also something of Shame ; remember if thou does not acknowledge God before Men, He will not acknowledge thee."

After a while his wife being so full that she gave a little vent to her grief, he said, "keep Silence before me, O Islands, and let the People renew their strength."

On seeing a religious, inoffensive man, (one of his Tenants), come into the room, he called out, "Oh John, I am glad to see thee ; there is one," said he, "that has minded the day of small things," and spoke something of the Lord's Goodness to himself and how well it was with him, adding that he thought he was an honest man, and did not doubt but it would be well with him also.

To a Servant of his, he said he hoped he would be faithful to his Mistress, and recommended him and all of his Profession, not to trust to the Priest, or the ringing of a bell to do the work for them, but to seek for themselves ; that whatsoever was to be known of God was made manifest in man, and blessing the Lord, said He had not sent Bishop or Priest to him to touch him or engage his attention, but had come and touched him himself and done the work for him.

On speaking to a Friend about the want of regularity in some of his accounts by which he thought his family would sustain loss, he said it was no wonder that these accounts should be neglected when he had neglected his own great account.

He afterwards uttered many sweet expressions, a few of which, that could be remembered, were as follow :

"It is better to be here tho' in the house of mourning than in the house of rejoycing."

"Oh Lord, as I have found thee, I will not, I intend, let thee go."

"O Beautiful is his Countenance."

"He hath lift up the light of his counten ance on me, and it is beautiful indeed."

On hearing the clock strike six he said h had lived twenty-four hours longer than he ex pected, and that it was the most Glorious, happ day ever he had, and tho' he greatly regrette putting off the work so long, yet rejoiced i the Lord's goodness and hoped in that twenty four hours he was enabled to find acceptance as well as if he had been in the front of th battle ; and exhorted others not to trust t that, but to begin early, that it is a fine thin at such a time to have nothing to do but t die, and that it was the Lord alone that di the work for him.

He was glad to see so many of his Friend and Relations about him, and expressed an ob ligation for their kindness in attending hi and that sure they could have no other motiv for it but Love and that we may be proper called the Family of Love.

At another time acknowledging the kindne of his Friends, he said, "I know it proceed from Love, for there is a tincture of good you. On expressing his great resignation an the quiet frame of his mind, he signified h satisfaction in being in a good degree preserv so since the beginning of his sickness, and th he had not used any angry expressions to tho about him, nor in word or thought murmur at the Great Master.

He lamented the pride and vanity of fooli People, in spending so much time and pains deck their poor bodies, an example of the vil ness of which he thought was in himself, a said, "I believe I am thus strengthened f some good purpose for your sakes, and wi you may attend to the advice of a dying Frier and think of me sometimes that there was su a one ; I am going but a little before you."

To a Friend he said : "A Friend the oth night told me there was good yet in store f me, and I think I know now what it is." the same Friend he said : "I remember th gave me some advice several years ago, whi was good advice, though I did not then thi it so, nor did thou speak it to me as th should have done, yet I have often thought it since and believe it was of use to me."

To his wife he said, "It is a great mer that this was not the sickness or death of day or two, for I was not ready, but since t warning think I was not idle one hour."

"I have been enabled since my sickness give up Wife, Children and all, and set value on them, in comparison of what is bef me."

The Doctor that was sent for having return from the Country when he was informed o (his dependance and expectation being tal off from such helps, and even from the des of life,) he said, "give my love to him, I h no occasion of him now," but on a Relat expressing a desire that the Doctor should him as he was sent for, he consented, and likewise prevailed on to consent to the putt blisters on his legs, which in a short t began to be exceedingly troublesome to h and as it was observed that as at some per of his sickness he seemed to place rather much dependence on the Physicians, it was p mitted that by them he was greatly exerci as the distress occasioned to him by the b ters was very great for two days, and ca a severe conflict, which himself and those at

n much lamented, after the fine, easy state mind he had before attained. He said he ought they delayed his passage, and that but them he would have been in his Master's use before ; and often prayed to be enabled hold out to the end and that his Faith may t fail.

When he observed the light appear on Fifth- y morning, he desired to be kept quiet that y, as he must mind his own business, and not let many go to see him lest he should be turbed, or in anything miss the mark.

Being much streightened for breath, he d, "There is none to apply to at such a ne but the Great Master ; it would not do to ply to a Brother or a Sister, they could not p in such a case." He desired his Friends pray for him that he may hold out to the l, and said to a Friend sitting by "pray for ; that my Faith fail not." One or two more ning in, he said, "Oh, my dear Friend, I h you may all grow in Grace." "I hope joyful tidings of salvation are coming to . Is my hour near come ? Is my work done? tiently wait and quietly hope."

Sixth-day evening by his own desire there s some blood taken from him, after which lay more composed, and turning himself, d : "Come, who knows but I may get a little the Great Master's company now before I " and after a while, said, "never fear, never r, I hope all will be well."

He said, the Lord had greatly favored him, ny times when none knew it but himself, ' he had too much neglected it, that he had evidence that the kingdom of Heaven was n to receive him.

That night being very uneasy, he many times yed to the following purpose : "Oh thou st Gracious and merciful God, help me ! O ve me not in the hour of tryal, O my God ! p me, and be with me and grant me Pa- nce."

He had several times expresst a fear of los- his understanding, which Seventh-day even- there appeared some symptoms of, so that seemed to lose nearly all recollection of his ness, yet was wonderfully preserved from offensive language or other irregularities, t morning recollecting himself a little, he some close questions to a Friend who sat with him, to know what ailed him, how long had been sick, &c. Said he believed he lost his senses and desired to know when how, adding, he hoped he had not said any- ng offensive, or if he did he hoped to be for- en, as he could not help it. At times after- rds he complained much of his head, but his voice and senses preserved to the last. said to a Friend a little before his depart- "The sting of Death is Sin, and that is o' the Lord's goodness taken away from "

Third-day afternoon the twenty-second of ond Month, 1785, he quietly departed with composed countenance, aged thirty-three rs, and was interred in Friends' Graveyard 25th of the same, attended by a great num- of People, at which time our Friend Edward ton had a testimony to the Truth.

What may be to-morrow's cross
I never wish to find
My Father says "Leave that to Me
And keep a quite mind."

—*Selected.*

Curious Trees.

A few miles from Sea Isle City, N. J., on the island of Five-Mile Beach, are to be found about as curious tree growths as there are in this country, says the New York *Sun*. Nature has been lavish here in the formation of curious trees. The Siamese twins, two monster hollies, grow up to a height of sixty-five feet. About fifteen feet from the ground years ago, a branch nearly a foot in diameter grew out from one of the trees and in some unknown manner forced its way through the trunk of the adjoining tree, thus solidly joining the two trees together. These trees are of the same thickness and height, and both are thrifty.

A short distance from the curiously joined holly trees grows "Crookedness," a cedar tree, which has assumed a most fantastic shape. This tree, instead of growing straight up into the air, has taken a course along the ground, only a few feet above it. The trunk grows in this manner fully twenty feet from its base, then it curves upward until its branches are reached. There everything becomes a tangled mass of branches, so crooked and intermingled that to follow the course of any limb is almost impossible. Within a stone's throw of the Wildwood Station, on this island, stands the arch or rainbow tree. It is a wild cherry. During the many years of its growth its trunk has assumed the shape of a perfect half circle. The tree is more than two feet in diameter. The trunk, after describing an arch, rises as straight as an arrow to a height of thirty feet. In 1892 President Harrison visited Wildwood and was greatly interested in the odd tree growths. It was upon the arch of the rainbow tree that he and Baby McKee sat to have their photographs taken. The antlers is probably the oddest of all the odd trees growing on the island. In this instance a large branch of a red cedar has grown into the form of a deer's antlers. The resemblance is almost perfect, even to the length and thickness of the prongs, of which their are five on each section. Unfortunately this odd branch was cut from the tree of which it was a part by a curiosity hunter. It was secured and is now on exhibition at Wildwood. There is a number of these curious tree growths on exhibition there. Included among them are a couple of holly branches which take the exact shape of a harp. A number of small branches grow from the main ones, taking the form of the harp strings. Philip P. Baker, of Wildwood, has in his possession holly and cedar branches which spell the name "Wildwood." The letters "w," "i" and "o" in the name are particularly well formed. A holly branch has grown into the shape of an elephant's trunk and the two long tusks of ivory look natural, as the wood of the holly is a creamy white. A tree of the magnolia variety growing up through the hollow trunk of an old cedar is another freak showing how oddly nature provides for her children. A magnolia seed undoubtedly was blown beneath the decayed trunk of the cedar tree and in the course of its growth found its way into the air and sunlight through an opening left by a decayed limb about ten feet from the ground. As the trunk of the imprisoned magnolia expands it will probably force the cedar to pieces.

Five-Mile Beach is not alone noted for its curious tree growths. It is a garden spot for wild flowers. A few years ago the Torrey Botanical Society of New York City visited and explored every nook and corner of the island, and its researches brought to light the fact that no fewer than sixty-eight species of wild flowers and several varieties of rare ferns were growing there. Nearly every wild flower found from Maine to Florida was included in the list.

AUTHORITY IN RELIGIOUS TEACHING.—"The truth is, and it is one ever to be remembered, that the Christian religion is a religion of authority. It was not the result of a process of searching after truth. It did not take its rise from a study of natural phenomena in the universe and in the mind of man. In other words, it is not the product of inductive reasoning after the manner of scientific systems. But as the only way of salvation for a world sunk in sin, it was a gift from God. It came by way of divine and supernatural revelation. It is something which men could never have discovered or invented for themselves. This means that a merciful God, looking forth upon his helpless creatures, set in order certain events and revealed in connection with them their divine significance. The basis of all is the Incarnation of the Eternal Son, which remains for all coming time an abiding fact, with all its wondrous power and efficacy. And by and with this manifestation of himself was revealed a body of truth, spiritual and ethical, to mould men's soul's within, and guide and form their lives. This is the glorious *depositum* committed to chosen men at the first, and by them transmitted to their successors for all time. It came to men by authority, and it is handed on by the same authority. There is no other way. All manner of proofs may be adduced to confirm the truth of God, proofs from history and from individual experience, but all these together would not have enabled men to discover the truth. They have to do with events that have happened, teaching that has been given.

"We conclude, therefore, upon this point, that the great fundamentals of the Christian faith must in their very nature be taught upon authority ; they must be instilled into the mind of the child as indisputable things. The Scriptures are to be searched, not for their discovery, but to illustrate and confirm them. To open the New Testament to the child and tell him that he is to construct his religious faith for himself, is a manifest absurdity. And it is safe to say that it is never really done."—*Living Church.*

THE yoke is not one thing and the liberty another, but one and the same.—*I. Penington.*

Items Concerning the Society.

Joseph S. Elkinton arrived safely at home on the 16th instant after an absence of six weeks, the greater part of which time was spent among the Russian exiles in Manitoba and adjacent territory.

The twenty-three hundred Dukhobors held in Quarantine at Quebec were liberated about the 28th ultimo.

He spent two or three days with these and saw about one thousand of them start for their Western home ; the remainder were waiting for cars, which were then very much in demand on account of a national holiday. Prince D. A. Hilkoff sailed on the first instant from Quebec to join his family in Switzerland.

SUMMARY OF EVENTS.

UNITED STATES—Prompt approval by the State Department of the work of the Peace Conference will be cabled to the American delegates at The Hague, empowering them to sign the protocols in the name of the United States.

The *Public Ledger* of the 18th inst. says: The staff correspondents of the American newspapers stationed in Manila have united in a formal complaint, cabled by way of Hong Kong, against the press censorship system at Manila. They declare that the despatches made public in Washington incorrectly represent the existing conditions and err in the declaration that "the situation is well in hand," and in the assumption that the insurrection can be speedily ended without a greatly increased force. They especially charge: "Prohibition of hospital reports; suppression of full reports of field operations in the event of failure: numbers of heat prostrations in the field; systematic minimization of naval operations, and suppression of complete reports of the situation." The correspondents, it is further said, had two interviews on the subject with General Otis over a month ago, and complained to him that "the evident purpose of the censorship was not to keep information from the enemy, but to keep from the public a knowledge of the real conditions of affairs." General Otis "finally promised greater liberality, agreeing to pass all matter that he might consider not detrimental to the interests of the United States."

W. Barclay Parsons, the engineer representing the American railway concessionaires controlling the projected railroad from Canton to Hankow, China, called upon the Secretary of State on the 14th inst. and complained that the Chinese Government, through foreign influence, is obstructing the concessionaires. The Secretary has accordingly instructed the American Minister at Pekin to use his influence in behalf of the American company.

Assistant Secretary of the Treasury Vanderlip, just returned to Washington from a month's trip through the West, estimates that the amount of gold which will come out of the Klondike this summer is $18,000,000, a large proportion of which will go through the Government Assay Office at Seattle.

George E. Roberts, Director of the Mint, has returned from an official trip in the West, during which he had special opportunities to observe conditions and to ascertain the feeling of the people on public questions. He reports that the most perfect satisfaction prevails with the present condition of the country. "I have never seen a more prosperous condition," said G. E. Roberts. "In all the walks of life there is prosperity and apparent content. Crops are splendid, and the farmers are in despair because of their inability to secure hands for the farms. This is because there is plenty of work in the cities, and labor has been drawn to the centres. Money is plentiful, and the far West seems to have all of its share. In fact, there is so much money that Nebraska banks, for instance, are competing for commercial paper in Chicago with interest at a low rate. I do not think this has ever occurred before. Heretofore the Western banks have never had too much money and have had to borrow from Chicago and the East. Money is going from the West to the East, and this renders the money market in the East easy. Therefore, American money is going to Europe, where interest is higher."

The new treaty between the United States and Japan went into effect on the 17th, according to foreigners in the Oriental country the same privileges enjoyed by native residents and imposing the same obligations.

F. B. Loomis, Minister to Venezuela, who arrived in New York on the 11th on the steamer *Philadelphia*, says that the only important public business of interest to Americans is the treaty establishing an improved postal service. The money order and parcel post systems are to be put into immediate operation. He has succeeded in getting this matter into such shape that this treaty was signed and everything is in readiness to begin.

The trade between the United States and Brazil last year showed a falling off, the exports to Brazil decreasing half a million dollars during the year, while the imports fell off no less than $12,000,000.

The Commissioner of Internal Revenue has made an order prohibiting banks from affixing stamps to checks unstamped when presented.

President Rice, of the Electric Vehicle Company, says that orders have been placed for 4200 electric carriages worth $8,000,000. This is an indication of the rapid growth in the popularity of these vehicles. A call has been issued for a meeting in Ninth Month of all persons interested in automobiles to form a national association to protect their rights.

The Life Saving Bureau has received the following telegram from Superintendent Hutchings, at Galveston, Texas, who with a force of life savers has been operating in the flooded districts: "Have rescued 542 people. Seven to fifteen feet of water over the cotton and cane plantations. Some drowned, many narrow escapes. Have surf boat and borrowed boat and seven men operating now under keepers. Waters receding."

The Texas Cotton Exchange estimates that the loss of cotton in the Brazos River bottoms will reach 200,000 bales, worth $5,000,000. At the same time the rains which produced the great flood have so benefited upland cotton that the crop this year will be the best ever harvested.

Reports were received at Duluth by grain men that vast clouds of grasshoppers had alighted on the fields in the vicinity of Rolla, N. D.

The Chicago *Tribune* of the 17th instant, prints revised figures gathered from correspondents throughout the country showing a loss of 141 lives resultant from the last 4th of Seventh Month celebration. Lockjaw caused the death of 83 out of the 141.

There were 482 deaths in this city last week, which is 47 more than the previous week and 11 less than the corresponding week of 1898. Of the whole number, 154 were under one year of age; 249 were males and 233 females: 66 died of cholera infantum; 59 of consumption; 35 of inflammation of the stomach and bowels; 34 of heart diseases; 23 of old age; 21 of marasmus; 19 from casualties; 17 of diphtheria; 17 of pneumonia; 14 of nephritis; 14 of inanition; 12 of inflammation of the brain; 12 of convulsions; 11 of cancer; 10 of apoplexy; 10 of uræmia, and 9 of typhoid fever.

Markets, &c.—U. S. 2's, 101 a 102; 4's, reg., 112 a 112½; coupon, 112½ a 113; new 4's, 130 a 130½; 5's, 112½ a 113; 3's reg., 108 a 108½; coupon, 109 a 109½.

COTTON was quiet, but steady, on a basis of 6$\frac{1}{16}$c. per pound for middling uplands.

FLOUR.—Winter, super., $2.00 a $2.25; Pennsylvania roller, straight, $3.25 a $3.40; Western winter, straight, $3.30 a $3.50; spring, straight, $3.50 a $3.75; city mills, straight, $3.40 a $3.55. RYE FLOUR.—$3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 74¼ a 74½c.
No. 2 mixed corn, 38 a 38½c.
No. 2 white oats, clipped, 31c.

BEEF CATTLE.—Extra, 6c.; good, 5¾ a 5⅞c.; medium, 5½ a 5⅝c., common, 5¼ a 5⅜c.

SHEEP AND LAMBS.—Extra, 5 a 5¼c.; good, 4½ a 4¾c.; medium, 4 a 4¼c.; common, 2½ a 3¾c.; lambs, 4½ a 7¼c.

HOGS.—6 a 6¼c., and all offerings were sold.

FOREIGN.—The American Line steamer *Paris* was floated by the salvagers on the 11th instant, and anchored near the rocks upon which she had rested since she ran ashore on Fifth Mo. 21. She was towed into Falmouth harbor on the 12th instant.

Three months' court mourning for the death of the Czarewitch, Grand Duke George of Russia, brother of the Czar, who died on the 10th inst., of consumption at Abbas Tuman, in the Caucasus, has been ordered. The Czar announces that his throne devolves upon his brother, the Grand Duke Michael, if himself should die without leaving a son.

The largest mass of pure rock salt in the world lies under the province of Galicia, Hungary. It is known to be 550 miles long, 20 broad and 250 feet in thickness.

Over a quarter of a million of people have already perished in consequence of the famine in Russia.

The recent outbreak of the plague is the first reported in Egypt in fifty-five years.

Although pearls cannot yet be made in the laboratory, they can be slowly built up by natural process at the bottom of an aquarium. Signor Comba, who has been experimenting for several years in the artificial production of this much prized stone, is laying down a large quantity of pearl oysters on the shores of the Mediterranean, with a view to extended operations. The objection has been raised that the mother-of-pearl shell will not "live" in a temperature of less than 68 to 70 degrees Fahrenheit, and that the normal temperature of the Mediterranean is too low to give any hope of the success of the enterprise. The same experiment has been carried on in Queensland and Western Australia with great success, but those countries are at a prohibitive distance from the chief markets for mother-of-pearl, which are London, Hamburg and Trieste, the expense of conveying the pearls thither being too great.

The disproportion of the sexes is still very great in Australia. In West Australia, *e. g.*, there were only 54,000 women in a population of 168,000.

The customs receipts at Havana for Sixth Month were $1,012,899. The total receipts for the six months of 1899 are $5,146,830.

The favorable reception given to the Mexican Government bonds in the United States has created an excellent impression in financial and business circles at the city of Mexico, and is regarded as indicating that hereafter Mexican enterprises will look more to the neighboring Republic than to Europe for financial support.

In Manitoba there are 2,500,000 acres under crops, which 1,600,000 is wheat.

RECEIPTS.

Unless otherwise specified, two dollars have been re ceived from each person, paying for vol. 73.

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☞ *Remittances received after Third-day noon wil appear in the Receipts until the following week.*

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meetin the Committee on Admissions will be held at Fourth Arch Streets, on Seventh-day, the 22nd instant, at 10

JOHN W. BIDDLE, *Cle*

A YOUNG woman Friend wishes the position of te in a private family or school. Experience in pri work. Address, Box 54, Toughkenamon, Pa.

DIED, at the home of Jarvis Harvey, also of his m Minerva Harvey and his sister, MELISSA JOHNSON, dau of Barclay and Sarah Johnson, on the Twelfth of Month, 1899, aged Seventy-five years, a member of Ple Plain Monthly Meeting, Iowa. Her sickness of month's duration was such that caused the most in suffering, which was borne in humble Christian pati She was a diligent reader and writer of ancient Fr writings, often quoting sentences from them in he sickness. Her mental faculties remained bright and to the last. Her life for the most part was one of affliction and truly she came up through great tribu and we believe through mercy her robes were washe made white in the blood of the Lamb, and that now forever at rest.

——, on Sixth Month 21st, 1899, at her residen Germantown, ABAGAIL ANN H. ROBERTS, widow of S H. Roberts, in her 80th year. She was a member Monthly Meeting of Friends of Philadelphia.

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THE FRIEND.

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LETTERS to the editor and communications for THE FRIEND, should be addressed during the summer months to J. H. Dillingham, West Falmouth, Massachusetts.

Thoughts in the Neighborhood of an Ancient Monthly Meeting.

Sojourning on his native eastern shore, where Friends began to form a meeting in the year 1685, the present writer was drawn to look back into the first half-century of the Society within these parts.

Christ crucified, as "the wisdom of God and the power of God" was believed to be the living Foundation on which those Friends were concerned that the church in this place should be founded.

In their first half century in eastern Massachusetts, as in England and elsewhere, there was much to make us now hazard the thought that the Society *lived* as much as in all its two centuries since.

What baptisms of fire and the Holy Spirit it had known! Through what stress of persecutions it had lived, what martyrdoms, what times that tried men's souls! What labors and perils, what conquests it had witnessed, what enlargement in these colonies, what strong vitality in Christ, what unity in fundamental principles!

Here in eastern Massachusetts the Friends had borne the brunt of the battle for religious toleration in our country. The blood of the four martyrs on Boston common had sealed the victory for religious liberty in America. Friends were yet strong in the distinctive truths of their mission on earth, and their principles were strong in them. They gathered themselves into neighborhoods for their fellowship in those principles, and to uphold before the world the standard of the living and speaking Christ as the Word of God, the one Mediator between God and men, who "abideth a high priest continually." Him would they know directly, as being sheep of his that could hear his voice. "Let nothing stand between your souls and God but Christ" was the clear and distinctive charge left in the words of George Fox, upon them to keep. Away with all mediators, go-betweens, or middle-men but Christ, the true Bishop of souls. Any substitute for Him was a usurper, any intermediary but Him a false Christ, any other intervener, an intercepter—eclipsing the Truth, eclipsing his direct Light. The whole system of sacerdotalism, whether open in Episcopacy, or covert in Presbyter as "priest writ large" or in pastor, writ smaller, being thus clearly swept off from their consciences by the discovery of Christ as the Word and the Mediator — the whole priestly system could not sweep away the Society, though it had tried long and hard to do it—and may yet try again, both within and without—we may say *is* trying it within, as if preparatory to an easier victory eventually from without.

It is inevitable that a church built upon the rock of direct experience, or experimental revelation in the Spirit of Truth, should radically differ from any that are based or dependent on instrumentalities, or on products of inspiration rather than on inspiration itself—any whose right of way is conditioned on history rather than immediate grace; on delegates as from Peter on to other delegates down through the centuries sifting through delegate after delegate, successor after successor, till one would think the original virtue through Peter, even if it could be historically delegated, must e'er now have become diluted past recognition. How stoutly and often we affirm that parents however holy cannot give grace to their children: how then can men however holy, impart grace or spiritual validity to other people's children. But "the bread of God is He that cometh *down from heaven* and giveth life unto the world." It travels not, as human influence, persuasion, instruction, or personal magnetism may travel from man to man as conductors or mediums, but Divine grace descends upon men from above, that they may be individually fed from above, and receiving obediently that life from above may be born from above, taught from above, illuminated, strengthened, authorized from above for every required word and work; and that words given by inspiration may be understood by inspiration given.

It is inevitable that this principle of immediateness and perceptibleness in the manifestations of the Spirit of Truth, should build up an harmonious coherency of truths and practice peculiar to itself. So that a thoughtful man to whom the doctrine has been new, could scarcely under the witness for Truth embrace one of the doctrines germane to that root and follow out its spirit without sooner or later finding his convincement in accord with its whole outgrowth and system.

A Cappadocian Greek just after his graduation from the theological seminary at Hartford came down to Philadelphia and sought some of us out to say, that a few weeks before, in a second-hand book store, he had opened at the chapter on Baptism in Barclay's Apology. On reading a little he felt compelled to buy the book, and after pondering the chapter was convinced of the spiritual nature of the baptism intended by Christ for his own dispensation. But the chapter on the Supper with outward elements had no such force with him for a time. At length that which cleared his sight for the spiritual baptism did the same for the communion of the Spirit. And then all the doctrines set forth by Barclay were opened to him one by one as necessary to stand or fall as consistent complements one of another. And so said he: "I have embraced them all." Friends became interested in him, and aided him in his concern to translate the whole of Barclay's Apology into the Turkish language,—which he accomplished. This translation, which has been lying in wait for some right use, has been suggested as possibly available for the Dukhobors who understand that language and the basis of the doctrine. But the whole incident brought out from a college president the remark, that such is the coherency of all the Friends' doctrine in the one uniting principle, that it seems as if the embracing of one of them in living sincerity necessitates adopting the whole.

The truth of Christ the living Word being the same for every link of the chain of doctrine, is good for them all and we can trust it for them all. Apparently the first formal written declaration of the faith of Friends ever published, was issued in 1657 from Boston jail by three ministers, Christopher Holder, John Copeland, and Richard Doudney, of whom the two former were the instruments of gathering in the same year that which appears to be the first organized Friends' meeting in America—that in Sandwich, Massachusetts. The concluding portion of their creed or declaration has these words: "So that before all men we do declare that we do believe in God the Father, Son, and Holy Spirit; according as they are declared of in the Scriptures; and the Scriptures we own to be a true declaration of the

Father, Son and Spirit. . . . Turn to the Spirit that showeth you the secret of your hearts, and the deeds that are not good. Therefore while ye have light, believe in the light, that you may be the children of the light; for, as you love and obey it, it will lead you to repentance, bring you to know Him in whom is remission of sins, in whom God is well pleased; who will give you an entrance into the kingdom of God, an inheritance amongst them that are sanctified."

There is no separation here of the light of Christ from evangelical doctrine. It leads into it when followed thoroughly, and sometimes in mercy alarms the sinner who has hated the light to say "a Saviour or I die." It leads to Him who tasted death, the wages of sin, for every man: Who gave his flesh for the life of the world, that the life thus to be had more abundantly, might be more abundantly the light of men—leading them to be reconciled by his death and much more saved by his life.

We cannot go back to the days of George Fox, or the pioneers of this meeting. But we cannot resume the Quakerism of the sons of the morning without going forward. By going forward is not necessarily "keeping up with the times," but with the daily openings of Christ's Spirit. The times (so-called) may be, in human practice and maxims, very wrong. We are saddened that they seem largely so now. But to go forward is to keep up with the Spirit—to "make all things according to the pattern shown thee in the mount" of individual revelation of truth and duty. If Quakerism were to keep up even with the times, there would be no special reason for its existence. Its peculiar progress has consisted and consists in being in advance of the times, where the Spirit of truth is Leader, saying "Where I am, there shall my servant be" And as it is up to date with Him rather than with the world, its simple following of the witness of the Spirit must make it a leader in pure righteousness, whether it dreams of its leadership or not,—more truly so if unconscious of its leadership. Its life has been prophetic, beholding and upholding ideals in church and state and society yet to be realized. Some of these the laggard times have come up to. Some, like that of Peace on earth, they seem at length willing to approach and consider. But if only an employee of its present day and generation, its ministry must be hireling; yet as a prophet of the Spirit the Society would hold forth the word of Truth for ideals of righteousness to which a crooked and perverse generation hates to aspire.

Are we who remain, going in the newness of the Spirit rather than in the spirit of newness to be witnesses of Christ and so for Christ in the twentieth century? The future will answer. We will not say; "Go back to Him who can speak to thy condition," but rather, "Go forward and inward to the same—Christ Jesus, the same yesterday, to-day and forever."

If George Fox had gone back from his revelation of the spiritual Christ, he would have gone back under a man-made and man-paid ministry of the pastorate system. Shall a step backward for him, be a forward step for us? If George Fox had wanted to go back one year from his spiritual experience of Christ as the Word of God, or our pioneers fifty years back from their testimony for Christ as the practical Head over all things to his Church, they might have had opportunity to have returned to the speakings and the singings and the performings for worship that waited on the ordering of a human leader. Where are we, if so recreant a retreat for them, would be a glorious advance for us? Nay rather, shall we not seek to say: "For me to live is Christ. For me to pray is Christ. For me to preach is Christ. For me to praise is Christ:—Christ once offered for the sins of many, the hope of redemption; Christ in us the hope of glory; Christ the head over all things to his members; Christ our communion and passover slain for us; Christ the Baptist of his new dispensation,—the Baptizer of all baptizers into the Divine name wherever they go or are; Christ who hath all power in heaven and on earth, hath power to forgive sins, power to conduct a meeting."

If the churches of the land should yet have such confidence in Him as to open out their meetings to the free ministration of his Spirit should we not hail it as a spiritual advance for them? Small encouragement they have in us, if our meetings retreat towards them. Small encouragement also on the other hand, if our silence or our unstated ministry, for lack of being held in the power of God does not demonstrate to them any superiority of the Spirit and of power in our mode of worship. It is not the fault of the Power, or of the mode opened for its freedom.

There are signs in the times encouraging us to apprehend that the twentieth century even now begins to crave to be an enlargement of the seventeenth, and open to a new revelation of its unchanging gospel. May we be faithful to hand on its legacy so well compressed in these words; "We commend you to God and to the Word of his grace, which is able to build us up." The same Word and grace is able also to give us an inheritance among all them that are sanctified.

For "The Friend."

Harmoniously Laboring for Truth's Honor.

As members "one of another," and of the same spiritual body and household of faith, we are equally dependent upon the one eternal Spirit for ability to edify one another in love.

All the members being subject to that "law of an endless life" which governs the whole commonwealth of the true Israel of God, they can labor harmoniously for Truth's honor.

By such exercise a growth in their several gifts is experienced, and the preciousness of increase in the knowledge and power of Divine life inspires the struggling soul to press on in the conflict with every disabling condition.

An establishment as well as enlargemen follows faithfulness to apprehended duty.

The perplexities of youth are removed o replaced by the greater problems of an ad vanced stage of experience, the needed strengt and wisdom being added.

The weakness of our nature may often caus the heart to fail; yet, in the midst of ever discouragement, there is the immutable foun dation of belief in the love and power of ou Heavenly Father, confirmed by the seal of ou own consciousness of Him as knowing and owr ing all who really trust Him.

With this assurance and hope in his merc the weakest member may receive an increas of strength by virtue of that vitality whic the whole body possesses and "each joint sup plieth."

Hereby also we have "fellowship one wit another," and bear one another's burdens—thu fulfilling the law of Christ.

How can we be otherwise "built up together in a soul-satisfying sense, without coming int this hallowed relationship—which unites all th members in a holy covenant of peace? E.

The Present Trial of Faith.

The race in its wantonness has been ab temporarily to defy the absolute Love.

One must either say this, or confess tha history as it stands, in all its blood and tear is the expression of the Divine mind.

The faith that [trusts God though he see to permit] a temporary limit upon his ow power, seems to me infinitely better than th belief that would destroy his moral integrit We can bear the mystery of iniquity if its or gin is not in the Divine will; we can wait hope and work in joy if we can believe that th whole movement of God in Christ is to swee his universe clean of everything but righteou ness. This is the faith that is to take hold men in the future. It has a power of appe that no noble nature can resist. It offers cause that is all Divine. It presents an iss to be won by the joint action of God and ma wholly and infinitely good, and the moral n ture of man needs the appeal of just such faith.

Geo. A. Gordon.

A One-Wheeled Wagon.—Another fa worth remembering is that however it may in "*our* churches," in God's churches as d scribed in the New Testament no such offic as "the pastor" was known. There were "pa tors and teachers" in the primitive church, w were the elders in the church, whom the Ho Spirit had made overseers or bishops to she herd the flock of God (Acts xx: 17. 28); a there were men who were sent forth by t Holy Ghost to preach the gospel of Christ, w had a right to live of the gospel (Acts xiii: I Cor. ix: 14); but a hired settled pastor, to all the work, was as foreign to the chur which Christ founded as a shingle-nail wou be driven into the works of a well regulat watch. Is it strange that a wagon with o wheel does not run smoothly?

"And remember, salvation is from sin, or will never be from wrath: so said the ang Thou shalt call his name Jesus, for He sh save his people from their sins."—*Wm. Pe*

Letters from the Orient.

(Continued from page 398, Vol. lxxii).

[CORRECTION.—In the first portion of these letters, on page 381, Vol. lxxii the last letter should have been ascribed to Esther W. Strawbridge, instead of "Edward," as printed].

TIBERIAS, on the Shore of Galilee,
700 feet below sea-level,
Fourth Month 16th, 1899.

Our last letter went from Damascus, and now we are encamped on the shores of this lovely lake, about half a mile from the town of Tiberias. Behind us rise the hills of Galilee, while in front are the beautiful mountains of Gilead. Snowy Hermon towers up to the northeast, reminding us of our scramble over his rocky sides a few days ago.

Our march from Damascus began on the 14th. We mounted our horses about 7.45, and soon left the city far behind. It is an interesting place, but we were glad to leave it, for it is so filthy, and the dogs were abominable to the last degree. I am sure I would never want another dog if I staid long in Damascus.

It was a lovely day for the start, and we rode for four hours through a beautiful valley with Hermon before us. About noon our lunch tent was put up by the side of a tiny stream, and a most refreshing repast was spread out before us. After a rest we continued our march, and rode to Kafar Howah, where our tents were all ready for us, as our baggage passed us while we were resting after lunch.

There is a small village at Kafar Howah, but we were camped in a charming garden surrounded by apricot, walnut, pear, and poplar trees. A branch of the Pharpar flows near. On our march we forded the Pharpar several times, and also drank of its cool water. Our ride was very pleasant, but after being nearly seven hours in the saddle we were tired. Of course we walk the horses mostly and take only an occasional gallop for variety. Before we reached Kafar Howah the hills of Bashan came into view on the south. At one place we saw some beautiful gazelles feeding on the hillside. Chalil put spurs to his horse and galloped madly after them, hoping to drive them near that we might see them to satisfaction. We saw their little white tails as they fled before him, but they did not come very close to us; for the fields were stony Chalil could not go quite at full speed, though he rode very furiously, and looked like a brigand with a dagger at his side. His costume adds much to his picturesque appearance. Not far from our camping-place is the traditional tomb of Nimrod, and the Mohammedans say no dew falls on the ground in that vicinity because of him!

Fourth-day morning we started about 7.25. We now began some very rough mountain climbing. Our horses are wonderfully surefooted, and the cat-like agility with which they climb over the stones is amazing. I never saw such roads, and would not have believed it possible to ride over them if I had not done so! We lunched again near noon at a pretty little green spot called Marj Hadar, where there was water for the horses.

About two o'clock we again pushed on and before we reached our camping ground our horses passed over snow, and we had some snow to eat! Our tents were pitched on a threshing-floor near the village of Mejdal Shams, about three thousand seven hundred feet above sea-level. We were near snow, and it was so cold we took hot water bottles to bed with us. Even then one had to pile all available clothing on the bed before getting warm enough. In the evening we had a call from the teacher and preacher in the American Presbyterian mission in the town. He spoke English fairly well and seemed very glad to see us. He asked if we were Presbyterians. We told him we were Friends, and we were surprised to find he seemed to understand what that name implied. He said, "Yes, you believe in speaking by the Holy Ghost." We told him we did not pay our ministers, when he replied, "Paul said, 'they that preach the gospel should live of the gospel!'" He said he had so much to tell us, but he could not say it in English. In the morning he brought his wife and baby down to see us off.

We started about the usual time, and had such rough scrambling over the rocks that E. said he thought it was "tempting Providence" to ride over such places, and he walked over some of the worst of it. After about two hours and a half we reached the old castle overlooking the valley of the Jordan, which marks the boundary between Syria and Palestine.

The beautiful hills of Naphtali lay beyond the fertile valley, and the colors—pink, grey, red and green, made an enchanting landscape. We spent some time climbing over the rocks and drinking in the charming prospect. It was here, on one of these hills of Hermon, that the Transfiguration took place—or at least it is thought so by most authorities.

By noon we went down the mountain to the old site of Cæsarea Philippi, where we had lunch. Here is one of the principal sources of the Jordan. A beautiful, clear spring gushes out of the rocks in a number of places, and forms quite a rushing stream, bordered by poplars and some other trees. We ate our lunch on the floor of an old mosque high up on the hill. While here we met a lady and her father from New York. They had come up from Jerusalem, and were on their way to Beyrouth. We enjoyed meeting them very much, and they were full of enthusiasm about the trip. We met two other parties, one of them (two English ladies), were robbed the night before, which made Chalil very anxious when we encamped in the same place.

We rode round the hill of Dan and forded the Jordan to see two large terebinth trees, on which numerous rags were hanging. For these are considered holy trees, and the people put pieces of their clothes on them for offerings—as we saw on the old plane tree in Damascus, which I mentioned before.

Our next ride was through the valley of the Jordan, and was much smoother than mountain climbing. We saw large flocks of beautiful storks which let us come quite near them.

Our lunch place was by the side of another source of the Jordan, a beautiful stream, in which R. and I enjoyed wading very much, though the stones were so sharp we could scarcely stand.

Fourth Month 19th, 1899.

We camped that night at Jauneh, a Jewish settlement founded by Rothschild, and it was the cleanest and most civilized place we had been in. Our tents were pitched high up on a hill, which gave us an extensive view of the Jordan valley, and the waters of Merom.

The evening before we reached Jauneh we were sitting reading the Bible in our dining tent, when two men walked in and came right up to shake hands with me. Chalil had fallen to sleep on the floor, but he soon sprang up and acted as interpreter, though one of the men spoke some English. They had a house in the neighborhood, and when we rode by the next morning they had matting and cushions on the ground in front of the house, and we had to dismount and drink some Turkish coffee with them. It seemed very strange, but that is *the* thing to do here, you must drink coffee on all occasions, and if you smoke a hubble-bubble pipe you are "right in it." It is needless to say I have not begun to smoke yet, but I never saw so much of it in my life, and there is no telling what the consequences may be.

Fourth Month 20th.—Now we are encamped on Mount Carmel up above the town of Haifa. We left Jauneh early on the 15th, and reached Bethsaida on the lake of Galilee about eleven o'clock. There is nothing left of the town but a few ruins. Our table-cloth was spread in a charming little garden under a lemon-tree. About us were oranges, pomegranates, locust, palm, pine, apple, willow, apricot, mulberry and tamarisk trees, as well as grapes and oleanders!

Before lunch E. and Chalil went up the shore a little distance and took a swim. R. and I waded awhile and then sat on the stones and gathered the pretty little shells that are so abundant there.

After lunch a boat came for us (which Chalil had ordered in the morning), and our boatman rowed us up to the supposed site of Capernaum, where there is now a Franciscan monastery, and a few fragments of ancient buildings.

After walking about a little we again entered the boat and were rowed down to our camping place a little below Tiberias. On the way we saw Magdala, the supposed home of Mary Magdalene, and very near by the plain of Gennesaret. On the other side of the lake the spot is pointed out where the "swine ran down a steep place into the sea." It seemed wonderful to be actually in a boat on the lake of Galilee, and I was glad we spent First-day there, so that we might drink it in and receive a strong impression of it.

First-day morning we had fish for breakfast right out of the lake, and they were good, though we thought they lacked the flavor of salt-water fish. There were hot springs quite near our camp, the water of which contains both salt and sulphur, I believe, and is considered very remarkable for rheumatism; so that people come and stay there for weeks, just to take the hot baths. We thought it would be fun to try it, so R. and I walked down to see what it was like. We were ushered into a large room, in one end of which was a hole in the floor, which I should think was six feet long by four feet wide and five feet deep. Into this pit water was pouring, and E., Chalil and the man that takes care of the bath were all interested to get it tempered properly, for the water comes almost boiling hot. Indeed it is so hot that people come and boil their fish and eggs in the spring. Well, at last the water was within a foot of the top, and the three men pronounced it cool enough. I could not reach it, and so took their word for it and they went out. You may judge of

our chagrin, when ready to bathe, to find the water about as hot as could possibly be endured. We tried to turn in cold water, but were unable to do so. We then attempted to get in gradually. It was very exciting, but we finally managed it. I never was so nearly par-boiled in my life. The room was all steamy, too. So we really had the equivalent of a Turkish bath. When through we ran down and bathed in the Lake of Galilee to get cooled off.

The birds, lizards, and flowers here are so interesting. I often wonder how I was so favored as to come to this wonderful land. Each day seems so much better than the one before, that I wonder when the summit of enjoyment will be reached.

I hope we can press a few flowers and bring them home in a tolerable state of preservation. I never saw such bowers of beauty. Every hill and valley is such a mass of bright, beautiful colors, that we feel as though we ought not to ride over them. The flowers that we cultivate with such care grow wild here, and are finer than we can produce with our best efforts.

S. E. W.

ON HANDWRITING.—I had occasion recently to examine the public land records of the District of Columbia, and I was impressed anew with what I have frequently noticed here and elsewhere, namely, that good, sensible, legible copyists have become almost extinct. In many of the older states there are public records a century or more old. These you will almost invariably find written in clear and regular engrossing hands. Copyists made a profession of their work, and learned to do it thoroughly. Now generally a copyist in a public office is someone who has the requisite amount of political influence to get the appointment. This accounts for the fact that so many of our records are made in illegible, scrawling unformed hands. I observe that some of the records are lumbered up with the remarkable English style of chirography so much affected by our young women of the day—a style of writing that certainly has no place in a record book, if it has anywhere indeed. While typewriting will largely take the place of handwriting in the years to come, there will always be a demand for clerks that can write a sensible business hand when called on to do so. Now, by a business hand we do not mean the copy-book script that is so largely taught. The ability to write well is an art, only to be acquired by practice. Hence it is worth while for any young person who expects to enter active life to practice writing persistently until a good free hand is formed. Otherwise well prepared young men and women are missing good positions every day because they can't write. And there is so little excuse for this that no earnest person should permit it to apply to his case.—*Pathfinder.*

THE youth of the land should be taught that what they sow they will be likely to reap. It is the good seed only that will bring good fruit. How can it be reasonably expected that wild oats are the kind of seed that will bring a good and useful harvest? I urge upon the young men that they as the architects of their own characters, begin aright. There is no real smartness in being wild. Sowing wild oats is not a thing that any sensible person would laugh at or regard as trivial.—*Dr. Peters.*

OUR CONSOLER.

Dear Lord how could we e'or endure
The trials of this life,
If thou wert not consoling us,
In all our cares and strife.
Thou teachest us the power of pain,
Our souls, to purify,
And when the world seems dark and drear,
Thou all canst rectify.

If we will only trust thy love,
Thou'lt give a healing balm
To make our thoughts, so much disturbed,
Again regain their calm.
Thou never wilt forsake us Lord,
If we but trust in thee,
Thy mercy, pity, pardon too,
For us shall ever be.

Then let us in all trials and cares
Dear Lord, come straight to thee,
And thy sweet consolation seek,
To make our spirits free
From petty cares which oft annoy
And fill our souls with gloom,
For thou canst fill our hearts with joy,
If we will give love room.

MARTHA SHEPARD LIPPINCOTT.

Moorestown, N. J.

FOR "THE FRIEND."

Reverend and Rev.

I read in this morning's newspaper that the Rev. —— ——— had been arrested for embezzlement. Did the reporter introduce the word "reverend" as a gentle bit of irony when he specified the man who had been stealing? No—he spoke in sober earnest, and evidently thought there was nothing incongruous about it. But how can a thief be reverend?

There is only one place in the Bible where the term "reverend" is used. It is in Psalms cxi: 9. There the inspired writer speaking of God, exclaims, "Holy and reverend is his name."

The word "holy," is frequently applied to men and women on the sacred page. Paul addresses his holy brethren (Heb. iii: 1). Peter speaks of the holy women of old and of how they should be adorned (1 Peter iii: 5.) We are told to be holy in all life and conversation (2 Peter iii: 11). Above all our blessed Saviour is referred to as being holy. But He who is the Son of God—He whom Paul says has by inheritance a more excellent name than the angels (Heb i: 4)—even He, is nowhere designated by the adjective "reverend." This lofty title of respect, is in the Bible accorded only to the Creator and Father of all things in heaven and on earth. For Him only is this word reserved.

Why then should men apply "reverend" to clergymen, and "right reverend" to bishops, and so on? How inconsistent! what presumption, to ascribe to men the title or attribute, which in the Holy Scriptures is applied only to God.

Early church history reveals that in the first centuries of the Christian era, this or other titles were not granted to church dignitaries. Indeed, there were no church dignitaries. Who ever heard of the Rev. Mr. Paul, or Rev. Mr. John? Why should modern preachers arrogate to themselves or accept a title, which their preceptors Paul or John never dared to assume? In those early days there was no division into clergy and laity: All stood equal, no matter how different gifts were assigned by the great Head of the church to its individual members. There was the grand priesthood of believers, and the one great high priest between God and man, Christ Jesus.

But as the early purity became impaired, th appellation of "reverend" along with othe flattering expressions, crept into the slumber ing church. For the past two hundred year the Society of Friends has been almost the on ly denomination which has protested agains its use.

It is now a poor excuse to say that time have changed, and that the need of this testi mony on our part has ceased. The word mean what it used to mean years ago—the idea i the same. Even when used to designate class, it is in doubtful taste. There are, it i true, some ministers who do not care for thi handle. But neglect to address some other in this way, and they are offended. It look as if their pride was hurt—a pride founded o the misuse of a word which means so muc that is sacred, and which should be addresse only to God.

I have seen a Friend's pastor's cards printe "Rev. so-and-so." How pitiful! Shall we g back to the weak and beggarly elements o of which our fathers in the Truth were de livered? Will not some dear Friends thin about this matter, and resolve to continu bearing this old-fashioned Quaker testimon which is so founded on common sense and on vital principle? Anyhow, why should we giv any flattering titles to men? Said one of ol "I know not to give flattering titles; in s doing my maker would soon take me away (Job xxxii: 22).

WILLIAM C. ALLEN.

THE OLD-FASHIONED BIBLE.—The *Asiat Quarterly Review* lately contained a collectio of facts to prove its contention that the san tary laws of Moses were not only on a li with the modern rules of hygiene, but in son cases in advance of them.

The Jew, thousands of years before Chris settling in a semi-tropical country, was forbi den to eat pork or shell-fish, and milk w designated as a source of contagion. In t Talmud a method of slaughtering animals w prescribed which is acknowledged to-day our markets as the most sanitary.

Five thousand years before Doctor Ko gave to the world the results of his research in bacteriology the Mosaic law pointed o the danger to man from tuberculosis in catt but did not forbid infected poultry as foo It was only a few years ago that German spe ialists discovered that fowl tuberculosis w harmless to man.

The Mosaic law also enforced the isolati of patients with contagious diseases, and t burial of the dead outside of all cities. The hints the slow Gentile world did not fully a cept until a century or two ago.

The wise lawgiver prescribed not only fa ing at certain periods of the year, but the r moval of whole families in summer out camps, where for a time they could live clo to nature and to God, and rejoice in both wi innocent merrymaking. Many of the laws Moses, like this one, the *Asiatic Quarter* urges, were prescriptions intended for t health of both soul and body.

Now that some of our young people profe to regard the Old Testament as a book wh mission is fulfilled, a careful study of it mig cause them to change their opinion. Ap from its moral teachings, its physical rules,

eyed, would lessen the prevalence of some the diseases among us, especially those ich result from exhausted nervous systems. —*Youth's Companion.*

For "The Friend."

It is one thing to feel a liberty to do that ich is agreeable to us; it is quite another feel a necessity laid upon us, to take a stand ainst a thing which has become popular ong our associates.

Both are at times required of the humble lower of Christ; and both, no doubt have ir place and use, according to the degree of vine authority felt to accompany them.

But there is always a power accompanying "woe is me, if I preach not the gospel," ich is seldom, if ever, felt in the simple erty to preach it.

So it is in what we may have to hand forth any way. The written discourse may be acnpanied by Divine authority, or it may savor good in an intellectual way, but the power reach the heart, depends upon the former.

To stand up against a current of popularity s seemed a cross to me, at this time; but ling that herein consists my peace of mind, m made willing to bear the epithet of being row-minded, or whatever may be said of me, thus bearing my testimony against what ms to me, to be gaining among the people our Society; namely. The forming of assotions and other less formal gatherings, for ious purposes, especially for raising funds charitable uses; and also, large family and ool re-unions on birthday and other anniveries.

would not wish to be understood as having ection to the liberal upholding of good ses, by means of contributions, etc.; but I feel that I must throw in my mite, against show and ostentation of gathering together great companies for such purposes.

We are a Peace, Temperance and Missionary iety; and I trust we are a people who love give charities in all good causes. But dear ends, are we heeding the injunction to "Let thy right hand know what thy left hand th," when we assemble ourselves together make such public display of our interest in ood cause? If the money we spend in preation for such events, and in travelling to from them, together with what we subbe our names to give, were given in a less lic manner, I believe we would receive more robation of Him who said, "Take heed that lo not your alms before men, to be seen of m: otherwise ye have no reward of your her which is in heaven."

here is a perceptible increase in the number e-unions for celebrating anniversaries, etc., ch it seems to me are out of place. The ple re-union of families, when kept in probounds, without the extravagance generally wn on such occasions, in the preparation rich food to gratify the fleshy appetite; and bout such numbers as are usually invited of ant relatives, etc., might be allowable. But lieve that, were we more diligent to be d following the dictates of Best Wisdom, manifested to each one of us individually, he Light within, we would find many other 's for being sociable with our fellow men, ch would show less of selfishness.

he "poor" we have with us always, and "the widow and the fatherless" should be no less the objects of our thought than in the time of our Saviour. Then there are meek ones who come among us as it were, in vile raiment, but whom we neglect to notice, while we have respect to those in more costly apparel. Could we be as careful and offer a word of encouragement to these, to hand the cup of cold water to the famishing ones, as we are to meet together for our own gratification, I believe a greater blessing would rest upon us spiritually, and we would experience more growth in grace.

I do not wish to look on the dark side, but I desire to believe, and I do believe that there are many among us who have large and open hearts and who are seeking the things of the kingdom, and to be found walking lowly before men. But is it as universally the case as it should be? Are not many of us harboring in our bosoms, desires after show and vain glory?

Let us come out from among the things that are keeping us from a closer walk with God, and be careful lest we drift in full current into the ways and pastimes of the world. "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

MARY R. BATTEY.

Sixth Month, 1899.

George Fox as "Cromwell's Greatest Contemporary."

THE *New Age* recently contained a warmly appreciative article on George Fox by A. E. Fletcher, late editor of the *Daily Chronicle*. The following extracts will be read with interest:—

"While we are celebrating the tercentenary of Cromwell's birth we ought not to forget that some of his contemporaries were greater than himself. Amongst them was George Fox. Thomas Carlyle, Cromwell's greatest biographer, seems to have been convinced that of all the heroes of England's heroic age, George Fox was, at any rate, the most spiritually minded and the most courageous. Perhaps the most remarkable incident in modern history, says Carlyle, is not the Diet of Worms, still less the battle of Austerlitz, Waterloo, Peterloo, or any other battle, but 'an incident passed carelessly over by most historians, and treated with some degree of ridicule by others, namely, George Fox's making to himself a suit of leather. This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the Divine idea of the universe is pleased to manifest itself, and across all the hulls of ignorance and earthly degradation shines through, in unspeakable awfulness, unspeakable beauty, on their souls, who, therefore, are rightly accounted prophets, God possessed.'

"Toward Fox's conception of Christianity as a spiritual life, independent of churches and sacraments, and of Governments supported by violence, the serious thought of the present day is tending more and more, but it needed a courageous man to preach his doctrines in the turbulent times in which he was born. It was surely a bold thing to refuse to take an oath at a time when oath-taking—the swearing of allegiance to the State—was the corner-stone of the Constitution; and it was equally bold to refuse to take arms when Cavaliers and Puritans were engaged in a life-and-death struggle. The dauntless courage, the fiery eloquence, the marvellous energy, with which this inspired shoemaker carried out his great work, make as wonderful a record of heroism and devotion as anything to be found in the annals of war. Fox, however, was not infallible, his great defect was his intolerance. He believed he had the light, and that all beyond was darkness. With all his limitations, however, he was a truly noble soul. Perhaps no man ever suffered more for conscience' sake, or bore his sufferings more patiently. Hustled from one prison to another, thrown into dungeons reeking with loathsomeness, and kept there for weary months and even years, knocked about, kicked, bruised, and insulted, he yet never swerved from the course which he thought it his duty to take. The Blasphemy Act, the Act of Uniformity, the Conventicle Act, the Five Mile Act had no terrors for him. He defied them all. Nor would he stoop to the tricks by which some of the Nonconformists used to evade these iniquitous laws. These good people, when they came to their meetings, prohibited by the Conventicle Act, would have 'candles, and tobacco-pipes, flagons of drink, cold meat, and bread and cheese upon the table, and so when the officers of justice entered the room it would be no religious conventicle, but a social party of jovial Englishmen that was going forward.' George Fox would never sanction artifices of this kind. He held his meetings openly and took the consequences."

"The Quakers by no means escaped persecution even in the Commonwealth days. Cromwell was favourably disposed towards them, but the Independents, who dominated the army, were bitterly opposed to them. I have often expressed the opinion that if Cromwell had been brought earlier in his career under the influence of George Fox he would have become a Quaker."

"Professor Thorold Rogers' remark to the effect that the Puritans were exclusively upper and middle class men, and cared little for the workers and the poor, does not apply to George Fox. As John Rowntree, of York, shows in an admirable appreciation of George Fox, delivered to the University Extension students at Oxford, he used to visit the statute hirings to urge the magistrates to fix the rate of wages fairly. He seems to have anticipated Ruskin in his contention for the principle of the living wage. As J. Rowntree further shows, Fox was an abolitionist long before Clarkson and Wilberforce were heard of. 'When the institution of negro slavery presented itself as a practical problem to be dealt with, his faith that every man, without distinction of race, was the subject of Divine illumination and of a universal redemption prompted him to urge emancipation as the ultimate issue of domestic servitude. Similar considerations led him to demand just treatment for the Red Indians of America.' Truly a noble soul!"

MONKEYS IN A GOLD MINE.—Captain E. Moss, of the Transvaal, tells the following story of the monkeys who work for him in the mines:

"I have twenty-four monkeys," said he, "employed about my mines. They do the work of seven able-bodied men. In many instances they lend valuable aid where a man is useless. They

gather up small pieces of quartz that would be passed unnoticed by the working men, and pile them up in little heaps that can easily be gathered up in a shovel and thrown into a mill. They work just as they please, sometimes going down into the mines when they have cleared up all the debris on the outside. They live and work together without quarreling any more than men do. They are quite methodical in their habits, and go to work and finish up in the same manner as human beings would do under similar circumstances. It is very interesting to watch them at their labor, and see how carefully they look after every detail of the work they attempt. They clean up about the mines, follow the wheelbarrows and carts used in mining, and pick up everything that falls off on the way."—*Tit-Bits.*

Gleanings in the Early History of Friends.

(Continued from page 3.)

G. F. went to Selby and Beverly, and at a steeple-house his speaking did so please the auditory, that he was desired to come again. But he directed them to their teacher, Christ Jesus, and so went away.

Next day to Cranswick, to Captain Pursloe's, and Justice Hotham's, who entering into discourse with G. F. told him he had known that principle above ten years, and was glad that the Lord did publish it abroad among the people. The next First-day Captain Pursloe came to G. F., and they both went to the steeple-house, where G. F. when the priest had done, spoke to both priests and people—some received the doctrine of Truth, and continued in it. He came to York, and the First-day of the week he went to the cathedral, and told them then, "this was the word of the Lord God unto them, that they lived in words, but God Almighty looked for fruits among them." Then he was hurried out and thrown down the steps. Yet several were convinced. Next day to Burraby, and many were convinced. Next day to Cleaveland, some convinced. From thence to Stath, where he had great meetings, and many received the Truth, among whom was Philip Searth, a priest that afterwards came to be a minister of the Gospel among those called Quakers. . . . Oftentimes he had opportunities to speak to the priests, who when they heard of his coming would hide themselves, when it was told them the man in leather breeches is come ; for this was his dress in those days, not out of any superstition, but it was not unsuitable for one that travelled so much as he did. He wore linen also.

One of the priests, called Boyes, at Malton did invite him to preach in his steeple-house, but G. F. had little inclination to do that, because both priests and people called that place of worship the "house of God" whereas the apostle said to the Athenians, "God dwelleth not in temples made with hands." And therefore he endeavored to draw people off from them, and to make them sensible that God and Christ ought to dwell in their hearts, that so their bodies might be made the temples of God. Yet for that time he went into the steeple-house at Malton, when there were not above eleven hearers, to whom the priest was preaching ; but after it was known in the town that G. F. was there, it was soon filled with people. And when the priest had done, he sent the other that had invited him thither to bring him up into the pulpit. But G. F. sent him word that he needed not to go into the pulpit, that he could be seen and heard well enough where he was.

At Pickering G. F. had a meeting in a schoolhouse, where many priests and professors came, and asked several questions, which were answered to their satisfaction. Many persons were convinced, and word was carried to Justice Robinson that his priest, whom he loved more than all the others, was overthrown and convinced. After the meeting they went to an inn and the said priest was very loving and would have paid for G. F's dinner, but this he would not suffer. Then he offered that he should have his steeple-house to preach in, but G. refused, and told him and the people that he came to bring them off from such things to Christ.*

G. F. coming with priest Boyes into a town and hearing the bells ring, asked what that was for. They told him it was for him to preach in the steeple-house. Walking thither, he saw the people were gathered together in the yard. The priest who accompanied him would have had him go into the steeple-house, but he said it was no matter. This seemed strange to the people that he would not go into that which they called the house of God. But he stood up in the yard and declared that the ground on which these their temples stood was no more holy than any other piece of ground, ... and that all who preach Christ, the word of life, ought to preach freely, as the apostles did, and as Christ had commanded ; that the Lord God of heaven and earth had sent him to preach freely, and to bring people off from the outward temples made with hands, in which God dwelleth not ; that so they might know their bodies were to become the temples of God and Christ. That people ought to come to the spirit and grace of God in themselves, and to the light of Jesus in their own hearts ; that so they might come to know Christ their free teacher, to bring them salvation, and to open the Scriptures to them. At length he and priest Boyes came to this priest's steeple-house in the moors, and the priest, going before, held open the pulpit door, but G. F. told him he would not go into it. And this steeple-house being very much painted, he told him and the people that the painted beast had a painted house. And he told them that, as the end of the apostles' going into the temple and synagogues was not to hold them up, but to bring people to Christ, the substance, so the end of his coming there was not to hold up these temples, priests and tithes, but to bring them off from all these things to Christ, the substance, etc.

In Puttrington, going into an inn, he desired lodging, but it was denied him; then asked for a little meat or milk, offering to pay for it, but this also was refused. After he was gone out of the town, he desired to have some meat, drink and lodging for his money, but they would not suffer him to stay there ; then he went to another house and met with the like refusal. By this time it was grown so dark that he could not see the highway, but perceiving a ditch, he found a little water, and so refreshed himself. Then he got over the dit and being weary, sat down among the fu bushes till it grew day. Then he arose, a passing on through the fields, a man came aft him with a pike staff, &c. He was carri back to Puttrington, guarded. At last a d creet man called him into his house, where got some milk and bread, not having eaten some days before. Then he was carried ab nine miles to a justice. G. F. spoke to hi and laying his hand upon him, he was so brou down by the Lord's power, that all the wat men stood amazed. Then he desired to what he had in his pockets of letters, &c. T G. F. pulled out his linen and showed that had no letters, which made the justice say, " is not a vagrant by his linen," and set him liberty.

There was a report that he would not lie any bed, raised, doubtless, because about t time he had lain often without doors. He h a great meeting at Puttrington, and many w convinced that day of the truth he preache and they were exceeding sorry they had given him lodging when he was there befo Justice Hotham asked G. F. whether any peo had abused him ; but he esteeming it his d to forgive all, told him nothing of that kin

A false accuser said before the people, t G. F. said he was Christ. G. F. kindled w zeal, stepped upon the table, and said to people, that Christ was in them except t were reprobates ; and that it was Christ, eternal power of God, that spoke in him that time unto them, not that he was Christ

G. F. said that this false accuser was a Juc etc., and this Judas soon after hanged h self, etc.

At Warnsworth in Yorkshire, he being thr out of the steeple-house, was sorely bea with staves, and clods and stones were thr at him. At Doncaster, after the priest done, he began to speak, but was hurried and haled before the magistrates, who thre ened him with death if ever he came thit again.

Being put out with some of his friends, were with him, they were stoned by the r multitude. An innkeeper that was a bai seeing this, came and took them into his ho but one of the stones that was thrown, hit head, so that the blood ran down his face.

The next First-day, G. F. went to Tick where he went into the steeple-house, and t found the priest and the chief of the paris the chancel, to whom he began to speak ; they immediately fell upon him, and the c struck him with his bible so violently on face that the blood gushed out, and he exceedingly. Then the people thrust him of the steeple-house, beat and threw him do and dragged him along the street, so tha was besmeared with blood and dirt, and his taken away. Some moderate justices r hearing how G. F. and his friends had b abused, came to examine the business and clerk was afraid of having his hand cut off ; G. F., as a true Christian, forgave him, would not appear against him.

(To be continued.)

*Charles II., who had been crowned king by the Scots, had been beaten with his forces by Cromwell. He hid himself a whole day in a hollow oak and afterwards through many hazards escaped out of England.

BLESSED are they that do his commandme that they may have right to the tree of and may enter in through the gates into city. (Rev. xxii: 14.)

For "The Friend."

The Dukhobors' Character and Belief.

BY WILLIAM EVANS.

s an appendix to letters describing a visit he Russian Exiles' villages in Assiniboia, writer has thought it might interest some ers to condense an account of their religi- views and practices, from Vladimir Tchert- 's book, "Christian Martyrdom in Russia," lished by Geo. N. Morang, Toronto, Canada; he would recommend a perusal of the whole k, as containing a full and reliable account his remarkable community, to whom our ntion has been so recently drawn.

heir origin is unknown, even to themselves, they have no written or printed history, has tradition preserved amongst them any rmation upon the subject. The name, sig- ing "Spirit Wrestlers," was given as far k as 1785, probably by the then bishop of terinoslaff. It is not their own title for r religious organization, but they style nselves "Christians of the Universal Broth- ood," "because all men are equal, children ne Father, God; and those who live in deeds not only in word may belong to it and be bers of this universal body." The founda- of the Spirit-Wrestlers' teaching consists e belief that the Spirit of God is present e soul of man, and directs him by its word in him. The Church is where two or three gathered together, that is, united in the e of Christ. Their teaching is founded on ition. This tradition is called among them "Book of Life," because it lives in their ory and hearts. It consists of Psalms, ly formed out of the contents of the Old New Testaments, partly composed inde- lently. They found alike their mutual re- ns and their relations to other people—and only to people, but to all living creatures, usively on love; and therefore they hold all le equal, brethren. In all that does not nge what they regard as the will of God, willingly fulfil the desire of the Govern- t authorities. They are industrious and emious in their lives, and always truthful heir speech, accounting all lying a great They do not accept outward baptism by r, saying that water only washes off the eanness of the external body. The com- ion of the body and blood of Christ in the of bread and wine they do not accept; ng that bread and wine enter into the th like ordinary food; and are of no avail e soul.

e society of the Spirit Wrestlers was origi- a dispersed one. Nowhere did they at form communities, but they lived, a few lies in various villages, through almost whole of Russia. They were banished by Russian government from places where were formerly settled, to Transcaucasia, the Turkish frontier. Others were planted e present government of Elisavetpol. They always regularly paid State taxes and led their other social duties, but as soon uestion has been raised as to principle and ns which in any way touch their religious , there has been at once disclosed a com- difference from other peasantry. They r frequent the churches; do not worship im- ; do not keep the ordinary fasts, and take rt in the recreations and loose pleasures orldly people. They deem all externalism in the work of salvation utterly useless, and therefore acknowledge one sacred, universal and apostolic Church, which the Lord by his coming has assembled, consecrated and replenished by the gifts of the Holy Ghost, and which is the union of all faithful and true Christians. At their religious meetings each one may express what he knows or feels for the benefit of his brethren, and the women are not excluded from this. They have no personal property, but each regards his property as belonging to all. Each takes from the common stock that which he needs. They take nothing from travellers who stop at their houses, either for lodging or food, but they have been accustomed to erect a special lodging house, where chance travellers must put up, so that their community may not be depraved by evil example. They are compassionate even to household animals, and almost entirely refrain from killing them.

Respect from children to parents is strictly observed, and in general from younger men to those older, though the latter, and even parents, do not appropriate to themselves any ascendancy over the younger ones, regarding themselves as spiritually their equals.

There exists no punishment among the brethren. As soon as a brother thinks another has behaved improperly, he, according to the precise gospel instruction, reminds him that he is acting wrongly; if the one at fault will not take consideration, he is admonished in the presence of two or three of the brethren; if he does not take heed of them, he is invited to appear before the general assembly. There have been cases, though very seldom, in which some of the brethren have left the society, in order to live at liberty according to their unrestricted desire. It has even happened that wives have deserted their husbands. The husbands in such cases, do not detain their wives, but give them liberty, at the same time giving them means to live upon. Deserters may however be again accepted into the society if they completely repent and leave their immoral life.

The general round of occupations is filled by each taking a calling. The tradesman attends to commercial business, and the agriculturist works on the land. But the majority of them give preference to agriculture.

They have no written or printed regulations for their communities, which it might be supposed would lead to disagreement or disorder; yet no such disorder has ever been noticed. Parents watch over the conduct of their children, correct their faults, and teach them the Divine law. When a father dies, his place is taken by the elder of the brothers; and in the case of incapacity of the latter, his place is assumed by the one next capable. And here it may not be out of place to mention an incident which occurred during a religious gathering at Yorkton. A First-day school superintendent who was present addressed the assembled Dukhobors, and at the conclusion of his remarks, asked: "But do you teach your children?" A patriarch Dukhobor, upwards of eighty, without making direct reply, called for his grandson, a little lad of six. The child was brought into the midst of the assembly, when the grandfather requested him to repeat the ten commandments. This he did without faltering, and no further answer to the inquiry seemed needful.

The system of education among the Dukhobors is simple and uniform. As soon as the child begins to speak and understand, his parents commence verbally to teach him prayers and psalms, and to tell him something out of the Scriptures; and they thus continue to instruct him in Christian doctrine. When children have learned a few prayers and psalms they accompany their elders to the meetings, recite in their turn what they have learned, and chant psalms with the others. Not only the parents, but every Spirit-Wrestler regards it as a duty to teach every child something useful whenever he has the opportunity to do so, and to keep him from evil whenever he has occasion. Owing to such education, the spirit of the parents by degrees passes into the children; their ways of thinking take deep root, and the tendency towards good is most strongly encouraged by good examples.

To be continued.

Loyalty to Mother.—It has been well said, that whenever you find an instance of success, you will find that success based upon substantial qualities of mind and heart. There is no one quality that will insure a man's success more than loyalty to his mother, because the qualities that produce success are largely the outgrowth of such loyalty. It is the foundation of manhood.

Let me cite two instances where great Americans are noted for that loyalty. First, James A. Garfield, who, when he took the oath on assuming the office of President of the United States, standing in the presence of a great throng that witnessed the inaugural ceremonies, kissed the Bible, and then turned and kissed his mother. Kissing his mother was something that never had been done under similar circumstances, and it won for him the warmest expression of admiration.

What greater lesson has been taught American youth than of President McKinley's loyalty to his mother? He who holds the highest office in the gift of seventy millions of free and enlightened people, laid aside the duties of his great office to go time and again from the seat of government to the bedside of his mother in her humble Ohio home. With all the responsibility upon him no member of the mother's household watched more tenderly or more prayerfully at her side than he. It was one duty his big heart would not entrust to another.

It is a sad fact that the American youth lacks much of the love he should bear his mother. You may be grown to manhood in years, but your mother gave you more care during the first five years in your life than you have given her in all the years since. There is nothing equals a mother's care during the first five years of her child's life, when it is the most helpless little creature on earth. There is no sacrifice she will not make for it.—*Exchange.*

Items Concerning the Society.

Job S. Gidley left his home in North Dartmouth, Mass., on the 23rd instant, on a proposed visit to the Dukhobors in Manitoba. On reaching the Canadian Pacific Railroad he expected to meet with Eliza H. Varney of Bloomfield, Ontario, who has been liberated to visit the same people.

We learn that Enoch Carter and wife and Ida Chamness arrived in Liverpool, Eng., on or about the 7th instant. They had pleasant weather on the voyage, and no sea-sickness, and their strength seemed improved.

SUMMARY OF EVENTS.

UNITED STATES. The State Department made public the substance of reports received from Commissioner Denby and General Otis, which contradict the statements of the correspondents as to the condition of affairs in the Philippines. From these it appears that the experiment of establishing municipal government for the towns in Cavite and Manila has been a great success; that a number of ports have been opened to trade and "a disposition to accept American sovereignty" is everywhere manifested; that the only large force of the rebels which holds together is about 4,000 in Tarlac province and northern Pampanga, and that "the only hope of the insurgent leaders is in aid from the United States;" and that this is the influence which enables them to hold out.

The letters addressed to the President average 1,200 a day. Eighty per cent. of them never reach the eye of either the Chief Executive or his private secretary. They are sorted by the clerks under the direction of Private Secretary Porter and sent to the proper departments for attention. The largest proportion of the letters ask for financial assistance. The next largest number pray for the President's assistance in purely personal matters.

The resignation of Russel A. Alger, as Secretary of War, has been accepted, and Elihu Root, the celebrated New York lawyer, has been appointed his successor.

The trade of the United States with New South Wales in staple articles has increased 127 per cent. in five years.

The customs receipts at this port for the year ending Sixth Month 30th amounted to $22,387,642.43. For the year ending Sixth Month 30th, 1898, the total receipts were $12,602,172.81.

New York leads all the States in the production of paper, Massachusetts is second, and Pennsylvania fifth.

In Pennsylvania fifty-nine firms are engaged in the manufacture of paper, operating sixty-five mills. The capital invested amounts to $12,000,000, and the annual value of the product is $6,800,000.

California has now about 30,000 acres of olive trees. Two-thirds of them are not yet bearing fruit, but it is estimated that in five years California will be able to supply the market for the United States.

Eighty-four per cent. of the entire State of Idaho is still public land, amounting to more than 44,000,000 acres. Of this area it has been estimated by the Government Geological Survey that 7,000,000 acres can be irrigated successfully.

A phenomenal demand for peanuts has resulted in an advance of 100 per cent. in the price thereof, and it is estimated that at the new quotations the 1899 crop will be worth between $3,000,000 and $4,000,000. A comparatively small district in Virginia will profit by the advance.

George B. Loving, of Texas, who is organizing the $40,000,000 cattle syndicate, will attend a meeting of the company in New York on the 29th to underwrite the stock of the company.

The great crater Mokua-Weowea, on the peak of Mauna-Loa, Island of Hawaii, has broken into active eruption, according to advices received in San Francisco by the America Maru, and a lava flow, throwing fire into the air to the height of hundreds of feet, has started down the mountain side toward the city of Hilo. This is the first time in eighteen years that the great crater of Mauna-Loa has shown signs of activity. The present eruption promises to be the most notable in the recent history of the mountain, and the damage done will be almost incalculable. Already Hilo is threatened, and the Volcano House is right in the track of the lava flow. If some agency does not turn the fiery flood no power can save the historic hotel. All about the base of Mauno-Loa too are cane fields and coffee plantations and these the burning lava will lick up in its course.

There were 510 deaths in this city last week, which is 28 more than the previous week and 13 less than the corresponding week of 1898. Of the whole number, 163 were under one year of age; 279 were males and 231 females; 73 died of cholera infantum; 69 of consumption; 33 of inflammation of the stomach and bowels; 31 of marasmus; 27 of heart diseases; 19 of nephritis; 17 of pneumonia; 17 of cancer; 15 of convulsions; 13 of inflammation of the brain; 13 of old age; 13 from casualties; 11 of apoplexy, and 10 of Bright's disease.

Markets, &c.—U. S. 2's, 100½ a 101; 4's, reg., 112¼ a 113; coupon, 113 a 113¾; new 4's, reg., 129 a 129¾; coupon, 130 a 130½; 5's, reg., 111¼ a 111½; coupon, 112¼ a 113; 3's reg., 108¾ a 108¾; coupon, 109 a 109½.

COTTON was quiet, but steady, on a basis of 6⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.00 a $2.25; Pennsylvania roller, straight, old, $3.20 a $3.35; Western winter, old, straight, $3.25 a $3.40; do., do., new, straight, $3.15 a $3.25; spring, straight, $3.40 a $3.65; city mills, straight, $3.35 a $3.50. RYE FLOUR.—$3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 74¼ a 74½c.
No. 2 mixed corn, 36½ a 36⅞c.
No. 2 white oats, clipped, 31 a 31½c.

BEEF CATTLE.—Extra, 5⅜ a 5½c.; good, 5¼ a 5⅜c.; medium, 5¼ a 5⅜c.; common, 4¾ a 5c.

SHEEP AND LAMBS.—Extra, 5 a 5¼c.; good, 4½ a 4⅝c.; medium, 4 a 4¼c.; com., 2¾ a 3¾c.; spring lambs, 4½ a 7c.

HOGS.—Western, 6¼ a 6⅜c., according to quality.

FOREIGN. To London, as to almost every large city, the question of a water supply has been a serious problem. Londoners now see a way to solve it. The Engineer of the County Council has informed that body underneath London is an immense lake, in a chalk basin 2500 square miles in extent. The annual rainfall that sinks to this lake, 100 feet below the surface of the ground, amounts to 280,000,000,000 gallons, which would give a daily yield of 767,000,000 gallons. An artesian well has already tapped the lake at Clapham, and it is pointed out that all that is necessary to insure a water supply is to sink a sufficient number of wells. The wonder is that London should have existed for more than 2000 years and never discovered that the great lake was beneath it.

London banks paid out $20,000,000 in dividends on Seventh Month 1. New York banks are said to have paid ten times that.

The British Admiralty announces that England will continue to maintain a naval power equal to that of France and Russia. Thirty-four articles of the arbitration scheme were adopted at The Hague Peace Congress on the 20th inst., and the firing of explosives from balloons will be prohibited during hostile engagements.

Hamburg is still the wealthiest city in Germany. There are as many as 136,872 payers of income taxes, although all those whose income is under 900 marks are exempt. Last week has been unusually hot and humid in Germany. Heavy rains and hailstorms have occurred in various parts of the country, inflicting much damage to the crops. Many people have been killed by lightning, two such cases having occurred in Berlin, where also a number were injured. The River Havel at Potsdam was filled to its bank for several days, and thousands of fish were killed by lightning. Floods have been in the Spreewald, and in the lowlands of the Vistula the hay crop has been ruined for the second time this season. In Wurtemberg the crops have been almost totally destroyed. The thunder at Hanover was the most severe experienced for thirty years. Many people in that province were struck and killed by lightning. In Riesingebirge, Silesia, some deaths from sunstroke were also reported. One hundred draught dogs in Berlin were sunstruck during the week and brought to the veterinary station by the police.

The *Scientific American* says: Utopia is now known to be located at Oneida, in Sweden. The community has, in course of a generation, sold $1,600,000 worth of trees, and by means of judicious replanting has provided for a similar income every thirty or forty years. In consequence of this commercial wealth there are no taxes. Railways, telephones, etc., are free, and so are school houses, teaching, and many other things.

A mysterious epidemic, which has been prevailing recently among the cattle on the island of Gothland, has spread to the human beings in the district, and a large number of patients have been admitted to the hospitals. Some of the cases are extremely difficult to diagnose. Cattle are dying by hundreds throughout the island as a result of the epidemic.

Mount Ætna is in eruption, and following the phenomena earthquake shocks have occurred in Italy doing some damage.

Japan has a new lighthouse made of bamboo, which is said to resist the waves better than any kind of wood.

Although the average rainfall in Sixth Month at Manila is 14½ inches, the precipitation for the last twenty days has been 41 inches. General Otis reports that the whole country is flooded, and that the troops on the outposts have suffered in consequence.

The results of recent drillings in Borneo have caused many persons to think that Borneo will prove to be the richest petroleum field in the world.

The ports of New South Wales are the freest on the globe, and in none of the Australian colonies are there any discriminating or differential duties.

The South African Republic has adopted articles of the Franchise law enabling sons of Outlanders to become naturalized at the age of 16, and to obtain the franchise five years thereafter, and the concession will, it is understood, avert troubles with Great Britain.

The storm in Santiago de Chili, mentioned in the despatch to the Associated Press on Seventh Month 18, still continued. The damage to rail and bridges is estimated at 6,000,000 pesos. The wheat crop, it is believed, has been completely destroyed.

Women do the mining at Colombia. No man with any self respect can be induced to engage in that occupation, because in Spanish times it was the work of slaves.

United States Consul Jenkins, at San Salvador, has reported to the State Department by cable that San Salvador is in a state of siege, as the result of revolution plotting.

Nearly 32,000 immigrants entered Canada last year, whom 9,475 were from England and 9,119 from the United States.

One hundred and nine thousand locomotives are at present running in various countries.

Thirty years ago there were only about twenty-five explosive compounds known. Now there are more than 11

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 73.

Thomas K. Wilbur, Agent, Mass., $14, for himself, Jesse Tucker, James H. Tucker, Job S. Gidley, Jo S. Wright, Sarah E. Mitchell and Isabel L. Gillo Elizabeth C. Dunn, N. J.; James S. Newbold, Samuel Woodman, N. J.; Mary W. Sharpless, Elizabeth Wright, N. J.; Benjamin C. Reeve, N. Ephraim Smith, Phila., $12.50, for himself, Morri Cope, Elizabeth Hughes, Pa., Joel J. Smith, Ia., L. M. Williams, Calif., and Henrietta Green, Irela Samuel P. Leeds, N. J., $6, for himself, Henry Leeds and Sarah W. Leeds; Alice H. Carter. N. $6, for herself, Sarah Ellen Carter, O., and Sarah Satterthwait, Pa; John M. Rasmussen, Ill.; Step and Post, and for Henry R. Post, N. Y.; Clay Haines, N. J.; Phebe Ann Hazard, Pa.; Edm Wood and George Wood, N. J.; Walter Grise Phila. and Ann Harmer, N. J.; Rebecca J. Allen, James W. Oliver, Mass.; Samuel Haines, N. Alfred C. Haines, N. J.; Dr. Samuel S. Haines, N. Julianna N. Powell, N. J.; Rowland J. Dutton, N. George S. Hutton, Pa., $8, for himself, Phebe Hut George Pandrich and Anne W. Thompson, Md.; McCarty and Job McCarty, Pa.; Mary M. Dil Kans.; Barclay Penrose, N. Y.; Wm. Flavius Ter Va.; Joseph B. Bettles and for Wm. Bettles, Ill.; S E. Haines and for Susan L. Haines, Pa.; Chas. Wr and for Sarah B. DeCou, N. J.; Henry Marshall, Susan J. Paxson, Pa.; John E. Carter, Gt'n, $8, himself, Rebecca S. Conard, Shelter for Colored phans and L. M. Thornton; Caroline Wood Ba N. J.; Richard Ashbridge, Pa.; Hannah P. Smed Pa.; Peter Thomson, G't'n.; J. H. Dewees, George W. Sheppard, Phila.; Mary Ann Wiggins, Margaret E. Rhoads, Pa.; P. Ellis DeCou, N. Joseph C. Exton for Amy S. L. Exton, N. J.; W. Hazard, Agent, N. Y., $6, for Persis E. Hall Samuel G. Cook and Elisha Cook; Richard S. Grif Agent, Pa., $32, Mary Charles S. Carter, Dr. Jo Bringhurst, Lydia Embree, Sarah C. Glover, Ha F. Fell, Isaac Evans, Jr., George O. Hibbard, E James and for John M. James and Edwin S. Ja George B. Mellor, Jane S. Warner, and for Ma Price, Joseph E. Meyers, Ia., E. J. Warner, Mo., Elizabeth W. Simms, Pa.; Isaac W. Stokes, N. J., for Emma Allen, Charles Cooper, Samuel J. Joseph H. Haines, Phebe P. Stokes, Annie H. St and Joshua S. Wills; Jane E. Mason, G't'n., and Jonas Edge, Kans.; Frances E. Jones for Margare Jones, Oak Lane; Henry Hall, Frankford; B. R. Anna W. Wood, Mass.; Benjamin L. Estes, Ia., $8, himself, Joseph Edgerton and $1, for Phebe McB to No. 27.

☞ *Remittances received after Third-day noon will appear in the Receipts until the following week.*

NOTICES.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During Eighth Month the Library will be open only on the noons of the 3rd, 7th, 10th, 28th and 31st days between 3 and 6 P. M.

Contributions to Dukhobor Fund to Seventh Month 25th.

Judge Yerkes, $5.00; D. S. B., $4.00; E. C., Now $15.00; J. I. G., $100.00; M. C. B., $2.00; also $500, to be *loaned*.

WM. EVANS, *Treasurer*,
252 S. Front St., Ph

DIED, on the twenty-second of Fifth Month, 1899, WOOD, wife of Caleb Wood in the seventy-seventh y her age; an esteemed member and overseer of the Mo Meeting of Friends of Philadelphia. The end of thi Friend was unexpected, but the retrospect of her final of an unassuming humility, with an untiring fulness in the discharge of apprehended duty, givi assurance to those who knew her best, that her work was accomplished in the daytime and that her e peace.

THE FRIEND.

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LETTERS to the editor and communications THE FRIEND, should be addressed during summer months to J. H. Dillingham, West mouth, Massachusetts.

Study in Inconsistency; and a Letter from Whittier.

A visitor to many meetings conducted under name of Friends writes his impressions as ows: "To profess the old profession of ends, that of Divine and immediate guidance the Spirit, and in method and practice vio- the profession in every turn of variety in r religious 'service,' which is entirely con- led by a human instrument, is to make a kery of the most divinely spiritual item in ancient faith of Friends. They seem to sist in this method with a sort of fatalistic lessness. They seem as if conscious that method has lost its power. But as they e by following it lost all they had, it is a essity that they keep it up. It is this or ing. The method so practised is perfunc- , as devoid of life as can well be imagined. different is its effect on themselves or the ic from what it was twenty years ago when ossessed the attraction and enthusiasm of ty, that it seemed to me as if it was an ct to extract substance from a 'squeezed on,' and that they were more than half cious of it themselves."

t the same time a letter comes to us from ged Friend, as follows:

e had the privilege of some correspondence with ifted poet, John G. Whittier. In his last letter, ten only about one month before his decease, rites: "I have read with interest the account e death and funeral of Morris Cope. He was of the old school of Friends, and faithfully tained the great cardinal doctrine of the So- , which so many of its members seem to have ely lost sight of. It is a painful sight to see e Yearly Meetings going back to the very things which our early Friends separated from. I am comforted by the belief that the best men of other denominations are drawing nearer to the Truth as held by our ancestors; and I know that the falling back of so many of those who still bear our name is greatly regretted by them." This is the very truth. At another time he used language equally regretful, and added "that if our Society proved unfaithful in the upholding of the principles and testimonies committed to us to bear before the world, that they would not be suffered to fall to the ground, "that others would be called in to support and carry them forward to the final triumph."

Search the Scriptures Rightly.

Consider whether the Scripture be your rule or no? that is, whether in singleness of heart ye wait on the Lord, to open the Scriptures by his spirit, and to keep out your carnal reason from thence (which cannot understand them, but will be wresting them, and making them speak as it would have them); or whether ye take scope to search into them with that part, which ever was shut out from the right knowledge of them. "The natural man understandeth not the things of the spirit of God."

The spirit of the Lord alone understandeth the meaning of his own words and He alone gives the understanding of them, which He gives not to the wise searcher and disputer nor to the prudent professor (Mat. xi: 25), but to the babe which He begets, to which He gives the kingdom, and opens the words which the Scripture speaks concerning the kingdom. "The wisdom of the flesh is enmity against God;" and in that search into the Scriptures, it will gather only a knowledge suitable to its enmity.

Thus the Jews were great enemies, and strong enemies, by the knowledge which they gathered out of the Scriptures written to them; and the same spirit hath also wound itself into the Scriptures written since: and as then, that spirit fought against Christ and his apostles, with those very Scriptures which the spirit of Christ had formerly written; so the same spirit fights now against the lambs of Christ, with the Scriptures which were written since. Yea, the great stronghold of antichrist at this day, is Scripture interpreted by the fleshly wisdom: for antichrist comes not in a direct denial of Christ or Scriptures (He is too cunning to be found there), but bends them aside by the fleshly wisdom to serve the fleshly will, and thus undermines the Spirit and exalts the flesh, by a fleshly understanding and interpretation of those very Scriptures which were written by the Spirit against the flesh. And through this mistake it is, that some innocently cry up things practised at the first springing up of truth, not seeing of what nature they were and upon what account they were done, and what of them were cast off by the same Spirit which before had led to the use of them, through Scripture expressly testifieth thereof. For, (Rev. xi: 1, 2) there was the measuring of the building which God's own Spirit had built, part whereof was reserved for God, part given to the Gentiles, or uncircumcised in heart, who are now the Gentiles, since the breaking down of the former distinction betwixt Jew and Gentile. That which God reserved for himself was "*the altar, the temple, the worshippers therein*," all these are inward. *The outward court was given to the Gentiles*, to those who would be worshippers under the gospel, and yet had not the circumcision of the gospel; to them the court which is without the temple is given; and this they get and cry up, and tread under foot the holy city, trampling upon the inward, and undervaluing it. Christ within, the spirit within, the law within, the power within, becomes a reproach; and this they have the power to do, even to keep down the inward, and cry up the outward, and to persecute and slay the witnesses whom God raised up to testify for the inward and against the outward (as it is now in the Gentiles' hands, and made use of by them to keep down the inward); and so the building being thus taken down, the church flies out of it into the wilderness. . . .

Many cry up the Scriptures for their rule; but which of them is taught by the Spirit to keep the carnal part out of the Scriptures? Which of them keeps out their own will and understanding, receiving their knowledge of Scripture from that Spirit which wrote them? Do not men rather gather a knowledge in the flesh and then grow strong and wise, and able to dispute and confident in their own way, and become fierce despisers of those who cannot own their interpretation of these Scriptures? and thus the mind of God, the true meaning of the Scriptures is not their rule; but an image which they have formed out of it; a meaning which their wit hath strongly imagined and fenced with arguments, and the real mind and intent of the Spirit is hid from them. So by this means many both deceive their own souls and help to deceive the souls of others, missing of the plainness and simplicity of the Spirit and gathering senses in the wit and subtlety of the fleshly part, where the serpentine wisdom lodgeth and twines about the tree of knowledge. Now what do these men do? whom do they serve? and whither do they run themselves and lead many other poor souls whom they pretend to be helpful to save?

ISAAC PENINGTON.

THE sign and singular effect of inward baptism is the answer of a good conscience towards God.

I AM not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. (Rom. i: 16.)

Offered to THE FRIEND by Mary E. Morris, Chester Hill, Ohio.

A Testimony from Horsham Monthly Meeting, Concerning ANN HAMTON, *late Wife of John Hamton of Wrightstown.*

She was born at Middletown, Bucks County, in the year 1730-1. Under the pious care of her parents, and through the visitation of Divine Grace, she early became acquainted with the seasoning virtue thereof, which made her willing to submit to the Cross of Christ, and to follow Him in the way of his leadings, whereby she was preserved from many of the vanities and follies incident to youth. In the year 1748 she was married, and having a large family of children, she was careful to bring them up in plainness and industry. Her husband departed this life the tenth of the Ninth Month, in the year 1775, about which times he appeared in the ministry, and being faithful, grew in her gift, was sound in doctrine, accompanied with a degree of heart-tendering authority. She travelled at sundry times into divers parts of the adjacent provinces, with Friends' approbation, and was often engaged in the service of visiting Friends' families to good satisfaction.

She removed within the compass of Horsham Monthly Meeting in the year 1792, and some time after, bodily infirmities began to increase upon her, yet her zeal for the cause of Truth and righteousness did not abate. She was a diligent attender of our religious meetings, both for worship and discipline, and a lively example, when there, by humbly waiting for the arising of the power of Truth, and not being forward in her public appearances. In the time of her last illness, she was much afflicted with bodily pain, which she bore with exemplary patience and resignation. She was often concerned that her children might be preserved in obedience to the manifestations of Divine grace, speaking of the example of our Saviour, and how He often retired from the multitudes into the mountains and solitary places, and spent much of his time in prayer and meditation, she exhorted her children often to retire to the house of prayer, and to delight in inward retirement of mind. At another time, when a friend was sitting by her, she appeared to be in supplication to the Lord, but with such a low voice, that not many words could be distinctly understood. Sometime after she said, "Oh, the severe pain that I feel, but, if it will hasten this poor tabernacle one step toward the grave, what matter if I can but be preserved in the patience until the end come, where my soul may be at rest in the inclosure of that quiet habitation, where there will be no more saying, 'I am sick.' At another time, she said, "O Lord, shake terribly, shake all the delights of this world, and turn the people's minds more and more to seek thy Truth," then spoke in a few words, setting forth the goodness of the Lord, and said, "Oh, death, where is thy sting. Oh grave, where is thy victory? Where there is no fear, there is no sting." Sometime after, said to her daughter, "Give me up; let me go and do not hold me. I must go. I have given up the world, and all that is therein, and am fully resigned to leave it." And at another time, when in much bodily pain, she said, "Oh Thou, that hast been with me in six troubles, leave me not in the seventh." She often appeared to be offering up praises and thanksgivings to the Lord, and through all her afflictions of body, she appeared to be firmly fixed on the immovable Rock, Christ Jesus, and her hope and confidence unshaken, that there was a place of rest prepared for her among the righteous, into which we doubt not she is entered.

She departed this life, in love and unity with her friends and neighbors, on the twenty-eighth of the First Month, 1796, without sigh or groan, aged sixty-five years, a minister about twenty years, and was interred in Friends' burying ground at Byberry on the thirty-first of the same, at which time a solemn meeting was held.

"THOU CALLEST ME FRIEND."—There are a good many incidents reported from the war that encourage, in the midst of discouragement, the hope that, after all, "man's inhumanity to man" is not on the decline. Here is an incident reported in a letter from the American camp at Santiago, a few days after the hard fighting there, at the beginning of the siege. The correspondent said:

"While all these wounded were being cared for at Siboney, the Spanish wounded were not being neglected. It is impossible to say that the Spaniards are not brave fighters, after once seeing the bearing of their wounded as they fell into the hands of our men. Every man of them fully expected to be massacred on the spot. Here is one instance:

"One morning, near General Shafter's headquarters, a dozen wounded Spaniards were having there wounds dressed. One young fellow, who was shot through both legs, lay on the ground. The surgeon was trying to ask him to move his leg so that his boot could be unlaced, when Charles Pepper, the Washington correspondent, volunteered to act as interpreter. Stooping down to the Spaniard, he gave the message, and, as is the Spanish custom, he prefaced his remark with 'Amigo.' Instantly the young Spaniard's face lightened with amazement and delight. He grasped C. Pepper by the hand and exclaimed incredulously, 'Thou callest me friend!'

"C. Pepper explained the remark to the two other correspondents with him; and when they too, shook hands with the Spaniard, and helped the surgeon to unlace his shoes, it was really a study to watch the surprised expressions of the other Spaniards."—*Commonwealth.*

THOROUGH command of the three R's is secured to the pupil only by constant vigilance. No occasional practice of them will at all suffice. Alike in the secondary and in the elementary school, during every moment of the sessions, writing, spelling, speaking, composition, expression, ciphering, must be under sleepless inspection. Every exercise, every recitation, every laboratory report, should be a double test: of the pupil's knowledge of the topic itself, of his skill with the tools by which he makes that knowledge evident. Hardly a skilled career can be imagined in which such early vigilance will not be repaid a thousand-fold.—*James P. Munroe.*

"THERE is such a thing as a very small gift in a great many words; and there is such a thing as a large gift in a very few words. We do not want an eloquent ministry; we do not want a flowery ministry; we want a living ministry; we want a baptizing ministry—a ministry that will break a hard heart, and heal a broken one; a ministry that will lead us to the fou tain, and leave us there."—*Wm. Penn.*

For "THE FRIEND."

The Unrevised Version as a Masterpiece o Literature.

FROM A LETTER TO THE EDITOR.

Aside from the doctrinal standpoint, I thi the Revised Version is not to be compared wi the King James version. My satisfaction w therefore great when I came upon the follo ing paragraph in Saintsbury's Elizabethan L erature. So far as I know George Saintsbu is not especially a Bible student, and not p ticularly interested in religious matters; l as a literary critic he stands very high ability and scholarship.

[It is not the province of THE FRIEND to bitrate between its readers in their choice versions of the Scripture of Truth. We g place to the offered extract as asserting undeniable rank of the Authorized Version a *literary* monument; but must leave to e one his judgment as to which translation is more correct representation of the wording truth as *originally* written.—ED.]

But great as are Bacon and Raleigh, t cannot approach, as writers of prose, the c pany of scholarly divines who produced—w is probably the greatest prose work in any guage—the Authorized Version of the Bibl English. Now that there is at any rate s fear of this masterpiece ceasing to be wha has been for three centuries—the school training ground of every man and woma English speech in the noblest uses of Eng tongue—every one who values his mo tongue is more especially bound to put record his own allegiance to it. . . . Among the translators were many excel writers, an advantage which they possessed much higher degree than their revisers in nineteenth century, of whom few woul mentioned among the best living writer English by any competent authority. . They had in the air around them an En purged of archaisms and uncouthness, adapted to every literary purpose, and yet racy of the soil, and free from that burd hackneyed and outworn literary platitudes commonplaces with which centuries of volu ous literary production have vitiated and lo the English of our own day. . . . . hour had come exactly, and so had the m

One of the blunders which spoils this pas (the thirteenth of first Corinthians) in th vised Version is the pedantic substituti "mirror" for "glass," it having apparent curred to some wise-acre that glass wa known to the ancients, or at least use mirrors. Had this wise-acre had the slig knowledge of English literature, a single of Gascoigneé, "The Steel Glass," would dispensed him at once from any attem emendation. But this is ever and alway way of the sciolist. . . . . Revision revision, constructed in corrupt followi the transient and embarrassed phanto ephemeral fashion in scholarship, may into the [unknown], after setting right a here and there, transferring a rendering text to margin; or from margin to text. the work of the unrevised version will r unaffected by each of these futile exercita

For "The Friend."

Edwin Markham.

(Author of "The Man with the Hoe" and other poems.)

A distinct surprise has been offered to the Anglo-Saxon world within the present year by the rise of a new poet upon the Pacific coast. His remarkable appeal to the fortunate classes of the world in behalf of labor, surrounded by conditions of distress and privation, and confined within these for life, in the great poem, "The Man with the Hoe," has aroused the attention of thinking men wherever that poem has been seen. It appeared on the eighth of last Month last in *The San Francisco Examiner* and produced a sensation unparalleled since the publication of "The Recessional." This poem, however, is not so much in the nature of the awakening of the Nation to consider its responsibility and its guilt towards other Peoples, as it is to rouse the public conscience wherever it may be led within its own domain to study and relieve that distress of the poor which arises from no fault of their own.

(Charles) Edwin Markham is a native of Oregon, Oregon, born Fourth Month 23rd, 1852, and to a marked extent what is so frequently termed "A self made man." On his father's side, he descends from noted Pennsylvania Ancestry, namely Colonel William Markham, the cousin of William Penn and his secretary; appointed also Deputy Governor for Pennsylvania during Penn's absence in England and subsequently Deputy Governor of Delaware in 1691. Still later, Colonel Markham was associated with Lord Baltimore in important public affairs. He was, indeed, a member of the Church of England, yet he agreed with his Quaker cousin in "non resistance and the rights of the masses."

The Markham family had already attained considerable celebrity in England—another William Markham having been a graduate of Christ Church College, Oxford, Dean of Westminster, Bishop of Chester and tutor to the Prince of Wales in the time of Edmund Burke. He was distinguished for "a vigorous mind and profound learning."

On the mother's side, our poet is descended from the Winchells, a family also of considerable repute, both in England and on the Continent. This family showed the faith that was in them by taking refuge in Holland from the persecution in England, by which the Friends suffered, rather than desert or deny their religious beliefs.

The Winchells were, in no sense, of Quaker blood or connection, and they made their mark in the colonial history of this country, the Revolutionary War and the Civil War. But in addition to this, this family "has been noted for intellectual vigor and aggressive activity in the affairs of church and state; many representatives having been noted as legislators, preachers and scientists and in other learned professions."

The parents of Edwin Markham were pioneers who crossed the plains from Michigan to the Pacific coast, shortly before his birth. His father died before he reached his fifth year, and his mother and her family settled in "a rich and beautiful valley near Suisun, in Central California," where he grew to young manhood, devoted to every kind of labor required on a modern cattle ranch, and depending for education on the rude country schools and his own ceaseless reading." His elder brother was deaf and dumb, and his mother a stern and silent woman, of strong character and great originality, and these were the chief associates of the growing boy. His tastes and his reading were largely poetical: "Homer and Byron being his first masters."

Edwin Markham entered the State Normal School at San Jose, in 1871, "making his way on money he had earned," and then pursued the classical course of Christian College at Santa Rosa, California.

For awhile he studied law, but he has never practised. Hitherto he has been chiefly known by his work in the service of education and the progress of California, by occupying the position of Superintendent and Principal of schools at various places. To-day he is "Head Master of the Tompkins Observation School, connected with the University of California, where he has been engaged for a number of years in work which is highly significant to the interests of academic education. Professor Markham's library is acknowledged one of the best chosen in the State, and is especially excellent in the department of philosophy and literary criticism."

In relation to his poetry, I shall not assume the function of a critic, which presupposes a native quality to which I make no claim, and an art, the result of labor and practice in which I have no experience. I will, however, say I think that the most of the readers who will for the first time take his poems into their hands will be impressed very much as I have been, both with the poetical faculty which they indicate, a thing, "not made but born," the sweetness of their tone, and the devotional feeling which is to be found in so many of them.

A poet who writes of the sufferings of his fellow man must needs have something of the Baptist's utterance, "The voice of one crying in the wilderness." If that cry have nothing personal or selfish in it, but is an appeal evoked by sympathy for other men, then there is in it a nobility which deserves the general respect and acknowledgment.

A book of poems, his first, has just appeared from the press with the title, "The Man with the Hoe and other Poems."

In this collection there is a sweetness and a beauty which are seldom surpassed. There is a suggestion of Robert Herrick and of William Morris in some of these: but of a William Morris with an unconcealed faith in the Lord Jesus Christ. No recent poetry of which I have knowledge passes in these qualities "The Two Taverns" and "The Prayer."

But, probably that characteristic of his poems which will vibrate the longest in the souls of men is that sweet charity which makes the wrongs of others his own, and which appeals for justice on behalf of the oppressed who have found for themselves no voice. In his "Desire of Nations" he anticipates for Him of whom Isaiah speaks as "The Wonderful Counsellor," upon whose shoulders the "government shall be," that He is coming

> ——"to make the long injustice right,—
> ——to push back the shadows of the night,—
> The grey tradition full of flint and flaw:"—

and less than this we cannot hope for from the loving Lord who wills not that "any should perish," whether from cruel environment and hereditary wrongs, or from themselves going astray.

James M. Price.

Sixth Month 27th, 1899.

[The following poems are given as illustrations of the above article:]

"In a photograph which I have of Millet's noble painting on this subject, the furrow at which the poor laborer is standing, broken up from a hard surface to the bottom by his heavy hoe, is as deep as an ordinary furrow made by a plough drawn by two horses."

J. M. P.

"THE MAN WITH THE HOE."

BY EDWIN MARKHAM.

"God made man in his own image, in the image of God made He him."—*Genesis.*

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose!
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape Humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes!

O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?

—*Oakland, California.*

THE TWO TAVERNS.

I remember how I lay,
On a bank a summer's day,
Peering into weed and flower,
Watched a poppy all one hour,
Watched it till the air grew chill,
In the darkness of the hill,
Till I saw a wild bee dart,
Out of the cold to the poppy's heart,
Saw the petals gently spin,
And shut the little lodger in.
Then I took the quiet road,
To my own secure abode.
All night long his tavern hung,
Now it rested, now it swung—
I asleep in steadfast tower,
He asleep in stirring flower,
In our hearts the same delight,
In the hushes of the night,
Over us both the same dear care,
As we slumbered unaware.

—Edwin Markham.

Silence in our Meetings.

The letter by two Friends on "Silence in Friends' meetings" brings forward a very important matter, one on which it is rightly said many of the younger Friends feel deeply. The need for rest and retirement to the higher plane is increasingly felt in the growing rush of outside business, and the service in silence is a most precious heritage in the hands of the Society of Friends, which requires constant guarding in right use.

There is, however, a second manner of looking at it, which is, I venture to think, desirable to consider, in order rightly to appreciate its value from the intellectual point of view. Many of the younger Friends have been educated in the modern scientific spirit, and although the spiritual facts at the back are ever the same, the expression of these facts in a manner to which they are trained will appeal to them with a force which cannot always be equalled by the expression of the same facts in the old phraseology; so that a statement and consideration of the value of silence from this point of view will serve, perhaps, to emphasize its statement from the other. As was well remarked by F. B. Meyer, at Devonshire House, "the action of the inward Spirit itself has laws, and if one will become sufficiently humble to merge one's own will in that of the Divine or inward and shining Spirit, the will of oneself and the will of the inward Spirit will become one." . . . By going along the lines of its action or flow, work, and that a great work, can be done by simply obeying and following its impulse.

The action of silent waiting is a right method for obtaining this influx of the highest Spirit into the mind; and the interference of its action at an early stage of the meeting is therefore not good. The gradual effects on the inner feelings are quite marked, and there is no want of reverence in naming them with the object of endeavoring to follow the law of the action of the inward Spirit.

The closing of the outward doors and the quietness of the room, filled as it is with men and women whose hearts and brains are all intensely active, has a peculiar and solemn effect. The quietness is deep, intense; the trials and cares and worries of the world drop away, leaving a place for the coming of an inward peace, which itself comes from the submission of the thoughts to the Highest, and the control under and identification with the Divine (or shining) self, the light within. But for many—for most indeed, until the control by the highest can become a constant life—the interval is filled with a surging wave and ebb and flow of feelings; this gradually quiets down, and the bowl is filled higher and higher until that fulness of inner force is felt which is meant by the phrase being "moved with the Spirit." This surging and ebb and flow may vary indefinitely; or it may be quite wasted by turning the thoughts outward, to business, stocks and shares, pleasure, profit, or weariness. But turned inward towards what is high and what is good and what is bright and shining, the force of the spirit from below meets that from above and is transformed up to the steady shining of the "inward light;" and this is the one great fact of which the Society is a jealous guardian.

By habit of contemplation and devotion to the highest Spirit from childhood to youth and mature age, a regular order is doubtless established in this spiritual influx which, without want of reverence, can be noticed and named. If the life in the previous week has been wrong, there is darkness and misery and anguish of spirit; if the life has been good and fruitful, immediate presence of the inner feeling of light. But even if free from active evil, there will always be some feeling of failure; so that almost inevitably the first stage in the quiet silence is one of question, failure, pleading, perhaps of fear and the asking of pardon. Then will come the knowledge that the inner and higher life is [always] there within, ready to help; and a quiet dwelling on the inexhaustible force within is like the filling of a reservoir, during which time hope and trust and belief in the higher Spirit is the constant inner feeling. Then comes the third stage, of joy and peace and love, when the force of the Spirit rises within to what may be thought of as a "blazing light," irradiating the whole mind and body, and sending forth rays of love and devotion to the highest, around the room, around the place, around the world. This is the contact with the Divine—the inner light. The meeting-house, as the letter quoted says, "seems almost filled with celestial fire." Nay, may we not say "is filled?" for this inward light, is it not a real light of another kind, palpable to the inward minds of those who are there, lifting the body and thoughts upwards to its very highest ideal? If so, then this beautiful action must be allowed its time to occur. Even with previous preparation, in coming to the meeting ready and expectant, it may require half an hour or so of silent waiting to go through its baptism of fire up to light, through fear and hope to joy and love; so therefore if those in the room know of the needs of its action, will they not be more ready to wait in silence until the power of the highest Spirit be able to make itself heard in the stillness with profit and help, and for strength for the coming week?

I have often thought that this manner of thinking of the need of silence might be very helpful, and especially so to some of the younger Friends, as it has been to thine truly.
—*Howard Swan, in the London Friend.*

GREAT WORLD RAILWAYS.—"Within three years," says the *Fortnightly Review*, "a man will be able to get into the train at Ostend and travel straight through to Port Arthur. In five years a person will be able to travel in a railway carriage from the Cape of Good Hope to Alexandria. There is yet a third great world-line from Constantinople via Palestine, Persia, India and Burmah, to Hong Kong. The importance of these three great lines of communication cannot be sufficiently dwelt upon, it can certainly not be exaggerated. With the Siberian railway we have nothing to do now; with regard to the other two this is to be noted: they both of them meet in Palestine. Palestine is the great centre, the meeting of the roads. Whoever holds Palestine commands the great lines of communication, not only by land, but also by sea."

Is this the highway of which the prophet Isaiah speaks? (Isa. xix: 22-25.)

THE letter killeth, the Spirit giveth life. (2 Cor. iv: 10.)

THE LAW WRITTEN IN THE HEART.—In word, this writing of the law in the he makes obedience a natural motive; I mean, a new nature. It springs not from outwa constraints and precepts, but from an inwa principle, and, therefore, not only is it univ sal and constant, but cheerful and easy. T law written in tables of stone only is hard a grievous; but make once the heart the table it, and there is nothing more pleasing. T law of God makes service delightful, even t painfulest of it. "I delight to do thy will, my God; yea, thy law is within my heart." T sun, which moves with such wonderful swiftn that to the ignorant it would seem incredi to hear how many thousands of miles it g each hour, yet because it is naturally fitted that course, it comes, as the psalmist spea "Like a bridegroom forth from his chamb and rejoices as a strong man to run a rac If the natural man be convinced of the go ness and equity of the law of God, yet beca it is not written within, but only comma without, it is a violent motion to him to ob it, and therefore he finds it a painful yoke. I hear David, in whose heart it was, speak of how doth he call it his delight and his joy.

If any profane person object to a godly m his exact life, that it is too precise, as if wrote each action before he did it, he may swer, as Demosthenes did to him that objec he wrote his orations before he spake th that he was not at all ashamed of that, altho they were not only written but engraven forehand. Certainly the godly man lives this law which is written and engraven on heart, and he need not be ashamed of it.—*A bishop Leighton.*

The Consumption of Coffee.

Editor of THE FRIEND:—I do not know f what source the information was obtained wh was published in THE FRIEND of Sixth Mo 3rd, 1899, regarding the consumption of co in the United States.

I have before me an article headed " World's Bill of Fare," giving some statistic accurate, are valuable and interesting. It published in Twelfth Month, 1898.

We may consume the greatest quantit coffee because our population is greater t some other country or a number of count combined, for which reason a per capita ca lation is a better plan for a just comparis

No date is given the article in question, it can be presumed late figures have been u

Netherlands.	Belgium.	United States.	Fran
Coffee..370 oz.	176 oz.	155 oz.	53 o
Great Britain.	Canada.	United States.	Russ
Tea.....88 oz.	70 oz.	24 oz.	9 o
Great Britain.	Germany.	United States.	Spa
Beer.....30 gals.	27 gals.	15 gals.	1 g
France.	Germany.	United States.	Spa
Wine.....29 gals.	1 gal.	½ gal.	35 g

Very respectfully,
JOHN T. MORRI

COMPTON, CHESTNUT HILL,
Philadelphia, Seventh Month 16, 1899.

FAR MORE IMPORTANT.—Life is too sho wait until some great thing can be done. I deeds of kindness, little acts of charity day by day as we go along through life far more important than one single deed, ever great.—*Church Messenger.*

Gleanings in the Early History of Friends.

(Continued from page 14.)

Others of G. F's persuasion now began to each publicly, viz: Thomas Aldam, Richard rnsworth, and not long after, William Dewsry. This made such a stir, that the priest Warnsworth procured a warrant against G. and T. A. The constable took T. A. to York, he meddled not with G. F., saying he was th to trouble men that were strangers.

At a steeple-house not far from Bradford, G. showed the people the priest's unfair deal; and directing them to Christ, the true inrd teacher, declared that God was come to ch his people himself, and to bring them off m all the world's teachers and hirelings, that y might come to receive freely from Him.

passed from thence without much opposin, and travelled now for some time with hard Farnsworth.

Then parting from him, he came to Wentdale, and had not much opposition there. us he went from place to place, and often t with strange occurrences, some of which re more jocose than serious; others very le, and even dangerous to his life. But he sted in God, really believing that He had t him to preach repentance, and to exhort ple to a true conversion. Near Sedbergh went to a meeting at Justice Benson's, where people met that were separated from the blic worship, and by his preaching, he gave h general satisfaction, that most of the rers were convinced of the truth, declared him. Thus the number of his fellow-bers increased so, that now they had meets by themselves in many places of the coun. G. F. declared the day of the Lord through fair (at Sedbergh) and afterwards went into steeple-house yard, where abundance of ple came to him. Here he preached for eral hours. None of the priests, several of om were there, spoke against what he had lared; but a captain said, "Why will ye not into the church? for this is not a fit place preach in." G. F. told him that he did not rove of their church. Then stood up Francis vgill, who was a preacher, and though he er had seen G. F. before, was so affected, he answered the captain, and soon put to silence, for, said F. H., "this man speaks authority, and not as the scribes." After G. F. opened to the people, that that und and house were not more holy than ther place; and that "the house was not the rch, but the people whom Christ was the d of." Near Firbank chapel in Westmore, having refreshed himself at noon with a e water out of a brook, he went and sat n on the top of a rock hard by, intending ave a meeting there. In the afternoon, the ple gathered about him, with several r preachers, and amongst these F. H. and Audland. To this auditory, which was ged to consist of more than a thousand ple, G. F. spoke about the space of three rs. His ministry was at that time accomed by such a convincing power, and so hed the hearts of the people, that many, even all the teachers of that congregation convinced of the Truth declared to them. fter this meeting was over, G. F. went to 's, who as well as F. H., had been quite ght over by his effectual preaching. And so far from approving their former service, that they gave back the money they received for their preaching to the parish of Colton in Lancashire; being now resolved to give freely, what they had received freely.

G. F. coming to Kendal had a meeting there, in the town hall; where, declaring the word of life, several became convinced of the Truth published by him, when he went to Under-Barrow: several people accompanied him, and he had great reasonings with them, but especially with one Edward Burrough, who, though of extraordinary parts, and acquired knowledge, was not able to withstand the efficacious sayings of G. F. This E. B. became an eminent man among the Quakers (so-called).

G. F. had at Under-Barrow, with the consent of the inhabitants, a great meeting in the chapel, and many were convinced. From thence he went to Lancashire, and came to Ulverstone, and so to Swarthmore, to the house of Thomas Fell, a judge in Wales, where many priests frequently came. The judge was at that time abroad employed in the exercise of his office, and his wife Margaret was also gone abroad that day. Before it was night M. F. returned home. G. F. had much reasoning there, and declared the Truth to her and her family.

The following day being appointed for a humilation, M. went with her children to the steeple-house at Ulverstone, having asked G. F. to go with her. But he replying that he must do as he was ordered by the Lord, left her, and walked into the fields, and there he felt a strong motion to go also to the steeple-house. He stepped up on a form, and asked leave to speak; the priest consenting, G. F. began thus: "He is not a Jew who is one outwardly, neither is that circumcision which is outward; but he is a Jew that is one inwardly, and that is circumcision, which is of the heart." And so he went on, and said, "that Christ was the light of the world, and enlightened every man that cometh into the world, and that by this light they might be gathered to God," etc. M. F. standing up in her pew wondered at this doctrine, having never heard any such before.

His words did so effectually reach her that she sat down in her pew again, and weeping bitterly, cried in her spirit to the Lord. G. F. still going on, declared against the false prophets, and said, that their way of worship was but talking of other men's words, and that they themselves were out of the life and spirit which those were in who gave them forth. Then cried out a justice of the peace, "Take him away." But M. F. said to the officers, "Let him alone. Why may not he speak as well as any other?" Priest Lampitt, it is like to please her, said also, "Let him speak." G. F., speaking yet awhile, was at length led out by the constable, according to the order of the said Justice Sawyer, and then he spoke to the people in the graveyard.

In the evening he came again into the house of Judge Fell, where he spoke to the servants and others of the family, who most of them became convinced. Among these was William Caton.

M. F. in the meanwhile being come home, was so reached that she scarce knew what to do, her husband being from home; for she clearly perceived what she heard G. F. preach was Truth. The First-day after he went to Aldenham steeple-house, where, when the priest had done, he spoke to the people and admonished them to return to the Lord. At Ramside there was a chapel, in which one Thomas Lawson used to preach. He told his people that G. F. was to come there in the afternoon; by which means very many people were gathered together. When he came, he saw there was no place so convenient to speak to the people as the chapel, and therefore he went into it. The priest Lawson, willing to give a full opportunity to G. F., left all the time to him. And G. F. so powerfully declared the doctrine of Truth, that many received it, and among these the priest himself, who left off his preaching for hire, and in process of time, came to preach the Lord Jesus Christ, and his glorious gospel freely.

At Brerecliff G. F. found some people that told him they could not dispute. But he told them to fear God, etc.

He went to a new built chapel near Gleaston wherein none had yet preached, many were convinced. From thence he returned to Swarthmore again; for Margaret Fell expecting her husband's return home, had desired G. F. to come. Since some of the great ones of the country, being gone to meet her husband, had informed him that a great disaster had befallen the family, that the Quakers were witches, and had turned them from their religion, and that he must send them away, or all the country would be undone. Without all question, this was a very sad message to Judge Fell, for he came home greatly offended; and one may think what a condition his wife was in, being in fear that she should either displease her husband or offend God.

Whilst Judge Fell and his wife were sitting at the dinner table, an extraordinary power seizing on her, made such an operation on her mind, that he was struck with amazement, and knew not what to think of it; but he was quiet and still, and the children also were become so grave and modest that they could not play on their music they were learning. G. F. came soon after Judge Fell, and Margaret asked him if G. F. might come in, and he said "Yes." G. then coming in, began to speak presently, at which the family, J. Naylor and R. Farnsworth entered.

He answered all the objections of Judge Fell, and so thoroughly satisfied him by the Scriptures, that he was convinced in his judgment, and asked if he was that G. F. whom Justice Robinson had spoken so much in commendation of amongst many of the Parliament men? To this G. F. answered him, that he had been with the Justices Robinson and Hotham in Yorkshire; that they had been very civil and loving to him, and that they were convinced in their judgments by the Spirit of God, that the principle he bore testimony to was the Truth; and that they saw beyond the priests of the nation.

Next morning, whilst some were speaking how several in those parts were convinced of the Truth now declared, and that they knew not where to get a meeting place, Judge Fell hearing them, said of his own accord, "You may meet in my hall if you will." So the next First-day there was at his house a meeting, and a large one indeed, being the first meeting of the people called Quakers that was at Swarthmore (1652), and so it continued to be kept there until the year 1690, when a new meeting house was built.

Judge Fell not being willing to appear in that meeting, went that day to the steeple-house, and none with him but his clerk and his groom. Yet in process of time he came to be so well affected to the doctrine of the Quakers, so-called, that though he did not enter publicly into their Society, yet he loved them, and several years before his death did not frequent the steeple house any more.

(To be continued.)

Underground Mail Carriers.

Few of the thousands who walk daily through the streets of our large cities realize that beneath their feet is rushing a stream of projectiles one after another, at the speed of the Empire State Express, fired, as it were, from an air-gun at the distant railway station and bearing mail matter to the post office. Yet the pneumatic-tube system has to-day reached great perfection in this country. We have improved on foreign systems in the matter of increased size. In *The Home Magazine* Theodore Waters gives a description of the method by which the new system of transportation is effected. He is supposed to be quoting a New York post office attendant, who speaks thus:

"I suppose you have seen a boy blow putty through a blow pipe—perhaps you have done it yourself. Well, how is it accomplished? Simply in this way: The boy puts a piece of putty in the pipe, and then with his breath he compresses the air behind the wad. In a moment the pressure overcomes the resistance of the putty against the sides of the pipe, and the wad flies out of the other end with increasing force. Now it is precisely the same way with these pneumatic tubes, except that powerful machinery takes the place of the boy. Literally they blow the carriers through the tubes. That big air compressor sucks in the atmosphere in great quantities, compresses it until a pressure of twelve pounds to the square inch is reached, and then discharges it into the pneumatic tube. . . . .

"'Why does the speed increase as the other end is approached? Because air is an elastic body. If it were not elastic, like water for instance, it would travel at a rate uniform with that at which it is pumped. But being elastic, it not only travels at the speed given to it by the compressor, but in a wild endeavor to expand, its speed is quickened as the end of the tube is neared. So a carrier is pushed along, not only by the flow of the compressed air itself, but by its expansion as well. As the expansion becomes greater and greater toward the other end of the tube, so therefore does the speed of the carrier get greater and greater.'

"It has been calculated that if the mouth of a pneumatic tube were pointed upward and a thirty pound carrier allowed to jump out of it at full speed, the carrier would rise over forty feet in the air. If the velocity were fifty feet a second, the energy in a carrier attaining this result would be eleven hundred and sixty-five foot-pounds. The tube would become, in fact, a compressed air-gun. If the projectile came out of the opening horizontally, it would cleave a passage down the centre of the post office, bowling over clerks, mail pouches and letter racks, like a shell shot from a cannon. Probably if it struck anything very solid it would burst and do the business of a shell by scattering its contents over everything. Now, in view of this great force of the carrier at the end of its journey, how is its terrific onrush stopped without damage to the terminal station? This question was put to the attendant who had just spoken. He said:

"'Well, we make it stop itself. In other words, we make the very force of its onrush produce a condition which gradually stops it, just as Maxim uses the recoil of his gun for the purpose of recocking it. You will notice that the end of this tube is closed by what we call a sluice-gate. The air rushing through the tube escapes through this small branch pipe, located here about four feet from the end of the tube. Now when a carrier comes in through the tube it passes this branch pipe, and compresses the air which lies between itself and the sluice-gate. In fact, an air cushion is formed which becomes compressed more and more as the carrier impinges upon it, and which would finally stop the carrier altogether if at the critical moment, when the force is almost gone, the sluice-gate did not open automatically and allow the carrier to tumble out slowly, impelled, as you might say, by the very last legs of its velocity.'"

The practical results of the system are presented in the following paragraph:

"Some idea of the saving the tubes afford New York can be had by reckoning the amount of mail matter which passes in carriers over the Brooklyn Bridge. The estimate is one hundred and twenty-six thousand three hundred and fifty letters and twenty thousand two hundred and fifty papers a day. Compared with the old system of wagon delivery, the gain is probably one hour for each letter and paper, in other words, one hundred and forty-six thousand six hundred hours are gained simultaneously to the merchants and private persons whose mail matter goes through this tube. The gain for the other tubes is proportionately as great as far as can be directly calculated, but when the post office officials tell you repeatedly that the letters going by tube to the Grand Central Station catch trains which leave an hour ahead of those caught during the old wagon system — trains which go far to the North, the South and the West; when they tell you that the connections made somtimes result in a twenty-four hours' saving; when they say that Western mail now catches steamships for Europe which formerly would have been delayed until the 'next steamer;' when they tell you of these facts, which have become every-day matters with them, you can readily see that there is really no way of calculating the gigantic saving of time which the pneumatic tubes of New York alone have made for the people of the United States, and, in fact, of the world."

At present, of course, the system is in its infancy. There seems to be no reason, however, why it should not ultimately be extended until distant cities are connected by pneumatic tubes. Says T. Waters, in closing:

"Should the pneumatic tube be perfected so that distant cities could be connected, we would have a condition of intercourse which would fall little short of that promised for the flying machine. Such a condition is of the future if at all. It is well to keep within bounds in matters of this kind. We are always on the edge of the future, but while we take for granted that of it which comes to us, we may guess but never really know what our next experien will be."

[Having heard that the mail matter one d in Philadelphia had become lodged somewhe underground in its passage between the ma post office and the Bourse, the Editor called one of the officers to learn how they kne where to dig down for the point of obstructio He replied that at the opening of the Bour end of the tube they discharged a pistol, a took accurate note of the number of secon which elapsed before its echo came back throu the tube. By the number of feet (1,090) p second which sound travels, they readily c culated the distance of the obstruction whi sent back the echo. This located the stoppa in a curve at Seventh Street, where on diggi down they found the carriage and its load.]

A True Witness.

Dr. Ezra Abbott, Harvard College, one of t ablest of textual critics, in speaking of the v rious readings so-called, dismisses ninetee twentieths of them from consideration alt gether as obviously of no importance, sa nineteen-twentieths of the remainder only r late to matters of spelling, grammatical co struction, the order of words, etc., without a fecting the sense, and that even what is l does not involve any Christian doctrine or du whatsoever. No better evidence of the tru of this need be required than the followin The King James version was prepared nea three hundred years ago, and since that ti great progress has been made in the kno edge of the Hebrew and Greek tongues, as w as the geography and archæology of the Bib and a large number of MSS. have been disc ered, notably the three oldest of the New T tament extant, and yet the Revised Version our day does not change a single import fact or doctrine in the whole Bible, but only some cases, the number of proof-texts by wh it may be sustained. What a demonstrat this presents, not only of a Divine original, b a Divine oversight over the translations of t original in all the years.—*Dr. J. M. Gray, Christian and Missionary Alliance.*

Bascom and the Panther.

One can be led by the Spirit and at the sa time exercise the strongest good sense, soundest judgment. "The meek will He gu in judgment." The Psalmist prays: "Teach good judgment and knowledge: for I have lieved thy commandments."

Then in the little affairs of every-day life are to expect that God will lead us, thro the ordinary sense He gives us.

But there are times when we cannot k through the ordinary channels what God w have us to do. Then He reveals his will special impressions made upon the mind. S cases are common in the lives of all G saints.

In the life of the late Henry B. Bascom, of the most eloquent preachers of the cent it is related that when he was a young pre er, traveling a circuit in Kentucky, he w on one occasion into the woods to study. sat down on a beautiful mossy knoll and t to read. But he felt a strong impressio get up and go to some other place. He c see no reason why he should change his p tion. But the impression grew so strong

jumped up and sprang away as rapidly as could. As he did so he heard the sharp g of a rifle behind him. Turning around, he falling from the top of the tree under ch he had been sitting, a large panther ch his host had shot. By changing his ition he had saved his life.

Many times are God's saints led to do things to omit doing things for which they can e no good reason. Afterwards they see why y were so led. But we must "try the spirits ether they are of God" (1 John iv: 1). Any gression contrary to the plain written word God must be resisted. None should be fol- ed that are inconsistent with the general or and spirit of the gospel.—*B. T. Roberts.*

The Dukhobors' Character and Belief.

(Concluded from page 15.)

he Dukhobors have no creed, and only say themselves that they are of the faith of is. They believe that, except through God his Christ, there is no salvation, but faith out works is dead, as also are works with- faith. External baptism they regard as ess, saying that water only washes off the eanness of the external body. They con- their sins in prayer to the heavenly God, l and merciful, who forgives all our sins. ey sin against their brethren, they confess re all, and ask their brethren to forgive n. To deny one's sins when others remark n, is regarded by the Spirit-Wrestlers as eat wrong. When a man has fallen he ld immediately recover himself, ask God's iveness with humble heart, and with all night strive not to fall again into a similar

he communion of the body and blood of st in the form of bread and wine, they do accept; saying that bread and wine enter the mouth like ordinary food, and are of vail to the soul.

ere outward abstinence from food, does according to their belief, yield any good ie soul.

arriage amongst them is accomplished by mutual consent of the young couple, there g no ceremony. The simple consent of the and a promise to live together suffices.

s to a general resurrection of the righteous unrighteous, the Spirit-Wrestlers do not r into discussion, leaving this in the care od.

ey are careful as to the neatness of their es, and say that for a Christian it is proper re clean and tidy, and that it is only need- o take care that the spirit be not set upon things.

e above condensed extracts show what the belief and practice of the Dukhobors ndred years ago. The vitality and validity eir belief and practice are shown by the that both survive to this day. The fol- g extract from a letter written by one of speaks for itself as to the spirit in which live and endure persecution:

January 2nd, 1896.

e concern of most importance to me when ing of my fellows, is, that they might as far as ble try to become humble and meek, which is ensable for entering the kingdom of God.

hink that when they have begun to be wor- and their material state to be ruined, they must ry careful not to be tempted. I hold that anxiety for material well-being constitutes already a great stumbling-block and injury to the soul. I ask that you will advise all who know me not to be angry, not to grumble at the Government, because it oppresses them. But let them bear, with God's help, any trial which befalls them. Let them only remember what Christ, and afterwards the apostles, had to suffer, for the Truth. It is important to bear, without complaint, scorn for the Truth, but it is still more important, when suffering for Truth's sake, to bear that patiently.

PETER VERIGIN.

This same man, Peter Verigin, from his place of exile, wrote a letter as follows, to the Empress Alexandra Feodorovna, asking her to intercede in favor of his persecuted brethren, for whom he desires permission to emigrate.

May the Lord God preserve thy soul in this life, as well as in the future age, Sister Alexandra.

I, a servant of the Lord Jesus Christ, am living in the testimony and glad tidings of his truth. I am in exile since the year 1886, from the Spirit-Wrestlers' Community of Trans-Caucasia. The word "Spirit-Wrestler" should be understood thus: that we in the spirit and with our soul profess God (see the Gospel, the meeting of Christ with the Samaritan woman at the well.)

I implore thee, sister in Christ the Lord, Alexandra, pray thy husband Nicholas to spare the Spirit-Wrestlers in the Caucasus from persecution. It is to thee that I address myself, because I think thy heart is more turned towards the Lord God. And there are at this moment more women and children suffering: hundreds of husbands and parents are confined in prisons, and thousands of families are dispersed in the native villages, where the authorities incite the population to behave coarsely with them. This falls specially heavy upon the Christian women!

Lately they have been putting women and children into prisons.

The fault upon our part is, that we, as far as it is possible to us endeavor to become Christians. In regard to some of our actions, our understanding may not be sufficiently enlightened.

Thou art probably acquainted with the teaching of vegetarianism; we are sharers in these humanitarian views. Lately we have ceased to use flesh as food* and to drink wine, and have forsaken much of that which leads to a dissipated life, and darkens the light of the human soul. Refusing to kill animals, we in no case regard it as possible to deprive *men* of life. If we were to kill an ordinary man or even a robber, it would seem to us that we had decided to kill Christ.

The State demands that our brethren should learn the use of the gun, in order to know well how to kill. The Christians do not agree to this; they are put into prisons, beaten and stoned; the sisters and mothers are coarsely defiled as women, very often with railing exclamations. "Where is your God?" "Why does He not help you?" (Our God is in Heaven and on earth, and fulfils all his will).

This is sad, especially because it is all taking place in a Christian country. Our community in the Caucasus consists of about twenty thousand men. Is it possible that such a small number could injure the organism of the State, if soldiers were not recruited from among them? At the present moment, they *are* recruited, but uselessly; thirty men are in the Ekaterinograd penal battalion, where the authorities are only tormenting themselves by torturing them. Man we regard as the temple of the living God, and we can in no case prepare ourselves to kill him, though for this we were to be threatened by death.

The most convenient manner of dealing with us would be to establish us in one place where we might live and labor in peace. All State obligations in the form of taxes we would pay, only we cannot be soldiers.

If the Government were to find it impossible to consent to this, then let it give us the right of emigration into one of the foreign countries. We would willingly go to England, or (which is most convenient), to America, where we have a great number of brothers in the Lord Jesus Christ.

From the fulness of my soul I pray the Lord for the welfare of thy family—the servant of Christ,

PETER,

(living in exile in the Government of Tobolsk.)

Whether or not this letter ever reached the eye of the Empress, I believe is not known, but, through the goodness of our Heavenly Father the way was at last made for the release of our peace-loving friends, and in fact they were finally almost thrust out of the land, as were the children of Israel. We may earnestly hope, that now relieved from the bond of oppression, they may not, like the Israelites, forget the Hand that brought about their deliverance, and forsake His law, and come under the yoke of bondage to serve the god of this world, and have their eyes blinded to their souls' highest interests, and thus lose the lustre of that faith and love which now characterizes them so remarkably.

*The Spirit-Wrestlers were vegetarians, at least as far back as the beginning of this century; towards the middle of the century they had relaxed in this respect, as well as in regard to their other principles.

SUMMARY OF EVENTS.

UNITED STATES.—The *Engineering and Mining Journal* has printed the statistics of the mineral and metal production in the United States, showing that the total value of the mineral production of the United States in 1898 was $709,816,750, against $648,804,899 in 1897. The production included $85,082,430 in gold and 58,763,127 ounces of silver. The coal production was 218,106,519 short tons, an increase of 173,000 tons over any previous year. The pig iron production was 11,773,934 tons, the greatest quantity ever made in any country in one year. The copper production was 535,900,232 pounds, also the largest ever mined.

Several Boston business houses have filed protests with the Treasury Department against paying duties on goods brought from Porto Rico and other newly-acquired possessions of the United States.

Yellow fever has broken out in a soldiers' home, at Hampton, Va., 7 deaths having occurred. A wholesale exodus from the adjacent towns has begun.

A negro community in Alabama, containing 400 negroes and but two white persons, is about to be incorporated. The negroes propose to have a strict negro town and negro government. All the officials will be negroes. It will doubtless be the only municipality of the kind in the United States.

The fruit business of Omaha, Neb., is valued at $1,500,000 annually.

State Deputy Secretary of Agriculture Martin says the peach crop this year will be almost an entire failure. The spring and summer have been especially hard on the tender peach trees, and the harvest, even in Delaware Co., will be small. Martin received a letter recently from a peach grower in Snyder County, telling him that he expected to gather about 2,000 bushels this season. The Deputy received word that a violent hail storm had stripped every tree of the ripening fruit. Joseph D. Stiteler, of Geigertown, Berks County, has nearly 3,000 peach trees in bearing, and they should yield at least 2,500 baskets, but he does not expect to market more than 100 baskets. His experience is that of hundreds of others this year.

Reports from all sections of Pennsylvania show that snakes are more plentiful than they have been for many years, and quite a number of persons have been attacked by the serpents.

The party of scientists who went to Alaska a month ago as guests of E. H. Harriman, of New York, are meeting with unqualified success. They made several important discoveries. Among these is an immense bay, extending inland over twenty miles. At the upper end of the bay they have discovered a great glacier, inferior only to Muir Glacier in size. This bay was named Unknown Bay. Four other new glaciers, which have never before been seen by white men, were found at the head of Disenchantment Bay. In Icy Bay, opposite Carroll's Glacier, an immense glacier, three-quarters of a mile in width, was discovered, and named Harriman's Glacier. In the bay where the Grand

Pacific Glacier is situated observations were taken which show that its ice will had receded three miles since Muir and Reed visited the locality and established their survey, twenty years ago. These details were brought by local members of the party, who left the steamer *Elder* at Kodiak.

A despatch from Cinnabar, Mont., dated Seventh Month 20th, says: "The old fountain geyser in the Yellowstone National Park has broken out in another portion of the crater, and during the past twenty-four hours played twice. The eruption, which was enormous, threw out rocks and pieces of wood."

Advices from Honolulu say that the volcanic eruptions on the island of Hawaii continue with great violence. The entire island is covered by a dense cloud of smoke, which exteads hundreds of miles out to sea.

The depth to which the sun's rays go down into water has been found by the help of photography. It has been found that at a depth of 553 feet the darkness was nearly the same as that on a clear but moonless night. Sensitive plates left open at this depth for long time showed no light action.

The first essential for enduring hot spells is to get plenty of sleep. There is eminent medical authority for the statement that heat prostrations are due much more to the exhaustion incident to insufficient sleep on successive hot nights than to the actual intensity of the daily heat.

There were 481 deaths in this city last week, which is 29 less than the previous week and 16 more than the corresponding week of 1898. Of the whole number, 168 were under one year of age; 227 were males and 254 females: 78 died of cholera infantum; 51 of consumption; 30 of heart diseases; 20 of marasmus; 26 of inflammation of the stomach and bowels; 23 of pneumonia; 18 of convulsions; 17 of inflammation of the brain; 17 of inflammation of the kidneys; 14 of inanition; 13 of cancer; 12 of nræmia: 10 of Bright's disease; 10 of old age, and 9 from casualties.

Markets, &c.—U. S. 2's, 100¼ a 101½; 4's, reg., 112¼ a 112⅞; coupon, 113 a 114; new 4's, reg., 129¼ a 129⅝; coupon, 130¼ a 130⅝; 5's, reg., 111¼ a 112; coupon, 112¼ a 113¼; 6's reg., 106⅛ a 108⅜; coupon, 108⅜ a 109.

COTTON was steady on a basis of 6⅞c. per pound for middling uplands, but demand from spinners was light.

FLOUR.—Winter, super., $2.00 a $2.25; Pennsylvania roller, straight, old, $3.20 a $3.40; Western winter, old, straight, $3.35 a $3.50; do., do., new, patent, $3.40 a $3.65; spring, straight, $3.40 a $3.65; city mills, straight, $3.35 a $3.50. RYE FLOUR. $3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 71 a 71⅛c.
No. 2 mixed corn, 36¼ a 36⅝c.
No. 2 white oats, 29 a 29½c.

FOREIGN.—Editor William T. Stead, writing from The Hague, says: "I have seen the American delegates, and they talked freely about the conference, but refused to make a statement about the results before the conference rises. The following, however, may be accepted as a fairly accurate summary of the views they entertain: The conference achieved a great success—much greater than the delegates anticipated—and the result was achieved largely by the amour propre of capable men from all parts of the world, determined to accomplish something worth their assembling together. The result surprised all of them, and the magnitude of the gains is imperfectly understood even by the conference. The establishment of a permanent court of arbitration on the American principle of revision, plus the French declaration of the duty of neutrals, to recommend disputing Powers to resort to the arbitration court rather than to war, represents vast progress in the evolution of human society. The relations between the American and other delegates, notably the English, German and Russian, has been extremely friendly. The Englishmen and Americans acted throughout almost like a joint delegation. This was due to no arrangement or direction, but solely because both nations found common ground of defence, common interests, civilization and humanity. It is the unanimous opinion of all the American delegates that the conference begins a new epoch and that the good seed now sown will bear a rich harvest hereafter." Sir Julian Pauncefote, British Ambassador to the United States, has been elevated to the peerage in recognition of his services as head of the British delegation to The Hague Peace Conference. The conference adjourned finally on Seventh Month 29th.

It has been computed that $350,000,000 per annum is paid to British ship owners for ocean carriage between foreign ports.

It is likely that the Russian expedition to Spitzbergen will have to be postponed a year on account of unusual accumulation of ice around the islands.

Consul Heenan, writing to the State Department from Odessa under date of Sixth Month 2nd, 1899, confirms his report of Fifth Month 20th, in regard to the failure of crops in Southern Russia. Rain has not fallen to any extent, and cattle have been turned into the rye fields, all hope of saving this cereal having been abandoned. The yield of winter wheat will be far below the average; spring wheat will also be less than usual; oats and barley promise light crops. The Consul adds the following particulars: Famine of the crops in Southern Russia is imminent. A line drawn on the map from Kief to the southern part of the province of Samara, and thence, in a northerly direction, following the course of the river Volga to Kazan; thence west to Moscow, and south again to Kief, will give a fair idea of the area within which more or less famine exists. It would almost seem as if European Russia might be dismissed as a factor in successful agriculture. The climatic conditions throughout this area are of so uncertain a character as to be a constant source of anxiety and danger to the farming population. The widespread misery is appalling. Under date of Sixth Month 19th, Consul Heenan adds that reports from Central and Eastern Russia indicate similar conditions as to shortage of crops. The province of Saratov has suffered severely from lack of rain. This province contains 20,879,357 acres and has a population of 2,419,844. It has ten cities with a population of over 10,000, of which Saratov (13,800) is the largest. The average crop of wheat (spring) has been 10,500,000 bushels; of oats, 30,938,000 bushels; of rye, 35,036,000 bushels.

The Empire of Japan to-day comprises about 4,000,000 rocky islands.

Brigadier-General R. H. Hall, with 1,000 men, has captured Calamba, a trading town on the south shore of Laguna de Bay, Manila. The loss to the United States forces was four killed and twelve wounded. The Filipinos left three dead, and twelve were captured. Fifty Spanish prisoners were liberated. On the 30th ult. the Filipinos attempted to recapture Calamba without success.

A Kansas soldier, by way of illustrating the civilizing influences that are at work in Manila, says that when the city surrendered to the Americans there was not a saloon on the main street of the city, but that five months later he counted 182.

A writer in the German scientific periodical *Prometheus* declares that over-indulgence in tobacco will prove the ruin of South American peoples. Not only do children of two and three years smoke all day long, but mothers have been seen trying to quiet their babies by putting cigars in their mouths.

In Madagascar silk is the only fabric used in the manufacture of clothing. It is cheaper than linen in Ireland.

An expedition consisting entirely of women has been formed in Australia to explore the Solomon Islands, the home of the fiercest cannibals known. Hitherto white men have been able to penetrate only a few miles inland.

A soap factory at Acapulco, Mexico, has an output of 100,000 pounds a month, and finds it difficult to supply the demand. Toilet soap is in large quantities imported from France, and retails at two dollars a pound. Laundry soap sells for sixteen cents a pound at retail, and thirty dollars a cargo of three hundred pounds.

On Seventh Month 26th General Ulysses Heureaux, President of the Dominican Republic, was assassinated at Moca, Santo Domingo, by Ramon Cáceres, who escaped. A revolution in the Republic is expected.

General Antonio Guzman Blanco, ex-President of Venezuela, died in Paris on Seventh Month 29th. He was born in Caracas, in 1829.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person paying for VOL. 73.

Charles M. Cooper, N. J.; Sarah Huestis, Agent, O. $24.50, for Elizabeth Bowman, Lydia J. Rye, Mary L. Crew, Edna Dean, Jason Fawcett, Belinda H. Schofield, David Smith, Eliza Smith, Hannah P. Smith, Hannah A. Vanlaw, Susan Worstell and Carl Patterson, $2.50 to No. 52, Vol. 73; Wm. Y. Warner, G't'n.; Matilda M. John, Ia.; George Russell, N. J.; Mary J. Foster, R. I.; Asa Ellis, Agent, Ind., $12, for himself, Abel H. Blackburn, Ezra Barker, Ann Haworth, David Stalker and Hannah H. Jones; Elizabeth A. Lippincott, for Hilles Lippincott, N. J.; Wm. Evans and for Thos. J. Beans, N. J. and C. F. Glick, Va.; Geo. Haines, N. J., $6, for himself, S. H. Haines, M. D., Pa. and Samuel P. Tomlinson, N. J.; John Taium, Phila.; Asa Ellis, Agent, Ind., for George Mendenhall; Wm. G. England, Nova Scotia; Samuel A. Bacon, N. J.; Phebe S. Gawthrop, Pa.; Lydia S. Thomas, Phila. and for Sarah V. Willits, Ia.; Walter L. Moore, N. J.; Edward Reeve, Phila.; Martha D. Allen, Phila., $10, for herself, Amos W. House, Benjamin S. House, Marshall J. Walter and Lewis P. Walter; Wm. C. Reeve, N. J. and for Hannah H. Acton; William Bishop, John Bishop and Ruth Anna Harned, N. J.; Eliza Yeates, Pa.; Geo. B. Allen, Pa.; Wm. J. Evans, N. J.; Richard Mott, Agent, Ia., $14, for Joseph Dewees, Caleb Engle, Morris C. Smith, J. W. Mott, James M. Daniel Mott, and Wm. P. Young; Jonathan E. Rhoa Del., $8, for himself, Joseph Rhoads, George A. Rho and Robert R. Tatnall; Samuel S. Cowgill, Cal Watson W. Dewees, Pa.; Wm. Archut, Phila.; Rachel R. Tatum, Del.; B. V. Stanley, Agent, Iowa, $26, for h self, Thomas H. Binns, Samuel Bedell, Pearson H Rob't W. Hampton, John E. Hodgin, Stephen Jacks Abigail B. Mott, Joseph Patterson, Thos. E. Stanl Lewis B. Stanley, Zaccheus Test and Thos. D. Yocu Wm. Berry, G't'n.; for Mary Lownes Levis, Pa.; Hadley, Ind.; Esther K. Alsop, N. Y.; Rufus Chur ill, Nova Scotia; Wm. P. Churchill, Nova Scot Maria S. Reeve, N. J., and for R. S. Reeve; Jo Carey, Agent, O., $10 for Jacob Barrett, I. M. Hawo Wm. Haworth, Catharine Ann Stanton and Ruth Mather; R. B. P. Hi., Phila.; Matilda Yerkes, Phil David E. Cooper, N. J.; Elizabeth Allen, Phil Mary B. Clement, N. J.; Anna P. Chambers, P W. H. Gibbons, Pa., and for Sean Miller; R. C. Sh maker, Pa., $6, for himself, Elizabeth L. Iredell and J athan R. Lukens; William Mickle, Pa.; Lydia T. Ki Pa., and for Thomas Evans; Martha T. Cox, Phila.; E jamin H. Lightfoot, Pa.; Joseph G. Evans, N. J.; Geo Foster, R. I., $23, for himself, J. Barclay Foster, Jo W. Foster, George C. Foster, Edwin B. Foster, S eon F. Perry, Charles Perry, Arthur Perry, Mary Gardner, Lydia C. Nichols, Martha R. Sinfield $1 for Mary F. Collins' No. 27, vol. 73; Thomas Crawford, Agent O., $14 for David Ellyson, Rol Ellyson, Edwin Fegg, Eliza Ann Fogg, Abner W man, Lydia Warrington and Edgar Warring Joshua Brantingham, Agent, O., $38, for Alfred Br ingham, William Brantingham, J. E. Bailey, Alic Cope, M. H. Fritchman, Griffith Dewees, Lou Harris, John Hoyle, George G. Megra-l, Joseph M ters, Hannah P. Oliphant, Wm. D. Oliphant, Reb Price, Rachel Stratton, Dillwyn Stratton, Joseph Stratton, C. W. Satterthwait, Annie Hutton Charles Gamble; R. S. Griffith, Agent, Pa., $26 Deborah G. Brinton, Jonathan Eldridge, Thoma Taylor, Mary E. Webb, Thomas F. Scattergood for T. Walter Scattergood, Anna M. Woodward, M E. Forsythe and Debbie C. Spackman, Susanna Sharpless and for Wm. T. Sharpless, M. D., and Th as Sharpless, Sibella S. Cope; Charles A. Lippin N. J.

☞ *Remittances received after Third-day noon will appear in the Receipts until the following week.*

NOTICES.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During Eighth Month the Library will be open only on the a noons of the 3rd, 7th, 10th, 28th and 31st days bet 3 and 6 P. M.

WANTED—A Friend and wife or daughter, to take of the Meeting-house and grounds at Lansdowne, Dela County, Pa. The use of a five-room house on the gr given for said labor. Address J. R. ELFRETH

DIED, at his home near Whittier, Linn County, Fifth Month 6th, 1899, in the seventy-second year of age, MACAJAH EMMONS, a member and elder of Spring Monthly Meeting. He was a firm believer in the doct of the Society of Friends, and endeavored to mai them as far as it seemed to be in his power in the cient beauty and purity. His sickness was of abou weeks duration in which he suffered much with oppre of breathing, but was very patient and submissive in ing whatever was offered for his relief. He was a lover of flowers and several were sent to him h friends. At one time when some were shown him He said "Oh the dear hearts, but my mind is now beyond fl I don't know how the disease may terminate with m I quietly hope and patiently wait." He was very tionate towards all and we doubt not his purified sp now at rest with its Maker.

——, at her residence near Marlboro, Stark Co., on the third of the Seventh Month, 1899, HANNAH TINGHAM, widow of the late John Brantingham, in sixty-seventh year of her age, a member and el Upper Springfield Monthly Meeting of Friends. She a short but severe illness with much Christian pat and the sweet quiet that pervaded her chamber gav dence that her day's work was done. On being tol the end seemed near, she replied, "There is noth the way," and we humbly trust through the merc loving kindness of our Heavenly Father she hath gathered into everlasting rest.

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THE FRIEND.

A Religious and Literary Journal.

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LETTERS to the editor and communications THE FRIEND, should be addressed during summer months to J. H. Dillingham, West mouth, Massachusetts.

Not of Debt, but of Grace.

n the lively Memorial concerning Narcissa offin, which appeared in No. 1 of our pres- volume occurred the words, "whom to serve fe eternal." We have become so familiar h hearing as a quotation the words, "whom *now* is life eternal," that the change of a d possibly escaped the attention of the ter of the Memorial as it did of the present miner. But the turn of expression has oc- ioned exercise of mind in a well-concerned end, lest its drift should be towards the view t eternal life is the wages of service or good ks instead of being a *gift;* and away from Scriptural truth that "the wages of sin is th, but the gift of God is eternal life, through us Christ our Lord;" that the reward is koned "not of debt, but of grace," that n if we have done all the things that are manded we are unprofitable servants, having e merely what was our duty to do—having l no more than we owed.

n consultation with those who stood nearest ympathy with the subject of the Memorial, find them in unity with the view of our cor- ondent as regards eternal life being the es of service for us mortals. But the con- indicates that the expression was written exclusive reference to her *present* state of ice in life eternal. As it is written in Reve- ons xxii: 3, that in that state "his servants l serve Him." And so for the sake of such ext we repeat the passage: "We doubt her purified spirit was admitted into one of many mansions prepared for the just of all erations, there to join the angelic hosts nd the throne of Him whom to serve is life nal."

The possible application of this last clause to us here below, as if entitled to salvation by works, had not occurred to those immediately interested in the memorial; and our correspondent has done well in reminding the living not to take advantage of the wording.

If one should mean that Divine service is life eternal in the sense of being a manifestation and product of that life, it is what Friends have ever claimed as the law of religious service. It is not service, save as it is in the life.

Several months ago a Friend quoted in our columns the text: "This is life eternal, *that they might know thee* the only true God and Jesus Christ whom thou hast sent" (John xvii: 3), as if the italicised words showed a *purpose* of life eternal being given us, namely *in order that* we might know Him, etc. That form of sentence is used perhaps everywhere else to express purpose, and it is instructive to view it so here, as no exception to the ordinary use of language, either the original or ours. But the text is often quoted as if it read: "This is life eternal, to know thee, etc." That the life and knowledge of Him in us are inseparable is a great and undeniable truth; and is contained also in the words, "The life was the light of men." We would not mar it, while finding instruction also in the words as they read.

How persistent the professing church is to dwell in the outer court in seeking the knowledge and the service of the Most High; groping and studying about Him in the natural intellect and working for Him in conjecture and human endeavor. And if we say this is done prayerfully, how often is the praying but an appeal to Him to endorse what we propose. His service and his knowledge in us to be true, must be of his Life. "The things of God no man knoweth but the Spirit of God," and apart from his Son who is the Life, we "can do nothing."

May Friends cherish that gift of eternal life in Him by obedience keeping pace with knowledge, and thus they will demonstrate to others the source of knowledge and the source of service. Such service will educate, discipline, refine and develop the characters and the powers of true servants thus growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; and while we may say they are not saved without works of obedience, we must say they are not saved by them. "Not by works of righteousness which we have done, but according to his mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Saviour."

SELECTED.

Communion with God.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?—Job, xi: 7.

To the first question the answer must be in the affirmative. We search for Him as the thirsty traveller searches for a spring in the pathless forest. There is a Divine impulse in the soul which forces us to make the search, and we can have no happiness until the clue which leads to Him has been discovered. We might as well try to live without love as to live without God.

To the second question the answer must be a decided negative. God alone can know God. That is an appalling and overwhelming statement of fact. The mind trembles at its contemplation. Throughout eternity there will be questions which we cannot solve. Our horizon may enlarge indefinitely, but its greatest circumference will not include a perfect knowledge. He will be the mystery of the universe in those far off, those countless ages when the soul has reached its utmost proportions. Or, better still, the soul will never reach its utmost proportions, for its development knows no limit, and though it may gather brighter pebbles on the beach, there will always be the everlasting ocean to be explored.

And behind, within, pervading this universe, controlling its every process of evolution, is its Maker. No sod could nourish a flower, no branch could be laden with blossoms, no human heart could beat, no aspiration wing its upward flight, were it not that this Eternal Spirit is literally present. All life is its Divine manifestation, my own life included.

And this God reveals Himself in proportion to my ability to receive such revelation. I can lock the door, and then He will not enter unbidden. I can open the door—that is, I can make myself receptive—and my soul will be filled with light and joy. What is a prayer but a cry for illumination, a petition that we may be taught what it is best to do, or an expressed desire that we may have additional strength to endure?

Suppose our life were one continuous prayer. It is not within my meaning that we should spend our time on our knees or that we should use any specified form of petition, but suppose we were in that calm, inquiring, receptive mood which renders possible any suggestion from on high, what consequences would follow?

As to all material things we are well developed, but as to spiritual things we are still among the crudities. But we are thinking along higher lines and beginning to walk on a higher level. We have regarded religion as an intruder, to be sought for only when we are

afraid that we may be called to another world. But Christ's religion fits us for life here, and we need it, as we need our daily food. It is not the medicine for our sick hours, but the regimen that will preserve us in health until the last and then make us glad to go. Religion is the widest, grandest thing in the world, and if haply we possess it it will open the very heavens that in our daily walk we may see the angels who are helping us with our tasks:

God will reveal himself in a way so progressive that we will seek His presence in the most ordinary duties of life with the feeling that He alone can ennoble them. Added years shall lift us step by step in the upward climb, widening our view, sweetening our nature, until the church-yard becomes the jasper gate, swinging wide open for our welcome into the other home.

GEORGE H. HEPWORTH.

THE QUIET HOUR.—The "Quiet Hour" is a period set apart for meditation and communion with God. It is a season for direct communion with the Divine God. As we read the sacred page the Author, the Holy Spirit, will interpret the great truths contained therein. It is a time when the body and soul should be still before the Lord. We should above all let God talk to us. Too many people talk to God, but fail to be still and let God talk to them. What would we think of a child who would request a gift of its mother and never listen for the answer? Yet many of God's children are just as inconsistent. They never wait to see whether or not He will speak peace to their souls. It is true, we are told to pray without ceasing—that is, be constantly in a state of prayer. But this does not excuse our retiring from the noise and din of the world and placing ourselves in an attitude to talk to God and let him talk to us. Christ to whom all power was given both in heaven and on earth found it necessary to withdraw from His disciples and commune with His Father. On one occasion He continued all night in prayer to God. If our Saviour felt the necessity of observing still seasons of waiting before God, how much more do we need to listen for His still small voice.

Quiet waiting before God is as essential to our spiritual development as sleep to our physical. Without this habitual drinking from the great fountain we become weak and unable to do our best for Christ.

"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.—*Cora Cox in N. C. Friend.*

For "THE FRIEND."

The words "He that despiseth the day of small things shall fall by little and little," are often repeated as Scripture by ministers. I have failed to find them in our Bible, though possibly, they may occur in the Apocrypha. The biblical language which most nearly resembles them is "Who hath despised the day of small things?" (Zech. iv: 10.) I do not think the words "shall fall by little and little," occur in the Bible. [Additional search seems to confirm the view of our correspondent. But we do find those words in the book of experience. —ED.]

How richly does the Almighty reward for endeavoring to walk in his counsel.

Selected for "THE FRIEND."

Influence of Mental Activity Upon Morality.

In our estimate of human nature we have been accustomed to make certain distinctions for the sake of clearness, which are often drawn too rigidly. We separate, for example, the intellectual and the moral as if they were wholly independent functions; whereas they merge into one another, and work with and for each other so completely that neither can attain to its full fruition alone.

Certainly, the intellect would fare badly without the conscience. Mental discipline needs constant reinforcement from the sense of duty. Every teacher realizes this, and uses it as a strong motive power. The love of truth and reverence for it, both distinctly moral attributes, are essential to the successful search for it. Whether in history or literature, in science or in art, this is evident. Indeed, in every case intelligence without morality is ephemeral in itself, and valueless to the world. It cannot be pursued far in any direction, without meeting questions strictly connected with duty, and the intellect which evades or ignores them is but poorly equipped for its own individual work.

It is, however, more often the moral nature that is supposed to be able to flourish without the aid of the intellect. We often hear people declare that to wish to do right, and to do it, to the limit of our knowledge are all that is necessary for moral excellence—that knowledge, or thought, or skill, or mental power, however desirable in themselves, are not essential elements to the making of a good man—that ignorance and even mental vacuity are quite compatible with a virtuous character. Some even go so far as to contend that knowledge is a foe to innocence and honest industry, and that the increase of secular education among the masses of the people cannot do anything towards building up their moral character. In support of this theory they adduce all the cases they can find of educated men who have gone astray; of shrewd, intelligent criminals, who only use their mental abilities to carry out base and sinister designs, and of illiterate people who have led honest and peaceable lives, and been good to their families. Never was their a greater fallacy. Exactly the same reasoning would depreciate the value of food and drink, of fresh air and sunlight, because they all combine to strengthen the bad man, and enable him to carry out his evil practices—and because there are some worthy folks who manage to exist upon a very small modicum of these common blessings. Everything good in itself is liable to abuse, but not for that reason shall we cherish it the less.

A very little reflection will show, however, that intelligence furnishes an immense motive power to goodness. The infant is neither good nor bad, for his whole nature is undeveloped. Only as his intellect awakens can he have any sense of right and wrong, and many of the mistakes we make in his training are due to an erroneous idea that the latter has made rapid strides beyond the former. The truth is they progress together, and both move very slowly. If moral character includes the desire and the will to do right, certainly in the intelligence must first appear what is right. Many persons make a broad distinction here. They admit that a special kind of knowledge is requisite—that which deals directly with duty, and which is learned chiefly in connection with religio matters, but they deny that general educatic or any course of mental discipline, or any d covery of truth, not strictly of a religious ethical character, can have any such influen Yet it is through all these, and in the intelle ual processes of judgment, reason and discrir nation, that moral errors [having been reprov by the Spirit of Truth and in obedience the to,] are corrected and all paths of duty beco clear. Who that has intelligently and carefu [as well as conscientiously] studied history, example, can fail to have a juster estimate national character and national welfare th before—to see the cause of a country's decli to note the workings of political parties, to where corruption creeps in and patriotism comes degraded—and thus to discover m clearly the perils of his own nation, and means of averting them? From all such fr insight comes lessons of duty for every citiz and a sense of responsibility, which an un formed conscience would never have suggest This is true to some degree with regard to ev mental exercise. Each one leads by some d ferent path, straight to the region over wh conscience presides and opens another chan for its activity.

It is thus that new duties are continua arising, and that moral progress is made sponsible. Some one or two persons of exc tional intelligence and wisdom see more clea than the rest a prevailing error, an injuri habit, a widespread evil. They seek for cause, and study the remedy, using their fluence, as far as possible, to extend and p mulgate their views. Gradually thought stirred, reason is aroused, judgment is c vinced, public opinion advances, and lo! a n duty is born, or rather an obligation never fore known is revealed. The deeper the thoug the keener the insight, the sounder the ju ment, the wiser the methods, the more vi and permanent will be the moral progress.

In another way also does intelligence gov and control the moral nature, and that is strengthening the will. It is often said t we know a great deal more and better than do. This is doubtless true, and the lack chiefly that of [love of the right combined wi will power to do it. Yet for this also we dependent on the steady and healthful exerc of all our faculties. Power put forth stre ously develops new power, not only in its special line, but all through the nature. one lives up to his own standard; but the hig his intelligence raises the standard, the hig will be his actual attainment. Let him negl his mental powers, cease to think deeply continuously, never exert his reason or ju ment, never seek for more knowledge, or sea for more truth, and his will must decline power, and his moral nature deteriorate. W Sydney Smith said of knowledge, we would of all intellectual activity:

"The fire of our minds must act and f upon the pure spirit of knowledge, or upon foul dregs of polluting passions. Theref when I say, love knowledge with a great lc with a vehement love, with a love coeval w life, what do I say but love innocence, l virtue, love purity of conduct, love that wh will comfort you, adorn you, never quit y which will open to you the kingdom of thou and all the boundless regions of conception

asylum against the cruelty, the injustice the pain that may be your lot in the outer rld — that which will make your motives itually great and honorable, and light up an instant a thousand noble disdains at the y thought of meanness and of fraud."—*blic Ledger.*

VARIETIES OF KITES.—Scientific kites of one d and another, such as in the past few years e engaged public attention, are now articles large sale. There is one wholesale dealer oys and kites, says the *New York Sun*, who es a sixteen page catalogue devoted solely kites and kite requisites and appliances. entific kites are sold not only all over this ntry and in Canada, but in Australia, South ica, England, Scotland and the various coun- s of continental Europe. An order for three usand box kites was received in one week cable from Paris. There are a number of ents on these scientific kites, which are ented also in foreign countries.

box kite such as was sold two years ago one dollar and last year for fifty cents is this season for twenty-five cents. There however, various sizes and styles of box s selling up to four dollars each. All the kites either roll up or fold up into a small pass when not fixed for flying. There is called the umbrella box kite, which can be ned ready for flying just as an umbrella is ned ready for use. There is now sold a ship , which is rigged like a sloop, with jib, nsail and club topsail. The box kites have ails. The ship kite, as it rises and floats he air, is balanced by an anchor suspended n the hull, which moves along through the with the kite. Besides the box kites and ship kites there are other scientific kites airships, made in various sizes, that are at from one dollar to ten dollars each.

ox kites are often joined together and flown roups of two, three, four or more, and these other modern kites are flown in tandem .

Flying in tandem the modern kites are d for floating flags and banners and lanterns. a familiar fact that cameras are now car- up by kites for taking pictures from mid- There are cameras specially designed for purpose. There are sold kite lines in vari- sizes and lengths suited to the various sizes styles of scientific kites, and there are also e nowadays a number of hand reels and llass kite reels upon which to wind the kite s.

hese various kinds of styles of modern sci- fic kites are flown not only by young peo- but by adults as well, at lawn parties and he seashore, for outdoor recreation and sement.

OT to the intellect, but to the soul of man the voice of God speak, teaching him of teousness, convicting him of sin, making vn to him the overshadowing of a great ne love, saying to him: "This is the way, ye in it." He that has awakened to the life in Christ, who has experienced the birth, is alive to the spiritual impulse, is a creature in Christ. The illumination of Divine life within the soul, the Christ within, witness of the Spirit, is a fact science can her explain nor investigate. It is a spirit- fact, only to be apprehended by the spirit- ense.—*Silvanus Thompson.*

John Yeardley and his Travels.

(Continued from page 402, Vol. lxxii.)

"On their return to Stavanger, Peter Bedford felt that his share in the work was accomplished, and that it was not his part to accompany John Yeardley in the service which remained for the latter to do in Norway. After being present at another public meeting in Stavanger, and in a parting interview with the Friends of the town, he went with William Robinson direct to Kiel. John Yeardley had two or three more meetings in the neighborhood of Stavanger, where the desire of the people to attend was more remarkable than ever.

"On the eleventh of Eighth Month he bade farewell to this interesting place, and, accompanied by Endrê Dahl, again crossed the mountains to Christiansand, holding meetings at several places on the sea-coast, where none had ever been held before. His notices of some of these meetings are well worth transcription.

"'14th.—Journeyed about fourteen miles up the fiord, into the mountains, to Aamut in Qvindesdalen. This meeting was the most solemn of any we have had. Many said, in tears, at the conclusion, This is a doctrine that we cannot resist; it goes to our heart, and meets the conviction of our own experience. What shall we do?—our heart burns within us!'"

"'16th.—At Fahrsund we had some difficulty to procure a place for a meeting. It is a brandy-drinking place. No one would hear anything of our business. A rich old lady has a large room which she lets for all kinds of purposes except for anything connected with *religion;* she gave an abrupt refusal to the application. E. Dahl and I went to the English vice-consul, showed him my certificate, and explained to him the object of my visit to Fahrsund. He kindly accompanied us to the old lady, and told her that we belonged to a respectable religious society in England and were not the persons she supposed, come to preach wild doctrines. She consented to let us occupy the entrance-hall, which was good and spacious. The consul then went with me to call on the sheriff; he said he and his lady would attend the meeting, which they did, with a good many of the respectable inhabitants, but the common people would not come near us. One man to whom a notice was offered, when he saw the word *worship*, immediately tore it to pieces. The lady to whom the room belonged sat near me all the meeting, and looked serious before the close; and she took leave of us with very different feeling from that in which she first met us. The sheriff came to me after the meeting and offered his hand, saying, 'I thank you for the present occasion—I shall never forget it.'

"Before the meeting at Fædde, John Yeardley had an opportunity of refreshing his mind with the charms of Norwegian nature.

"'My friend E. Dahl and I went out for a quiet walk. It was a lovely morning; the sky cloudless, and the sun shining brightly on the water as it rapidly foamed down the cliffs. After gathering a few cranberries we seated ourselves on a shady rock to meditate. All was silent around—nothing heard but the shepherd-boy playing his horn; the sound coming from the distant mountains into the wooded valley where we sat, first shrill, then softening into a simple irregular note. My friend asked me what I thought the instrument was. It is made, said he, of a goat's horn, and is blown to keep the fox from taking the young lambs, and as a means of communication with other shepherds when widely separated on the mountains; the sound of this horn also keeps the sheep from straying.'"

"The call which John Yeardley had received to visit the German colonies in South Russia, and which had lain for a long time dormant, now revived. A friend who had watched with regret his unsuccessful attempts on former journeys to enter that jealous country, and who augured from the political changes which had taken place that permission might probably now be obtained, brought the subject again under his notice. The admonition was timely and effectual. After carefully pondering the matter — with, we doubt not, as on former occasions, a childlike dependence on his Omniscient Guide for direction,—he came to the conclusion that it was his duty once more to address himself to this undertaking: and when it was accomplished, and he had returned in safety and peace to England, he alluded more than once to the manner in which the concern had been revived, saying he had been, before he was thus aroused, like the prophet asleep.

"He re-opened the prospect of this service before his Monthly Meeting, on the third of the Fifth Month, 1853."

"John Yeardley left London at the end of the Sixth Month, and went to Hull to take the steam-packet direct to Petersburg. In the narrative which follows, we have interwoven with the Diary extracts from his letters to his sisters; and we have been allowed the use of William Rasche's Journal, in relating and describing many circumstances of which John Yeardley himself made no record.

"'Petersburg, Seventh Month 10th.—On the thirtieth of the Sixth Month I left my peaceful home at Stamford Hill for my Russian journey. At our kind friend Isabel Casson's at Hull I met my young companion William Rasche. We were affectionately cared for by dear I. C. and her daughter, and she and several other friends saw us on board the steamer. It is a fine ship, well ventilated, with good sleeping accommodation and provisions: the captain is a kind, religious man.

"'On First-day evening, the captain invited us to the ship's service—an invitation which we gladly embraced. When he had finished, I addressed the company, much to my own comfort: great seriousness prevailed. After I had relieved my mind, the captain closed with a few sweet and feeling words. When the occasion was over, he came to me and expressed his thankfulness that I had been enabled to strengthen his hands by throwing in a word of exhortation. He said that sometimes, when he had felt indisposed and unprepared for his religious duty, he had given himself to a quiet dependence on the Lord, and had been mercifully helped, to the benefit of his own soul, in endeavoring to do his duty to others.'"

"They arrived at Petersburg on the ninth of the Seventh Month, after a safe and agreeable passage of seven days."

"'20th.—Left Petersburg by the train at eleven o'clock yesterday, and arrived at Moscow about nine this morning. The road with

but little exception, is flat and uninteresting. The forests are immense, mostly of firs and birch, which being thickly set grow small. Many of the stations are superb. The line of railway did not conduct us near any towns or villages that I could observe, but by some of the poorest scattered huts I ever saw in any country.'

"At Moscow, John Yeardley and his companion called on Pastor Dietrich, a German, residing a little out of the city:—

"'He is,' says J. Y., in one of his letters, 'a worthy pastor of the Old Lutheran Church, a sweet venerable-looking man with long white locks. He was at dinner with his family when we called, but he would not allow us to go away, but took us up to the attic story to his study; primitive indeed, but clean, and to him I have no doubt a room of prayer, as well as of study. He seemed delighted to find our mission was to the colonies. "But what will you do about the language?" said he; "they speak nothing but German." I wish the dear girls could have seen his countenance lighted up with cheerful brightness, when he found we could speak German: "Ah, I need not trouble you any longer with my poor English!" He knows a great many of the pastors, and will give us letters of introduction to the little flocks in the Colonies and the Crimea.'

"As might be expected, it was with a sinking heart that John Yeardley contemplated the formidable journey before him; but, as in other times of extremity, he cast himself wholly upon the Lord, and found his soul to be sustained, and his courage renewed to undergo the hardships that awaited him.

"'Seventh Month 21st.—Rose this morning much cast down in mind at the thought of our long journey, and a want of a knowledge of the Russian language. Poured my complaint in fervency of soul before the Lord, and was a little comforted in believing that He would still care for us and preserve us in this strange and long wilderness travel. It is his own cause in which I am engaged, and I am willing to endure any bodily fatigue if I may only be strengthened to do the works to which my blessed Master has called me. The Divine finger seems pointing to the place where the people I am seeking are to be found.'"

(To be continued.)

DATE GROWING IN ARIZONA.—If the present advices are correct, another important industry, that of date growing, will shortly be inaugurated in this country. Through the efforts of our agricultural department the date tree of Algiers has been successfully acclimated in Arizona, and the beginning of another profitable industry has thus been made. It is predicted that in a few years American orchards will supply the entire home demand for dates. It would seem that not only Arizona, but New Mexico, the "staked plain" region of Texas, and considerable patches in California and the Indian Territory afford the peculiar conditions of soil and climate necessary for the date. It does not appear to thrive in regions where the humidity is so great as in our gulf states. A single tree yields from one hundred to four hundred pounds of dates per annum.—*Bradstreet's.*

THE cure of war lies in the confidence and brotherhood and co-operation that are announced in disarmament.

Serious Facts.

(Written by (Gen'l) Herman Haupt, a Lutheran, and father of Prof. Lewis M. Haupt, late of the University of Pennsylvania.)

Church members profess to believe that the Bible is an inspired revelation of the will of God.

If this be true, then implicit obedience is an imperative duty.

Probably not one in twenty of professing Christians can be found whose lives are consistent with their professions.

God requires perfect love, unquestioning obedience, absolute surrender of the will, entire and willing submission to his dispensations. How many are there who fulfil these requirements?

Christ imposed the command that, in addition to loving God supremely, we should love our neighbors as ourselves. How many do obey this command?

Conformity to the world is forbidden, but conformity to the world is the rule of nearly all professing Christians as well as of non-professors, and non-conformity to the world is the rare exception. Few have sufficient moral courage to refuse to conform to the practices of society even when attention to social functions causes the work of the Master to be neglected.

"Whoso loveth the world is the enemy of God." Can the enemies of God expect to be admitted to heaven and be received into favor? How many church members are there who have not a very strong love for the world, notwithstanding their confirmation vow to renounce the world, the flesh and the devil?

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven"—an impossible feat, yet almost everybody desires riches. It would seem therefore to be a necessary inference that the majority of mankind are willing to forfeit heaven for wealth on earth.

COMMUNITY OF GOODS.—Does the Bible require conformity to the practices of primitive Christians, who had all things in common? No; but wealth should be regarded as a trust to be used in the service of the Master to do his work. Those who consider wealth as belonging to themselves, to be used chiefly for their own gratification, commit sin, forfeit the favor of God, and render themselves liable to the penalties of transgressors. A rich man may rightfully appropriate what is necessary for the reasonable support of himself and dependents. All the rest should be used in the service of the Master, one of the best modes being in giving employment to labor at fair wages.

OF DRESS.—Gayety in dress is inconsistent with a Christian profession; it excites envy and emulation in others, encourages unnecessary expenditures and sets a bad example, often tempting others in a spirit of rivalry to cause parents or husbands to contract debts, which destroy happiness and often lead to crime. Doubtless simplicity of attire and humility are most pleasing to the Saviour. Vanity and love of display are not traits that will attract people of intelligence and correct principles anywhere.

OF RESPECT FOR PERSONS.—To respect persons in consequence of their wealth or social or official position is not a proper characteristic of a Christian. Those who respect persons for such reasons commit sin. (See James ii: 9

People are entitled to respect, not for fi
clothes or costly establishments, but for int
ligence, moral worth, and for effective servi
for God and humanity.

THEATRES.—Avoid the theatres; the stage
not a way-station on the road to heaven. It
rare to find an actor who is even a churc
member, and few church members are tr
Christians. Plays are written and present
by managers to make money, not to impro
morals; they usually cater to depraved taste
and many of them are positively indecent.
church members attend the few performanc
that are least objectionable, it encourag
others to patronize even the most disreputab
A true Christian will abstain from everythi
that might by his example lead others in
temptation, even if he thinks he is stro
enough to resist moral injury to himself p
sonally.

IN THE STEPS OF JESUS.—The one great r
for all who desire to live consistently with
Christian profession is to ask, What would Je
do under like conditions? What would He ha
me to do? and then follow the leading of c
science when it has answered the questions.

ARE MANY SAVED?—Christ said no! O
the few are saved; the many are lost. Wh
will be the condition of the lost? We kn
not; the Bible does not reveal it, except as sor
thing dreadful. The figures used are th
which express anguish and torment, and th
too, without end. Is it not supreme folly
risk such consequences for the evanesc
pleasures of earth, when purer pleasures
the reward of obedience to the commands
God?

RELIGION DEFINED.—Pure religion and
defiled is this, "to visit the fatherless
widows in their affliction, and to keep hims
unspotted from the world" (James i: 27).

Pure religion does not consist in a little s
denial during Lent, to be compensated for
extra indulgence in worldliness after East
Christ did not prescribe such observanc
They are priestly regulations of later ye
That which is sinful in Lent is sinful at
times. People are in general too ready to
obey the direct commands of God, while t
think it a sin if they fail to conform to s
priestly regulation that has no Divine sanct

OBSERVATION.—There are thousands of no
nal Christians who join some fashionable chur
listen on Sunday to a sermon of empty pl
tudes and glittering generalities from a po
lar preacher, hear with pleasure the pro
sional solos and operatic performances fro
choir, who will observe prescribed fasts
repeat liturgies and creeds, and think that t
are thus serving God and securing admiss
into heaven, when in their daily life they do
give evidence of a single characteristic of t
Christians—such as consecration of person
property to the service of the Master, non-c
formity to the world, self-denial, humility,
love of humanity.

IF my kingdom were of this world, t
would my servants fight. (John xviii: 36.

THE value of kind deeds is out of all pro
tion to their cost.

leanings in the Early History of Friends.

(Continued from page 22.)

Lancaster G. F. preached in the market, on the next First-day, had a great meet- in the street, amongst the soldiers. In the rnoon at the steeple-house was haled out, stoned along the street. Now great rage e among the priests, and they began, as h as they could to stir up persecution; for aylor (an ancient priest) preached the gos- reely, also John Audland, Francis Howgill, Camm, Edward Burrough, Richard Hubber- n, Miles Halhead and others appeared zeal- preachers among those called Quakers; and n declared the doctrines they professed in ple-houses and markets, whereby the num- of their friends began greatly to increase. t Ulverstone, the justice John Sawrey, con- icting himself said he (G. F), should not k; and incensing the people against him, fell upon G. F., knocked him down, kicked and trampled upon him. At last Sawrey e, took him from the people, and led him of the steeple-house, bidding the con- les to whip him.

hen he was dragged out of the town and n up to the rage of the rude multitude, did so terribly beat him with switches and es, that at length fainting, he fell down the wet common; but recovering again, being strengthened by an immediate power, ood up, and stretching out his arms, said a loud voice, "strike again, here are my s, my head, and my cheeks." Then a mason him such a heavy blow over the back of and with his rule, that it was much bruised his arm so benumbed, that he could not it to him again, so that some of the le cried out, "He has spoiled his hand for." But he being preserved through the of God stood still, and after a while, felt an extraordinary strengthening power, he instantly recovered strength in his and arm.

is made the people fall out among them- s; and some said, if he would give them ey, they would secure him from the rest. he, instead of doing so, showed them their Christianity, and told them they were like Jews and heathens than true Chris- , and that their fruits were an evidence e unprofitable ministry of their priests. rward at Ulverstone, in the market-place, ldier meeting him said, "I am ashamed grieved that you should be so abused." . F. told him, the Lord's power was over . . afterward bade him put up his sword , if he would go along with him, etc.

d now the priests began to prophesy again, within half a year, the Quakers should all ut down and gone. But they reckoned g, for it fared with these people as with , which grow best when most lopped.

F. went with James Naylor to Walney d, having first had a meeting at a little called Cockan, after which a man came m with a pistol, and held it at him, but it d not go off. G. F. then zealously speak- o him, he was so struck, that he trembled fear, and went away.

e next morning G. F. went over in a boat mes Lancaster's, and as soon as he came nd, about forty men with staves, clubs ishing-poles, fell upon him, beating and ning him, and endeavoring to thrust him backward into the sea: but he pressing on, was knocked down and stunned. When he came to himself again, he saw James Lancaster's wife throwing stones at his face, and her husband James was lying over him, to keep the blows and the stones from off him; for the people had persuaded this woman that G. F. had bewitched her husband, and promised her to kill him when he came thither. But the Lord by his invisible power, preserved him wonderfully, so that they could not take away his life. At length he got up, but was soon beat down again into the boat, which J. L. observing, came to him, and set him over the water. . . the wicked crew was fallen upon James Naylor, with a horrible cry, "Kill him; kill him."

G. F. being now come again to Cockan, met with no better entertainment, for the people came on with pitchforks, flails and staves to keep him out of the town, crying "Kill him; knock him on the head." But he was preserved alive; and after having been much abused, they drove him a pretty way out of the town, and left him.

Margaret Fell, the next day hearing what was befallen G. F., sent a horse for him; but he was so sore bruised, that he was not able to bear the shaking of the horse without much pain. When he was come to Swarthmore, the justices Sawrey and Thompson gave forth a warrant against him, but Judge Fell coming home, made it ineffectual, and sent out warrants into the Isle of Walney, to apprehend all those riotous persons: whereupon some of them fled the country.

James Lancaster's wife, who so wickedly behaved herself, repented so of her evil, that she afterwards became one of G. F's friends. The time of the sessions at Lancaster being come, G. F. went thither with Judge Fell. . . there appeared about forty priests against him . . and the witnesses they had provided were a young priest, and two priest's sons. . . The witnesses did not agree, and perceiving that they were set on by the envy of the priests, the justices discharged him; and after Judge Fell had spoken to the justices Sawrey and Thompson, concerning the warrant they had given forth against G. F., showing that this tended to encourage such riots as those in the Isle of Walney, he and Colonel West granted a supersedeas, to stop the execution of the said warrant.

G. F. being thus cleared in open sessions, many people rejoiced, and were that day convinced of the Truth declared by him in the court, and among these, one justice Benson and the Mayor of Lancaster. Also one Thomas Briggs, who had been an opposer of the Quakers, so called, and became afterwards a faithful minister among them, and remained so to the end of his days.

Such abuses as G. F. met with, was the share also of many others of his friends, especially the preachers, who this year (1652), were no less than twenty-five in number; and almost in every place where they came, they met with opposition, and became as it were the prey of the rude multitude. But neither the beating, buffeting, nor stoning of the mad rabble, nor the jails, nor whippings that befell them from the magistrates, were able to stop the progress of the doctrine they preached to the people in markets and streets, and also in steeple-houses. And many of those who had been enraged like wolves, became afterward like lambs; and suffered patiently from others, what formerly they themselves, in a blind zeal, had committed.

Thus the Quakers, by a firm and lasting patience, have surmounted the greatest difficulties, and are at length become a numerous people, many not valuing their own lives, when they met with any opportunity for the service of God.

In Cumberland great threatenings were spread, that if G. F. came there again, they would take away his life. He hearing this went thither; but nobody did him any harm. From thence he went to Cockermouth, near which place he had appointed a meeting; and coming thither, he found James Lancaster speaking under a tree, which was so full of people, that it was in danger of breaking. G. F. now looked about for a place to stand upon, for the people lay spread up and down. When they had settled in the house, he stood up on a seat and preached about three hours, and several hundreds were that day convinced.

At Carlisle on the market-day he went into the market, though he had been threatened that if he came there, he would meet with rude treatment. But he, willing to obey God more than man, showed himself undaunted, going upon the cross, he declared that the day of the Lord was coming upon all deceitful ways and doings, and deceitful merchandise; and that they should put away all cozening and cheating, and keep to yea and nay, and speak the truth to one another. He spoke so powerfully in the steeple-house that the people trembled and shook, etc. But afterwards he was committed to prison as a blasphemer, a heretic and a seducer, and the talk was, he was to be hanged. Whilst he was in the dungeon at Carlisle, there came to see him one James Parnel, a lad of about sixteen years of age; and he was so effectually reached by the speaking of G. F. that he became convinced of the truth of his sayings; and notwithstanding his youth, was by the Lord quickly made a powerful minister of the gospel, showing himself both with his pen and tongue a zealous promoter of religion, although he underwent hard sufferings on that account, as will be mentioned hereafter.

Thomas Briggs was one of the zealous preachers of that time, going through cities, towns and villages, crying "repent," etc At Lynn a great mastiff dog was set upon him, but the dog fawned upon him, and though swords were drawn against him, or axes taken up to hew him down, yet he went on, and spoke so awfully, that even some who did not see his face, were so reached by the power that accompanied him, that they became converts. At Clayzon's, in Wales, many hearing him attentively, the constable stirred up the rude people, and cried, "Kill him, kill him," as if he had been a mad dog, and they threw such great stones upon him, that he admired they did not kill him; but he was preserved by such a mighty power, that, according to his relation, they were to him as a nut or a bean. He was preserved wonderfully, in the greatest dangers. He was in America, died in a good old age, after having labored above thirty years in the service of the gospel.

(To be concluded.)

THIS day will never dawn again.

Selected for "THE FRIEND."

THE PETREL

BY JOHN D. BURNS.

Far out at sea, and slowly borne
To lands beneath a southern sky,
A vision came of years gone by,
And thoughts that haunt a heart forlorn.

As if my life had been a dream,
And I, with aimless course and blank,
A weak weed, loosened from the bank,
And idly drifting down the stream.

As if there was no loving eye
To guide my feet and watch my ways,
And I, chance-wandering through a maze,
Might unregarded live and die.

Behind me, I could only mark
The hopes and pleasures I had lost;
Before me, like an unknown coast,
The future loomed through vapors dark.

A troubled mood not free from sin.
A murmuring at the will of God,
A voice that cried against the rod
From an unhumbled heart within.

But as I mused, when near the ship
It chanced a lonely sea-bird flew,—
Low-hovering o'er the water blue
It curved with frequent downward dip.

Long time I watched its wavering flight—
Hither and thither o'er the sea
It skimmed, as if each movement free
Followed an impulse of delight.

No other living thing did move
In that wide circle's desert bound,—
The bleak sea heaving all around,
The dim dome arching vague above.

And then I thought—"That little bird
Hath its loved haunt, at close of day,
In some green island far away,
Or rock or reef which breakers gird.

"And not unguided doth it roam.—
One eye its every wandering knows;
And in its heart an instinct glows
That guides it to its distant home.

"It hath no skill to sow or reap,
Yet for its daily want He cares,
And its convenient food prepares
In the salt furrows of the deep.

"And wherefore doubt, O fearful heart!
As if, through all thy wanderings wide,
He will not be thy faithful guide,
And act a loving father's part?

"Set not thy will with his at strife,—
Thy water of the bitterest cup
May be a fountain springing up
Hereafter to eternal life."

I heard the mild admonishment,
The echo of that voice of power
Which on the Mount made every flower
And bird a preacher of Content.

And straightway the remembrance bred
Within me hope and holy trust,—
My spirit rose out of the dust,
And worshipped, and was comforted.
—*The Vision of Prophecy.*

DO FISHES SLEEP?—Dr. Theodor Beer claims to have decided in the affirmative, by his observations at the biological station in Naples, the much disputed question whether fishes sleep or not. It has long been known that fishes lose their activity at the appearance of darkness and remain for hours floating in the same spot, even their usually restless eyes being motionless. Most fishes sleep in this way, just as horses sleep standing. If the equilibrium of the body is disturbed by clipping the fins, which soon grow out again, the fish sleep floating in a vertical position. Few fishes seek the bottom to sleep, but many float on their sides and can be caught with the hand, a fact well known to sailors. The eyes of most fishes are open necessarily during sleep, owing to the absence of eyelids.—*Detroit News-Tribune.*

A Courteous Manner.

There are two opposite extremes into which persons sometimes fall in regard to courteous manners. Some accord to them the homage which is due only to nobility of character. They make them the test by which to judge of those they meet and to decide whether to admit them to their companionship. They can not discern any value in a rough diamond, nor do they detect that a fine polish sometimes covers a worthless stone.

On the other hand, there are those who, to a greater or less extent, despise courteous manners and polite behavior. They profess to honor only real character and a kindly spirit, but care nothing for their outward expression. Indeed, they are very apt to suspect that gentle ways and a genial bearing may conceal very opposite thoughts and feelings, and thus they frequently imagine them to be associated with an insincerity which deprives them of all value. In their own case, therefore, they cannot bring themselves to nourish what they disdain; consequently, while pluming themselves on candor and singleness of purpose they acquire a habit of ungracious behavior and bluntness of speech.

The man who really has a kind heart and a generous nature, but who scorns to express them in his outward life, will not find that they flourish in the shade. Every time he denies them utterance they receive a set back from which they do not easily recover. If he is rude and disrespectful in his manner, his heart necessarily grows somewhat harder; if he wound another by slighting words or cruel jest, he cannot help becoming less sympathetic; if he be cold and silent in his manner or morose and churlish in his conduct his feelings cannot retain a tender and chivalrous character. And this forms one of the strongest reasons for cultivating a courteous bearing, and for performing many little acts of amenity, which are so pleasing to witness. Not only do they add greatly to the sum of human happiness, but they also react upon the giver to repress selfishness and to increase his power of sympathy. No one can ever nourish within himself a generous spirit who refuses to perform the small offices of generosity that lie continually in his path. Nor can any one persist in fulfilling them without experiencing a gradual response in his own spirit of good will and friendliness.

It is in this way that a courteous manner comes to be a spontaneous expression of what is within, and only thus does it attain its highest character and its finest bloom. And here, too, lies the source of the power which manners exert over us all and which no observant man can deny.

Like all other habits those of kindness and courtesy are most easily implanted in youth. It is truly said that there never was so much done for children as at the present time. Yet it may be questioned if in this very abundance they do not lack the opportunity of cultivating true generosity. With all the freedom and pleasure and instruction which we rightly procure for them we shall fail as parents and educators if we do not train them in habits of kin ness, in a willingness to make sacrifices, in respectful demeanor and a courteous bearin It cannot, we fear, be affirmed that our you people as a whole excel in these things, y they are now laying the foundation of the lives and forming habits which will never entirely overcome. It is unreasonable to e pect that a child who is only accustomed receive, and never to give, should grow up be a generous man, or that one who is suffer to be continually rude and rough in his meanor should suddenly acquire winning a ingratiating manners when arriving at ma hood. Whether we wish it or not the seed sow in early years will surely develop into own peculiar blossoms and fruitage in matu life, and to hope for something different is li expecting to gather figs from thistles. With our gifts to them, let us not forget to best one of the most valuable of all possessio that of a noble and generous nature, expressi itself spontaneously in every cordial, gracio and kindly way.—*Ledger.*

The Meaning and Usefulness of "Sects."

The word "sect" has generally been us in religious discussions in an opprobrious sen A certain religious newspaper, for instan recently asked, apropos of Dr. Brigg's ordi tion, "Is the Episcopal church in this count a sect or not?" The New York *Observer*, ho ever, while admitting that hostile divisions the church are unfortunate, thinks that se are under present conditions necessary, a should not be condemned. It says:

"There is hardly anywhere a Christian he that does not glow with ardent longing for t day when the prayer of our Lord for believ shall be fulfilled, that 'they all may be on Every body deplores unnecessary and acrimo ous divisions of Christendom into warring can of controversialists.

"But this is not to say that the various nominations are to be judged severely for ma taining definite positions in theology and c duct, provided they make this stand for w they consider to be truth in a self-respect and brotherly spirit. It is not at all necess that the various evangelical denominati should be mutually warring hosts. They rather separately organized, but mutually s porting divisions of the one great army of Lord. The United States forces in the Phi pines at present consist of numerous regimen sects, but the cause, if not the particular form, is one, commanding the loyalty of all several parts of the expeditionary force. are not, therefore, concerned as are some organic church unity. Variety of types ex on every hand on earth; in nature, society, in the church. But no real harmony of spi amid the variety of outward types, can e unless each several unit, individual or ec siastical, seeks steadily, conscientiously, frankly to arrive at the truth in which al all can be one. It is impossible to love Ch unless one also loves Christ's truth, w ever that may be. The hue and cry tha raised accordingly when any one denomina takes action for the condemnation of vi which it considers subversive of the truth it is in Jesus is illogical and senseless. church must have principles, both forma

administrative, as well as any other body, it is not to be condemned for maintaining n, so long as it does this in a spirit of Chris- charity."

he Observer quotes the declaration of *The ook* that the Presbyterian church, "by its sion in the cases of Professor Briggs and H. P. Smith, has declared itself a sect, be- e it has declared that no one can be a min- r in that denomination who is not united others by his attachment to certain par- ar doctrines or tenets, to wit, those em- ed in the Westminster Confession of Faith." n this *The Observer* remarks:

We suppose that every question that any- re demands settlement puts somebody, or y bodies, on trial. The issue of Briggsism, vant of a better name, puts *The Outlook* on . But *The Outlook* chooses to decide the e one way, and the Presbyterian church has led it the other way. The former is as much arian as the latter. We do not use the sectarian here in any offensive sense, but how that the scarce-veiled imputation of owness brought by *The Outlook* against ches that stand up to their convictions is justified by any logical process of thought. *Outlook*, with such local churches as side it, believes in one kind of thing, yet we not call that offensively sectionalism in stianity. Certain of the leading denomina- consider the latitudinarianism which is ly prevalent at the present day a virtual yalty to cardinal truths of the Gospel, and ey be 'sects' for so doing, that is, bodies believers 'united by their attachment to particular doctrine or tenets,' well and . They do not deny the hard impeach- .

We are not believers in denominate de- nations. A 'denomination' by its very e denotes an ecclesiastical body standing n idea which is to it an ideal. *The Out-* appears to define a sect to be a church has principles which it believes ought to fended. Until the all-revealing light of ext world dawns, we do not see how any conscientious body of believers can be ing but sectarian in this reasonable though ffensively aggressive sense.

he term 'sect' viewed in this light does eally stand so much for what is separative ivisional as for a strenuous and coopera- ttempt on the part of each church, in its sphere, to realize that type of Christianity n it has providentially been called to illus- . Of course, a sect is etymologically a ing,' and there are those who affirm that utting is a carving up of the body of Chris- m into dissected and disfigured bits. But equally possible and more true to facts to ive of this cutting as a gradual carving, f various types of humanity, of a noble ual statuary, as it were the forms of new ssions of olden faiths, which shall event- adorn each its own appropriate niche in sing temple of the one true church, some- as the cathedral of Milan is adorned with rous statues of the saints of a former age. e are of those who believe that despite dividual idiosyncrasies and artificial de- national differences, there is a providential se to be served by the various evangelical s which will be fulfilled, not by the culti- vation of indifferentism in doctrine and a pseudo-liberalism, which is intolerant of the existence anywhere of an established conservatism, but by a general desire to love as brethren indeed, but to stand for truth as God gives to each to see the truth."—*Literary Digest.*

THE POWER OF FORGIVENESS.—The power of forgiveness even for an offence against human law is well illustrated in the following incident:

A soldier was about to be brought before his commanding officer for some offence. He was an old offender, and had often been punished. "Here he is again," said the officer, on his name being mentioned, "flogging, disgrace, solitary confinement, everything has been tried on him." Whereupon the sergeant stepped forward, and, apologizing for the liberty, said: "There is one thing that has never been done with him yet, sir."

"What is that?" said the officer.

"Well, sir," said the sergeant, "he has never been forgiven."

"Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply, "only I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of the offence, the colonel addressed him, saying, "Well, we have tried everything with you, and now we have resolved to—forgive you."

The soldier was struck dumb with amazement; the tears started in his eyes, and he wept like a child. He was humbled to the dust, and, thanking his officer, he retired—to be the old refractory, incorrigible man? No! from that day forward he was a new man. He who told the story had him for years under his eye, and a better conducted man never wore the Queen's colors.—*The Standard.*

EBBS AND FLOWS IN SPIRITUAL EXPERIENCE.—Why is not the course of my spiritual life even and progressive? This question has burdened many a soul, especially during the early years after conversion. At first it seemed as if spiritual progress must be unbroken, constant and peaceful. But soon it became evident that this is not the fact. Days of enthusiasm were succeeded by days of comparative indifference. Intense loyalty, which had endured for a time, was followed by a period of more or less voluntary yielding to temptation, which, so far from having lost its power, sometimes appeared to have increased it. Depression of spirits followed, accompanied by doubts whether conversion had been genuine.

This naturalness of the ebbs which follow the flows of our spiritual tides is not an excuse for them, but it is an explanation. They do not follow each other according to a law of nature, like the tides of the ocean, but they are sure to come, although in the case of the true Christian, the ebbs grow less and less and the flows increase more and more in number and power until some mature Christians seem to others, even if seldom to themselves, to have attained to that unbroken harmony and beauty of Christian progress which most of us expect from the time of our change of heart.—*The Congregationalist.*

For "THE FRIEND."

A Word for the Doukhobors.

[TAKEN FROM THE MANITOBA PRESS, CANADA.]

From a reply of the Minister of the Interior, in reference to the Doukhobors:—

"In so far as The Doukhobors are concerned, I have only this to say. I am altogether at one with my right honorable friend the prime minister, when he suggests that it is not a reason why we should keep people out of Canada, because they have a conscientious objection to bearing arms. I think the House will not agree with the suggestion that because a man may have conscientious objections to bearing arms, therefore he has not courage; therefore he has not those qualities which go to make up a good citizen. Sir, there is many a man who is ready to fight, and who has no courage at all, he has nothing in the sense of true courage. While I think I would be quite prepared to put on a uniform, if it became necessary, and to go out in the defense of the country, I do not believe that either I myself or my honorable friends would go through what those Doukhobors have gone through for the sake of their convictions. I doubt if there are five men in this house who would show the moral courage, who would show the tenacity, who would show the fortitude, which those people have shown, for the purpose of preserving their faith." . . . . .

"These people have gone out on a tract of land passed over by all other people, not occupied by other people, lying there year after year, travelled over by the English and Canadian settlers, that the honorable gentleman talks about, but who would not look at the land, we could not get them to settle there at all. These men went on a square block, they took up one section after another, regardless of the quality of the land, and they have taken their chances as to whether they would be successful or not. I have not the slightest doubt that if my honorable friend will go up to that settlement ten years from to-day, he will see a population that will be a credit to the Dominion of Canada."

MAKING CHARACTER.—A mother in New Hampshire reared a family of eight boys. They all left the homestead and went to sea. She was heartbroken. The preacher visited her home and she poured into his ears this life sorrow. She could not understand why they had all gone to sea and left her. She could not understand the mysterious work of Providence. Her heart was desolate, the home forsaken. And she said her boys had never seen the ocean until they were grown. She asked the preacher to explain it. He looked around the room, and over the mantel he saw a splendid picture of a great ship under full sail, every white wing instinct with the message of foreign nations. The waves that dashed against the bow spoke of a thousand shores that had been washed as around the world they had swept. The preacher said to her: "Why, madam, this is the explanation. Your boys became sailors because this picture told them of the ocean and led them around the world." The very picture on your walls, every inch of tapestry—these are sacred. They make and unmake character. Guard them well. The foundations of every great man's character is laid in these primal hours of life.—*Ex.*

SUMMARY OF EVENTS.

UNITED STATES. There are 1000 vessels which cross the Atlantic Ocean regularly every month, some of them twice a month.

The monthly statement of the public debt shows that at close of business Seventh Month 31, 1899, the debt, less cash in the Treasury, amounted to $1,161,587,671, an increase for the month of $5,267,436.

The Navy Department is informed that the *Yosemite* has sailed from Manila for Guam, where Captain Leary will be installed as Governor of that new American possession, succeeding Lieutenant Kaiser.

Nine-tenths of the islanders at Guam can read and write, and it is reported that they are rapidly learning English.

There are in the United States over fifty distinct secret Orders, with more than 70,000 lodges and 5,000,000 members.

The record for commerce passing through the Soo, American and Canadian ship canals, was broken during Seventh Month, when 4,024,789 tons of freight were carried through. This exceeded the tonnage of the corresponding month last year by 778,000.

A Houston, Texas, despatch says that the Gulf, Beaumont and Great Northern Railroad, which traverses a vast oil field in Eastern Texas, which heretofore has been inaccessible for lack of railroad facilities, is to be constructed at once.

Secretary Coburn, of the Kansas State Board of Agriculture, has issued a bulletin based upon reliable reports from correspondents throughout the State, in which he states the present condition of the Kansas corn crop to be 99.03, with prospects for the greatest yield ever known in the history of the State. The acreage of corn is 8,234,560, and the estimated yield per acre 44 bushels, which would give the astonishing total of 362,000,000 bushels, or three times the yield of last year, and almost a hundred million bushels greater than the banner year of 1889.

Railroad men and grain dealers who have been making estimates on the probable corn crop of Nebraska, put the total at about 300,000,000 bushels. This will be the largest crop in the history of the State.

Heavy rain and hail storms in the Mississippi Valley have destroyed half a million acres of growing crops.

A despatch dated Eighth Month 4th, from River Junction, Fla., says: The most disastrous tornado that ever visited this section of Florida completely annihilated Carrabelle, McIntyre and Lanark Inn, south of here, Tuesday. At Carrabelle only nine houses remain of a once beautiful and prosperous town. Communications from the Mayor state that 200 families are without homes or shelter, and many are completely destitute. Of McIntyre only two mill boilers mark the site of the town. Lanark Inn, the famous summer resort was blown into the Gulf. The Carrabelle, Tallahasse and Georgia Railroad is washed away for a distance of thirty miles. A passenger train was blown from the track more than 100 yards. Many passengers were injured.

Up to First-day last, there had been forty-two cases and eleven deaths at Hampton, Va., from yellow fever. On Second-day one new case developed.

The number of deaths from lockjaw due to injuries received on last fourth of Seventh Month is stated by the Chicago *Tribune* to be 143.

A new way of blasting rock is to place a cartridge of water in a shot hole and convert it into steam instantly by electricity to a pressure of about 150 pounds per square inch. This method is especially applicable to coal mines.

A loaded trolley car, running between Shelton and Bridgeport, Connecticut, was derailed on a trestle at Oronogue, six miles north of Bridgeport on the afternoon of the 6th inst., and fell 40 feet into a pond. Twenty-nine persons are known to have been killed, and twelve were injured. Of the forty-three persons in the car only two escaped unharmed. The trestle was without guard rails, and the car is said to have been running at a high rate of speed.

By the collapse of a slip at the Mount Desert ferry, eight miles from Bar Harbor, Maine, on the 6th inst., at least twenty persons were drowned and many were injured. The people were excursionists from Bangor and other points, and in the rush to get on the Bar Harbor boat overcrowded the slip. Over two hundred were thrown into the water.

There were 428 deaths in this city last week, which is 53 less than the previous week and 56 less than the corresponding week of 1898. Of the whole number, 128 were under one year of age; 217 were males and 211 females: 52 died of cholera infantum; 45 of consumption; 33 of heart diseases; 22 of marasmus; 20 of apoplexy; 19 of pneumonia; 18 of cancer; 17 of old age, 15 of inanition; 15 of diphtheria; 15 from casualties; 14 of inflammation of the stomach and bowels; 12 of inflammation of the brain; 10 of nephritis, and 10 of typhoid fever.

Markets, &c.—U. S. 2's, 100½ a 101½; 4's, reg., 112 a 112¾; coupon, 112¾ a 113¼; new 4's, reg., 129¼ a 130¼; 5's, 111⅞ a 112; 3's 108 a 108½.

COTTON sold in a small way to spinners, on a basis of 6⅝c. per pound for middling uplands.

FLOUR.—Winter, super., $2.00 a $2.15; Pennsylvania roller, straight, old, $3.15 a $3.35; do. do., straight, new, $3.10 a $3.30; Western winter, old, straight, $3.20 a $3.40; do., do., new, straight, $3.15 a $3.35; spring, straight, $3.35 a $3.60; city mills, straight, $3.25 a $3.40. RYE FLOUR.—$3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 70¾ a 71c.
No. 2 mixed corn, 35¾ a 36c.
No. 2 white oats, clipped, 27½ a 28c.

BEEF CATTLE.—Extra, 5⅞ a 6c.; good, 5½ a 5¾c.; medium, 5⅛ a 5⅜c.; common, 4½ a 5c.

SHEEP AND LAMBS.—Extra, 5 a 5¼c.; good, 4½ a 4¾c.; medium, 4 a 4¼c.; com., 2½ a 3¾c.; spring lambs, 4½ a 7c.

HOGS.—Western, 6¾ a 7c.

FOREIGN.—Land in England is 800 times as valuable now as it was 200 years ago.

In the first half of 1898 Japan sent $10,500,000 gold to England. Thus far in 1899 it has sent only $4,850.

Cancer ranks fifth among diseases as a cause of death. Of 50,509 deaths in Paris in 1896, 2,828 were caused by cancer. It has become more frequent of late years. The average has increased constantly and rapidly, for in fifty years the proportion has risen from 1 in 129 to 1 27, a figure sensibly equal, it may be seen, to that of Paris.

At Wardbury, Norway, the longest day lasts from Fifth Month to Seventh Month 22nd without interruption.

The hostile Indian tribes in Mexico are gathering strength, and about 5,000 warriors are on the war path. Many persons, including Americans, have been killed, and the reign of terror prevailing may end in a massacre of whites in the Yaqui River country.

South African advices indicate that the dispute between the Transvaal Government and Great Britain will be settled by arbitration.

Vice President Figuero, of the Dominican Republic, has taken charge of the Government as President and formed a Cabinet.

The Washington Navy Department has made public the report recently received from Commander C. C. Todd of the *Wilmington*, relating to the cruise of that vessel up the Amazon. The *Wilmington* proceeded 2,300 miles up the river, investigated the topography and natural resources of the country; made a collection of animals for the Zoological Park in Washington, and secured a series of photographs of the towns along the river, the natives and the most important features and scenery. Commander Todd's report is very lengthly, and includes reports from his subordinate officers, who were entrusted with special investigations. The valley of the Amazon, according to Commander Todd, is an immense area of low lying land, interspersed with innumerable waterways which, during the rainy season, from Fifth Month to Twelfth Month, overflow almost all of the intervening country. The towns, of which there are few of large population, are built on the higher bluffs along the river, and at certain points, where the country is above the average high water level, there are small plantations where cocoa, grain and vegetables are grown for local consumption. Nearly all of the native houses as far west as the Peruvian line are built upon piles to raise them above the flood level. The valley, strange as it may seem, does not produce food stuffs sufficient for the support of the people. The foreign residents of all the large towns rely largely on canned goods and other imported foods for subsistence. The climate was found to be oppressive and humid. The annual range of the thermometer is from 72 to 92 degrees, and the whole valley is the seat of tropic malaria, which is exceedingly dangerous to unacclimated visitors. Great care was taken of the health of the men on shipboard.

President Roca, of Argentina, has sailed with his Cabinet from Buenos Ayres for Brazil, for the purpose, as reported, of inviting the Presidents of Brazil, Uruguay and Chili to a conference on the questions of reducing armaments and an alliance of the four Republics.

An armed insurrection has broken out at La Vega, San Domingo, in favor of Jiminez, who aspires to succeed the late President Heureaux in the Presidency of the Dominican Republic. The insurgents are said to be well organized and officered and the revolutionists are gaining strength. Jiminez, who is at Havana, says he ordered the assassination of Heureaux, and declares he will lead the revolt against the Government. Two of the assassins of the late President have been shot.

The *Nineteenth Century Review* says: "The weak point in the armor of Canada is the slow rate at which the population increases. The census of 1891 showed that the previous ten years had added only half a million to the numbers of the people. It is significant of the advantages which its geographical position gives to the American Republic in its commercial intercourse with Canada that year, in spite of the preferential tariff in favor of Engl no less than 72½ per cent. of the imports of the Domi came from the United States. Of the rest, 17.10 per c came from Great Britain and some 10 per cent. from c countries. On the other hand, the Dingley tariff ha killed Canadian exports to the States that, in spite of thousands of miles of frontier along which internati commerce means only transport from one homestea another, the United States took only 28 per cent. of exported produce of Canada, as compared with 66 cent. sent across the Atlantic to Great Britain and 6 cent. to the rest of the world. In fact, while 75,000, Americans spent only $35,460,000 in buying Cana goods, the 6,000,000 Canadians expended $86,587,00 buying goods from the United States."

Thirty years ago the sardines and young herrin Canadian waters were sold mostly as fertilizers. In 1 nearly a million boxes of sardines in oil were put on market. The price paid to fishermen varies extraordin according to catch, season and year, being sometime low as $6 per hogshead and sometimes as high as $10

RECEIPTS.

Unless otherwise specified, two dollars have been re ceived from each person, paying for vol. 73.

Woolston Comfort, Mich.; Jacob R. Elfreth, Sarah A. Gilbert, Pa., $10, for herself, Albert C Dillon Gibbons, Eliza G. Cope and Ann Case; I Allen, Pa.; Jane P. Corse, Phila.; Joseph B. Matl Phila.; Levi R. Cowperthwaite, N. J.; Charles J and John Barclay Jones, G't'n.; Josiah W. Cloud, N Comly B. Shoemaker, Pa. and for Anna W. Bai Phila.; Samuel L. Whitson, Phila.; Edward Com G't'n., and for Edith C. Tatnall Pa.; J. Benj. Gla Phila.; George A. Keely, Del.; Martha G. Cook, I Ann Gibbons. Ia.; Elhanan Zook and for R. M. Z Pa.; John W. Garwood, Agent, Ia., $8, for Fra Smith, John Williams, Almedia R Wroe and Sa Wilson, Vol. 72; E. S. Fowler, Agent, O., for I Hobson; Samuel L. Fox, Pa.; Joshua P. Smith for David Holloway, Ia.; Ellen Bromley, Ph Clarkson M. Gifford, Mass.; Ira J. Parker & So Rachel F. Parker, Pa.; J. Linton Engle for Ann terthwaite, N. J.; Charles Lee, Pa.; Isaac Heac Pa.; Anne Roberts, Phila.; Dr. Wm. R. Bul Del.; Joseph S. Middleton, N. J.; Ann Trimble, $12, for herself, Joseph Trimble, Esther T. Ha Ann Ashton, Susan H. Sharpless and Townsen Sharpless; Mary Paxson, Phila.; Margaretta W. terthwaite, N. J.; James Lee, Jr., Pa.; Susan I son, Pa.; John S. Brown, Pa., and for Carl F. H $4, 2 vols.; Henry B. Leeds, Agent. N. J., $24 Elizabeth H. Bromley, Margaret C. Venable, Mi L. Roberts, Elizabeth T. Engle, Beulah S. Leeds, L. Roberts, Samuel L. Allen, S. N. and A. B. War ton, Allen H. Roberts. Deborah W. Buzby and Wm. M. Winner and Walter S. Reeve; Jesse W. lor, Phila.; Mary W. Bacon, N. J.; Elizabet Brinton, Fkfd.; Deborah Baldwin, Pa.; Wm. derston, Pa.; James H. Moon, Pa., $6, for him Everett Moon, Minn., and Dr. W. W. Moon, N Caleb Hoopes, Pa, and for B. P. Hoopes; Ch Ballinger, N. J, and for Mark B. Wills; Elisha erts, N. J., $8, for himself, David Roberts, Josep Roberts and William H. Roberts; Joseph Evan J.; Benjamin Coppock, Agent, Ia, $14, for himse and for Benjamin Briggs, Ruth Edmundson, Ed Edgerton, Lydia Hampton and David Sears; J E. Meloney, Phila., $6, for himself, Geo. R. Mei and James F. Reid, Pa.; Isaac W. Stokes for B min J. Wilkins, N. J.; Jonathan Chace, R. I.; R. Deacon, Pa; Pliny Gregory, Cal.; Nathani Jones, N. J.; Clinton E. Hampton, Kans.; Gul Smith, Pa., $4. for Susanna Brinton and James S Edmund S. Smith, Agent, O., $36, for Nathan L. Deborah Hall, Tabitha D. Hall, Mary T. Hall, Hall, Jos. C. Hall, Richard Ashton, Jonathan J. Hervey Binns, Walter Edgerton, Gilbert McC Hannah Mary Matson, John W. Smith, Robert S Nathan R Smith, Beulah Thomas, Elwood D. Wh and Louis Taber; S. Calvin Barker, Pa.; R. S. lith, Agent, Pa., $10, for Lydia H. Darlington, J B. Jacobs, Martha Sankey, George Rhoads and S Forsythe.

☞ *Remittances received after Third-day noon w appear in the Receipts until the following week.*

NOTICES.

WANTED—A Friend and wife or daughter, to tak of the Meeting-house and grounds at Lansdowne, Del County, Pa. The use of a five-room house on the g given for said labor. Address J. R. ELFRE

THE FRIEND.

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Clothing of Unbelief with Christian Virtues.

e have lately been apprehensive of an im- s which seems to have been given to the t of infidelity and agnosticism in our land, he mode in which the life and death of the Robert G. Ingersoll has been set forth in public press, to the general effect of exalt- him as a hero because of unbelief. His was due to his brilliant natural talents, s admirable gift of expression in language, to the daring, which many looked upon as age, in using these rare gifts for the break- own of confidence in the sacred Scriptures except in some of its ethical precepts, of stianity itself. In saying this we are not ared to impeach the honesty of his unbe- or of his intentions, nor to be his judge. eave him in the hands of Him who will do . But we do deprecate the desolating effect ingenuous young men of a public treat- of his unbelief in such a way as to beguile into placing the virtuous traits of his acter to the credit of infidelity, rather than e Christian religion. The unimpeachable te character, which he, as one of the ex- ons among unbelievers, seemed to manifest s relations to his fellow beings, has been led against the professed Christianity of day, as if saying, "Show me your faith ut your works, and I will show you the ies of his 'infidelity' by his works."

e inconsistencies of the professing church ts general divorce from that inward spirit- which makes for pure righteousness, have d to confirm Ingersoll's position in his own and in the multitude of those who do not the way of the cross to be found true. so an alleged consistent life without Chris- belief is made an argument against the tian faith.

noticing Ingersoll's statement of his re- which was read at his funeral, the first ession left on the mind was that every item in that code of conduct, excellent as far as it went, was clearly traceable to Christ's sermon on the Mount. Not that he consciously copied them therefrom, for the Witness for Truth may have whispered such precepts to his heart immediately—a measure and manifestation thereof being given to every man to profit by—but the resemblance seemed so clear, that one must say that were it not for the Christian religion as set forth in the new Testament that statement of his religion would probably not have been written. The standard of righteousness which he set up, supposing it to be devised as independent of Christ, was really brought into the world by Christ. The spirit of Christianity has for ages, though so stoutly resisted by the world, been steadily leavening the consciences of men, and moulding public opinion. And if a higher standard of truth and good seems from age to age to prevail among the people, it is but the Spirit of Him who "must increase" till righteousness cover the earth. If we say we borrow our improved moral codes from "the spirit of the age," it is really the Spirit of Christ as the one life of good that is in the age and which receptive minds and hearts will imbibe, so far as they love truth. To Christ belongs the honor of whatever of good Ingersoll imbibed, whether the truths embraced had been diffused abroad through the language of the Scriptures, or in the direct witness for Truth. Such good principles as his hand or his heart indited were all the product of the very religion which they were thought to put to shame. It is in evidence for Christianity that the very rules of righteousness which he prepared as his creed, never were gathered into a statement before the outward advent of Jesus upon earth, and in their existing and natural condition of mankind never without Divine revelation could have been so composed. Remove the past history of Christianity from off the face of the earth and where would have been the virtuous ideals of the modern infidel? Where are similar ideals found to flourish now among the more distinctly non-christian nations?

This is not the first age of time in which crucifiers of Christ have "parted his garments among themselves, and upon his vesture cast lots." They still continue pluming themselves with outward virtues of Christ's robe of righteousness, ignoring the Lord while decorating their infidelity with samples of his garment. Agnosticism well needs all the good it can borrow to color it. Many another error could not find currency except under Christian colors. Many things are getting labelled "Christian," as a trade mark to get them patronage.

It is said of a tree the savor of whose sap is highly fragrant, that while the chopper is felling it to the ground, it sheds upon him its lovely odor so that he carries about in his garments the perfume of a life which he has undertaken to destroy. So the more exalted and beautiful aspects and savor of virtue under Christian civilization seem to be the heritage of many who would deny or destroy that gospel Source, who could say to them as to Pilate formerly, "Thou couldst have no power at all against me, except it were given thee from above."

The article entitled "The Development and Place of the Monthly Meeting," which begins to appear in the present number, was written by an aged correspondent after a religious visit in some other Yearly Meetings. "In my visit," he writes in a letter, "I saw a departure from the Christ-like order of the gospel in rejecting the Monthly Meeting and stepping towards the Episcopal order of church government—from Christ in his spiritual appearance in the hearts of all the brethren to the one man power, prefigured by the Israelites rejecting the Lord *in the prophet*, and asking for a king like the nations around them. And I see in all the tribes of Friends a want, as it looks to my mind, of a right comprehension of the purposes of Monthly Meetings. It is in the commercial world a time for centralizing capital in large amounts to the injury of the humble small establishments, and this spirit may affect religious matters."

Peculiarities in Speech.

[To the Editor of *"The British Friend."*]

DEAR FRIEND.

It is difficult, I am aware, to give from abridged notes the exact words used by those who have spoken in such gatherings as that of the Yearly Meeting: but there are two or three verbal changes made in what I said about the Hague Conference, as reported in thy issue for Sixth Month, which I will ask thy leave to correct.

I did not describe the President as "M." de Staal, but as "Baron" de Staal: nor did I say "Mr." Andrew Whyte, in speaking of the United States Envoy: or refer to Fifth-day as "Thursday." Slight as are these differences in the form of expression, they would, in my case, imply the abandonment of a practice of nearly fifty years, which I desire to retain: not, certainly, with any covert idea of hinting it as a

rule for others, but because the reason I can give for it will carry weight with every person, whether in or out of the Society of Friends, whose opinion I value.

Brought up in the Society by parents who had become Friends from conviction, I had taken for granted that its teachings were pure Christianity,—that is, in theory,—until at twenty years of age I was brought face to face with the tremendous realities which sooner or later confront every human soul. My take-it-easy Quakerism went to pieces in the storm, and at this critical moment, under the influence of a clergyman of the Church of England, I had very nearly built up in its place a traditional belief in the opposite doctrines of the sacraments and water-baptism, and such system of worship as fits with their observance.

It was, however, made clear to me that before making the important change this would involve, I was bound to do what I had never yet done, and that was to examine for myself, with all the light I could obtain, and with all the earnestness of one newly awakened to a consciousness of the powers of the world to come, the foundations of the doctrines held by the Society of Friends. I read Barclay's arguments especially, and with them the texts both of the New and of the Old Testament which he cites till, after many anxious days and nights the light shone on them steadily and brightly as the sunrise in a cloudless sky, and I was made as sure of the truth of what the world calls Quakerism as I was of my own existence. For some days the power of this conviction was so great as to leave room for no other thought than of the goodness and love of God. When this abated sufficiently to admit another thought, that thought was, "Now that I know and am certain that this is the Truth, shall I be ashamed to profess it openly to everyone with whom I come in contact?" I felt there could be no alternative. I was bound in honor not to evade: it was a case of *noblesse oblige;* and I believe that no one who reads these lines, if he or she had gone through the same experience, would have come to any other conclusion.

I had no human being to consult with, for I was far from home, among strangers; and it may be that the course I took was not theoretically the wisest. But as I pondered the position, and remembered that the world had come to associate certain peculiarities of speech with the profession of "Quakerism," it appeared to me a simple way of letting it be known that I was not ashamed of being thought a "Quaker," if I adopted these peculiarities. What there might be in them *per se* I did not stay to enquire; nor have I ability or the wish to work out the rule of three apportionment between the tithe-values of mint, anise and cummin, as against those of the weightier matters of the law. There is *no* rule and *no* law in "Quakerism" that I know of, but that of striving after *reality; no* "principles" but the one eternal principle that we should love the Lord our God with all our heart, and our neighbor as ourselves: which we can only do by abiding in, and being continually guided by, His Spirit. I was content that what is usually called the "plain language" stamped me with the stigma of believing this, and therefore I adopted it. Later on I sometimes found it involved suffering; but even that suffering was of no mean value, for in it the meaning of the words became clear: that "Things which are despised hath God chosen, yea and *things which are not to bring to nought things that are.*"

I am thy Friend,

JOHN BELLOWS.

Sixth Month 24th, 1899.

For "The Friend."

Selections from the Letters and Memoranda of Robert Milhous.

(Continued from page 406, Vol. lxxii.)

In the year 1880, in the Twelfth Month, I had a dream which left a solemn impression on my mind, being in substance as follows, viz: I seemed to be brought under deep exercise of mind on account of my sins and corruptions, and my mind was turned to the Lord for help and deliverance therefrom, and there seemed to be shown me a great ocean as it were of pure, living water, which was designed for cleansing from every defilement of sin and iniquity, and I was put into it, and my cry was on this wise, "Wash me thoroughly that I may be clean." And a sense of the Father's love seemed to be my feeling whilst under the renovating operation, under which exercise I awoke and the remembrance of my dream was comforting and encouraging and I have remembered afresh the fountain that is set open for "the house of David, and for the inhabitants of Jerusalem," for sin and for uncleanness.

On the sixteenth of Third Month, 1882, I picked up this little blank book, which I see was presented to me two years ago by my dear daughter Lydia, and which I fear has not been applied to a proper use. And now in the seventy-first year of my age, I feel as if it might be right for me to leave on record some things for her and others of my beloved family who may be left here when I have passed away from this transitory state of being. Unworthy as I feel myself to be, I have this day been favored to feel, as I trust, the precious evidence that I am not forsaken. O, that I might be brought more unreservedly to yield to the Divine will concerning me, so as to be made just what the Lord would have me to be.

First-day 19th.—At our little meeting today I was tried with wandering thoughts, feeling stripped of almost any sense of good. O, what poor creatures we are! Not able of ourselves even to think a good thought. How very needful it is for us to abide upon the watch tower, looking to the only available source of help to preserve from the snares of the unwearied enemy.

First-day 26th.—The weather being pleasant, several mothers were at meeting with their little children, for whom, with their parents, my mind was brought under much exercise, and the language of the blessed Saviour of men was brought forcibly to my remembrance, accompanied with an apprehension that I was called upon to express it. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven," with an exhortation to parents to watch over their own souls and seek to be enabled to be made instrumental in bringing them to Christ, that He might lay his hand upon them and bless them.

Fourth Month 1st.—Last night upon my bed I was favored, unworthy as I am, to feel the comfortable incomes of the Father's love, and to be made sensible that He heareth the feeble petitions of the poor and needy; and the comforting words of our blessed Saviour w afresh brought to my remembrance: "E the very hairs of your head are all numbere with the encouraging language following.

Fourth Month 15th, 1882.—This day I c pleted my seventy-first year, which brou solemn reflections over my mind. I often f that the many mercies and deliverances wh I have experienced through my life, have been sufficiently appreciated and that I h fallen short of filling up the design of the gr Author of my being, concerning me, but nev unmerited mercy, has hitherto been exten and in that I still hope, craving that the wo that are called for at my hands may be ch fully attended to and correspond with the p fession I make before the world. Atten Chesterfield Monthly Meeting to-day, in wh I felt much exercise of mind, but obtained little relief. But at their meeting on First- was favored to feel relieved, which was lowed by feelings of sweet peace.

19th.—Poverty and strippedness are my p tion, with the feeling that it is my needed lotment, in order to keep me sensible of own entire nothingness and entire depende

Fourth-day 26th.—Whilst sitting in our li meeting to-day, my mind seemed very u pectedly and under a feeling of great unwo ness drawn to take a view of the very nea timacy and union between Christ Jesus, blessed and holy Head and his spiritual gathered church; under which precious fee I was brought to crave that every barrier stood in the way of its progress and incr might be removed and put out of the way.

Fifth Month 11th.—Attended the funer a neighbor, not a member of our Society, feeling my mind exercised under a fresh dence of the universal love of our heav Father, I apprehended it right for me to deavor to relieve it towards the large comp but believe, through giving way to weak and fear, I stopped short of delivering whole counsel of the Lord, and thereby bro distress over my mind, but I believe my merciful Preserver overlooked my faults.

Seventh Month 9th.—Feeling very poor stripped, but still striving to hope in the cies of the Lord, who has often been stre to me in my greatest weakness. In our l meeting to-day, the language seemed t very deeply impressed on my mind on this "Nothing but realities will do in that so hour which is fast hastening upon us all; ing but heart changing religion will be acce before the Lord."

(To be continued.)

I WOULD have you without carefulness (1 vii: 32). Do not look forward to the cha and chances of this life in fear, rather loo them with full hope that, as they arise, whose you are, will deliver you out of t He has kept you hitherto—do you but hold to His dear hand, and He will lead you s through all things; and when you cannot s He will bear you in His arms. Do not forward to what may happen to-morrow same everlasting Father who cares for yo day will take care of you to-morrow, and day. Either He will shield you from suffe or He will give you unfailing strength to it. Be at peace then, and put aside all an thoughts and imaginations.—*Francis de S*

For "The Friend."

e Development and Place of the Monthly Meeting.

BY ROBERT HATTON.

When we refer to the past ages in the ld's life, two hundred years presents but ery small portion of the events that have spired within the range of reliable history, the principles which underlie the varied ses of time extend from the first. The ent of the Society of Friends presents to consideration principles from which the sent and future may gather instruction. The of the Society was not the birth of new ciples but a revival of such as having ted from the beginning, had been buried long years under a mass of debris from the nct theories of darkened ages.

n the "beginning God created the heavens the earth." In adorable wisdom He set nds to the earth and fashioned the forms s inhabitants from the least to the great- of them. Man, the last and most perfect, if the most complex of these creations, was constituted that Divine Intelligence saw it was "not good that he should dwell e," therefore he was placed by families in earth. From simple families, the advance tribes, societies and nations, was the re- of the creative principle.

ade sensible of the limitation of his power, has sought from the building of Babel to present day, to increase his ability by as- ation, and where the object sought for is , the desire is a legitimate application of principle. The Divine Master called his ples around Him and taught them the ious doctrines of life. It was the revival ese doctrines in the hearts that led to the ration of our early Friends from the vari- professing bodies and their uniting in re- us fellowship, it being with them the work od in the heart, which, as they were obedi- to its manifestations, united them in the ess of a living faith, so that to them there one faith, one baptism and one Lord and our who is come to be the Teacher of his le.

obably these principles had at no time entirely lost; even in the darkest period eir immersion under the clouds of super- n and priestly rule, there were individuals realized the one substantial truth, that is a spirit, and that He can only be wor- ed in spirit and in truth, and while sub- ng to forms of outward show, their hearts touched by the coal from the holy altar. picuous among these may be mentioned remarkable woman, Lady Guion, who saw gh the veil which education had thrown her, that prayer was the communion of oul with its Maker, and who was Divinely tined to live through the most severe per- ion and the sufferings attendant on close sonment for ten years.

is therefore to be borne in mind that ge Fox did not advance any new religion each doctrines different from those which een professed by some of the reformers had preceded him. Doubtless to him they new revelations of old truths proceeding principles which had their origin in the ning. The spiritual characteristic of Di- worship was clearly enunciated by the blessed Master at Jacob's well, and implied the destruction and nonentity of all outward rites, taking away from a self-righteous priesthood their influence, their honors and reducing all to common level. "One is your Master, even Christ, and all ye are brethren." This Master has come to teach his people himself and thus put an end to all sacerdotalism under whatever guise it may assume.

It is in complete accord with these foundation principles that as God is a spiritual power and Christ is the spiritual teacher of his people, all of whom are equally the objects of his tender regard, that Friends were gathered a distinct organization differing from all other professedly Christian societies.

A monthly assembly was set up, in which no man was greater than his brother, save only in the respect which is due to age and experience and true faithfulness to manifested duty evinced in a blameless walking among his fellow-men—a meeting wherein the Divine love has been the binding cord to hold in oneness of action and purpose.

It may not be amiss to pass into review the object and nature of a monthly meeting in the "Society of Friends." First, to look briefly into the origin of the name of Friends. At the time of George Fox there was great convulsion in civil and religious society. The nation, partially released from the tyranny of despotic rulers, was awakening to a sense of the oppression of a system of state religion onerous to the conscience and intelligence of many. In the emancipation from the power of Rome a young and inexperienced queen, Elizabeth, had prevented many changes which the more enlightened persons were anxious to effect both as to doctrines and practice. These remained to be irritating causes to prevent permanent peace. In some places small bodies withdrew from fellowship with all the different professions and in many instances "one of a family or two in a city" withdrew from all the religious associations, seeing in all departure from the teachings of Christ as laid down in the Scriptures of Truth. These were called by different names, as seekers after truth, families of love, many of their minds being opened to see the inconsistency of the high professors of the day. When George Fox came among these he found acceptance in their hearts for the gospel message he brought; especially that, that Christ the Divine life had come to give light in every obedient soul. As their meetings increased many nick names and opprobious terms were applied to them, but they adopted among themselves the name of "Friends," because they were really friends to Christ, and from that saying of his, "Ye are my friends if ye do whatsoever I command you;" and again, "I have called you friends for all things that I heard of my Father I have made known unto you." To all in this day who claim the name as successors of these Friends, is involved the fearful responsibility of so walking as to keep out of those evils from which they were preserved, lest we present ourselves in the Divine presence with a false profession, the old criterion being still in force, "By their fruits ye shall know them."

The sagacious mind of George Fox early saw the value of Christian fellowship and he was moved of the Lord to travel through various parts of England, and to write to other places to set up meetings for the business of the church that all who made profession of the Truth should conduct themselves consistently with that profession, and the Truth be maintained free from censure. As the evil tree cannot produce good fruit, so the good tree will not have evil fruit.

(To be continued.)

Christian Outlook for the Twentieth Century.

The Christian outlook for the twentieth century seems to me very bright. Of course, there will be, occasional retrogrades, and, it may be grave catastrophes; for it is in the very nature of life to be subject to crises. Nevertheless, I feel sure that the general trend of the next century will be onward and upward; and this because I feel sure that the Lord of the centuries has not lived and died and risen in vain. Accordingly, I believe that the spirit of Jesus Christ will be the dominant force in the coming century. I believe, for instance, that his Mountain Sermon will become more and more the supreme constitution for mankind; that as the church understands more and more his mission and character and teachings and work, her conceptions of God will be more and more heightened, and her conceptions of man will be more and more broadened; that the instincts of animalism will be lost in the sense of Divine sonship; that agnosticism will melt in the heat of personal Christian experiences; that anarchy against man will flee before loyalty to God; that the kingdom of God will be less in word and more in power; that sectarianism will be swallowed in catholicity; that ecclesiasticism will wane and Christianity will wax; that character rather than opinion will be the test of orthodoxy; that church and state will dissolve partnership; that church and academy will join hands in glad bridal—the church acknowledging the Bible of nature and the academy acknowledging the Bible of Scripture; that the standard of ethics—personal, domestic, social, educational, commercial, national, international, Christian—will grow higher and higher; that heredity will gain Christian momentum; that environment will undergo transfiguration; that the sense of individual responsibility, and also of corporate community, will alike deepen; that society will agree that chastity shall be as binding on man as on woman; that life imprisonment will surplant death penalty; that legislation, whether mandatory or prohibitory, will make way for intelligent and cheerful self-regimen; that office will soar from ambition into service; that wealth and work, instead of quarreling, will co-operate; that culture will become more conscious of accountability to God and to man, that society will tend toward equilibrium of forces and of functions; that egotistic insularity will be merged into altruistic terrestrialism; that the Jew will regain the blessings promised in Abraham; that international differences will be submitted to an international court; that Christendom will disarm; that the whole world will become one neighborhood; that human units will grow into human unity—men into Man; that the Golden Rule will become more and more the law of society; that faith, hope, love, will be acknowledged the human trinity—in brief that the twentieth century will be in very truth a century of Christocracy.—*By George Dana Boardman, at the Mohonk Conference.*

The Arbitration Plan.

The plan of international arbitration adopted by the Committee on Mediation and Arbitration at The Hague Conference now goes to the respective Governments for ratification, rejection or amendment, and when the consideration of the plan is resumed by the Conference the attitude of the Governments toward the details of the system will be recorded. Presumably the committee have acted, so far as general principles go, in accordance with the instructions and suggestions of the Powers. It may, therefore, be assumed that a system of arbitration not differing essentially from that published, will be put to the test as a preventive of war. That this system, or any other, will prove an absolute preventive of armed collisions between nations is too much to expect in the present stage of human development.

By the terms of the proposed convention arbitration is not obligatory upon the signatory Powers. A compulsory clause would be valueless in practice. It is inconceivable that the nations not concerned in a particular contention would undertake to compel the parties to the contention to submit the dispute to arbitration. This would be "fighting for conciliation." Yet compulsory international arbitration implies authority and force existent somewhere to compel disputants to arbitrate, if one or all of them refuse to arbitrate. If the reports from The Hague be correct something promising has been gained for the world's peace. The institution of a permanent tribunal ready on short notice to compose a quarrel will invite the settlement of many questions which might without the presence of the convenient tribunal carry the countries into war. Much has been written of the hypocrisies and insincerities of the Peace Conference; but we hazard the prediction that the tribunal as proposed will be used, that its decisions will be respected, and that it will lessen the chances of war.

The reported draft of the arbitration convention covers two subjects— mediation and arbitration. The signatory Powers pledge themselves to invite the good offices or mediation of one or more Powers in cases of serious differences before appealing to arms. The Powers are invited to volunteer their good offices for mediation to contending States, "even during the course of hostilities," and such offers of mediation are not to be regarded as unfriendly acts. One of the articles defines mediation as the reconciling of conflicting claims and appeasing the resentment which may have arisen between contending States. Mediation, thus defined, is to have the character of advice or counsel, and shall have no obligatory force. Provision is made for a commission to find the facts in minor disputes not affecting the vital interests or honor of States, but impossible of settlement by ordinary diplomacy. The finding is to serve as the basis for an amicable arrangement.

A permanent court of arbitration is to be established at The Hague, which is to decide all international disputes which the contending nations may agree to submit to the tribunal. The signatory Powers do not obligate themselves to submit to arbitration, but if they accept arbitration they will sign an agreement, "clearly defining the object of the dispute, as well as the scope of the arbitrators," and obligating themselves "to submit in good faith to the arbitration judgment." Powers not participating in The Hague Conference can submit their contentions to the tribunal upon the terms and conditions prescribed. It is made the duty of the signatory Powers to call the attention of contending nations to the existence of the permanent court, and such action is to be accepted as a "tender of good offices." The permanent court is to consist of persons "of recognized competence in questions of international law, enjoying the highest moral consideration." Each of the signatory Powers is expected to appoint not more than four such persons for the service, and from these appointments, or nominations, arbitrators are to be selected as cases arise. The term of the arbitrators' office is six years, and appointments may be renewed.

These are the salient features of a scheme to avert war by the establishment of a tribunal, and fixing a place where international differences can be intelligently, patiently and impartially investigated, if the disputants have such faith in their side of the quarrel as to submit it to the judgment of a court. The first plan for such a tribunal is a compromise. An agreement to submit all the contentions of the signatory Powers to arbitration was impossible. That may come in time.— *Public Ledger.*

Convictions by Truth and by Panic.—It is not enough that there be sincerity and fervor. A judicious writer has said: "There is no object of worship that has ever been named, which has not had power to excite the fervor of its votaries. The Ancient Egyptians, twenty centuries ago, crowding along the sacred Nile, seven hundred thousand in number, according to Herodotus, to the festival of the cat-headed Bubastis; the modern Hindoos hasting from all parts of India to their holy city, Benares, to worship its sacred bulls, and wash in its sacred river; the followers of Mohammed, going on pilgrimage from all lands to Mecca; the so-called followers of Jesus Christ, of the Greek and Roman rites, rushing down the banks of the Jordan on Easter day, and plunging themselves into its waters—have this in common, that their religious practices are honored with the utmost fervor of their nature. But it is a fervor which is compatible with the profoundest ignorance, and with a moral condition so low and debased that those who have the means of knowing it frequently decline to inform the world what they have seen and heard."

There is need then, especially in these days when the very foundations of faith are being tested, that men should well consider the things they believe and know *why they believe them;* that those who occupy the place of guides and instructors should carefully weigh the motives which are the mainsprings of action; and that all should "be ready always to give an answer to every man that asketh" a "reason of the hope that is in" them, with "meekness and fear."— *W. F. Smith in The Christian.*

The first principles of religion, as I have found, are the knowledge of our own weakness and almighty sufficiency to supply all defects. Whoever builds on another foundation will be finally disappointed.—*Samuel Fothergill.*

Two Ways of Punishing.

He who frees a child from the punishme
he deserves robs him of his rights, but t
question is, Which is the better way to punis

It happened thus. It was in the mornin
and Janet was amusing herself with a boo
It was a large book. It had pictures in it.
was a book that Janet loved, and it was a bo
that mother reserved specially for the Sabba
day.

Janet was not a bad little girl; indeed, a
was a pretty good one, except sometimes.

Father and mother were sitting in the libra
and the child had tired of the pictures, a
turned to something else.

"Janet," said mother, "put the book awa

But Janet did not heed. Again was the
quest made. But Janet shook her head. No
firmly and decidedly, for the third time, t
child was bidden to put the book away. H
reply was a decided "No, I won't."

Janet is older now, and cannot understa
why she said it, except that she was becomi
conscious of her individuality, and she seem
to like to occasionally assert herself. But
that pass.

Father heard the refusal, and it aroused hi
With little thought, he in a very stern w
ordered Janet to put the book in its place. I
the little rebel would not obey. Command af
command was given, but they seemed to ha
no effect upon Janet. "Spare the rod, sp
the child." "Withhold not correction fr
the child," and such familiar proverbs, came
the father's mind, and he resolved that
child must be punished. Obedience is impe
tive, and must be insisted upon. Images
corporal punishment had already formed the
selves in his mind, and the impulsive mot
minded temperament was such that to th
was to act. Already the rod was beside h
already the book was in his hand, and on
way to its place on the shelf, and the wo
were almost spoken, "If you won't put t
book away, you will have to suffer for it!"

The mother, sensor rather than motor-min
was accustomed to think twice before acti
She two knew that the child must be punish
but the question was, Which was the bet
way?

Gently but firmly she suggested that
punishment be left to her. As she put
book back on the floor, she was charged w
spoiling the child, and that sort of thing.
insight is better than impulse, and gives
fidence to action, and she insisted.

. . . . . .

Now it is evening. The sun, like a g
ball of red and gold, is going to sleep in
west. The shadows are lengthening and d
ening. Quiet and peace are all around. Fa
and mother and Janet are watching the
rays of light as they disappear beyond the h
The incident of the morning has not been
gotten. There lay the book on the floor
where it had been replaced from father's h
Nothing more had been said at the time,
perhaps the child thought that nothing m
would be said. Occasionally the father loo
at the book, but said nothing.

It is nearing bedtime, and Janet says, "
dustman is coming." Two or three times
attempts to climb up on mother's knee,
somehow she is gently pushed away.

She had asked for her usual evening st

it it was not told. To be thus, though gently, pulsed, seemed but to make her the more xious to get her arms around mother's neck d her head down on her shoulder.

When, in the mother's judgment, the proper ne came, the child was allowed to climb up her knee and give expression to her pent-up fection. "I love you mother," she began to y, and mother looked at her without giving r the usual kiss, but asked, in a lovingly sur- ised sort of a manner, "So you love me, net?" and then, after a pause said, "So you uld like me to tell you a story—would you?"

And now the mother cast into story form at conversation which took place between sus and his disciples. She pictured the scene the plane of the child's experience as graphi- lly as she could. She made much of the fact at some of the disciples were continually lling their Master that they loved Him. Once ain, with only a mother's gentleness, she said, nd do you love me, Janet? Jesus said to s disciples, 'If ye love Me, keep my com- ndments.'" And then, pointing to the book the floor said, "Janet, if you love me, you uld keep my commandments—wouldn't you, ar?"

There seemed to be a parting of a great cloud ray in yonder western sky, and a last un- ually bright ray of light seemed to brighten e child's face as if it came straight from aven, and she slipped down from mother's ee, and in a moment the book was back on e library shelf, and the child was back in r mother's heart.

The question is, which was the better way— e father's or the mother's?

I think that father knows, for as, unobserved the deepening darkness, he watched and lis- ned, with touched heart and glistening eye, said to himself, "God bless the mother; she ows the better way."—*G. H. Archibald in S. Times.*

The Farmer's Boy.

It is not easy to find a person, whether man boy, who is entirely contented with his lot life. Each one sees something unpleasant, comfortable, inconvenient, and distasteful in s experiences of daily toil; and most people nk they would like some other place, some ner lot, some other business, better than eir own.

The farmer's boy longs for the city; the city longs for the farm; the poor man longs wealth, and the rich man longs for quiet l comfort; the mechanic wishes he was a rchant, and the merchant wishes he had er seen the city where his life has been sted and blasted in a mad and fruitless chase er worldly gain. Many a boy who has become contented with his home and his labors there, left for the great city, and has been sucked vn into the whirlpool of sin and darkness and th; and after his life has been wrecked, seen his error when too late to correct or air it. Had he remained with the honest n and horses, and studied the Scriptures; he honored his father and mother, and eaten bread in the sweat of his face, he might e prospered in this world, and inherited life rnal in the world to come.

Of course we do not escape temptations in country. Christ was tempted of the devil he wilderness. There are bad people and bad habits in country as well as in the city. There are country cider barrels which are as full of mischief as the city beer barrels; and there are people who will give a drunkard, struggling with evil habit, cider enough to start him on the straight road to the pit; but there is often more restraint, more strength, and more individuality in country life than in the rushing crowds that gather in cities, where men are only wheels in a great machine, and are worked, used up, broken, flung away, and replaced by others which are also used, worn out, and cast aside.

The most successful men in the great business centres of the world have been brought up in the country until they have become strong, robust, and vigorous; and then with good constitutions, good health, good principles, and good habits, they have pushed their way to the front and done a work which they could never have done if they had been brought up amid the enervating influences of wealth, luxury, and city life.

Let the farmer's boy drive the oxen, train the colts, till the soil, read the good books, study his lessons, and serve his God, and when the Lord shall call him into other fields he will have health and courage, and as his day so shall his strength be.—*Common People.*

Be Patient.

In your patience possess ye your souls (Luke xxi: 19).

Patience! A very humble virtue and yet one which has much to do with our happiness and with the sweetness of our friendships. It is a virtue to be carefully cultivated, for without it we are a regret to ourselves and a sorrow to others.

Patience is of two sorts. First, it indicates the ability to preserve your equilibrium under exasperating circumstances. It is, therefore, closely allied to self-control, for without self-control you cannot be patient. It enables you to preserve an unruffled temper in the midst of disturbing provocations and to look with a large degree of charity on the weaknesses or the petulance or the anger of those with whom you have relations.

Then there is another kind of patience. It refers to the manner in which we bear the ills of life, the spirit in which we endure hardship and struggle in any of its ten thousand shapes. When we suffer quietly—that is, with a placid and still trustful soul—patience develops and becomes fortitude. Patience requires a degree of courage; and fortitude, which means that we have a very heavy burden to bear, requires a still larger degree of courage. When patience under the petty ills of life evolves into fortitude under the greater ills the next and last achievement is resignation, which indicates our belief that these great afflictions are in the providence of God, and that we are submissive because He will help us to bear them and will bring out of them the most exalted spiritual condition that human nature can attain.

So I declare that there is little more desirable than patience, a virtue so homely that most of us overlook it, but so necessary that a noble character cannot be built on any other foundation. What would our lives be without it? What else do we require so constantly? No day passes but we need to exercise it toward the events of life and toward our best friends.

To the poor man who thinks his future is hopeless, who feels that the world is against him and who is tempted to bitterness of soul thereby, I simply whisper the single word, Patience! If resistance is useless, then resist not, but let resignation take its place.

To the sorrowing one who wonders if these tears will ever cease, who dreams of a better land where there will be no broken ties, and across whose threshold death never passes, but who gives way to doubt through excess of grief, I cry out, Patience!

Be quiet, therefore, placid of soul, whatever happens. Be so true to thyself that thou wilt never lose control of thyself. Never allow impatience to despoil thee of thy faith in God or thy charity for thy neighbors. Things may go wrong, but the stout heart which believes that this is God's world and that He has not left it to its fate will find some comfort, some happiness in every experience that comes.

The Christ had that calmness of character which indicates not indifference but strength. The mightiest thing on earth is a quiet soul, which puts its trust in God, knows that it has the power to bear all that He may ordain, and so lives from year to year in the serenity of faith. To such a one it is but stepping across an imaginary line to go to heaven.

G. H. HEPWORTH.

(Adapted from New York *Herald.*)

Gleanings in the Early History of Friends.

(Concluded from page 29.)

Miles Halhead, travelling in Yorkshire, came to Skipton, where, declaring the word of Truth, he was so sorely abused and beaten, that he lay for dead; nevertheless by the Lord's power, he was healed of all his bruises, and within three hours he was healthy and sound again, to the astonishment of those who abused him, and to the convincing of many that beheld him.

At Doncaster, instead of hearkening to what he said, they fell upon him in a great rage, and drove him out of the town, and he being sorely bruised, was left for dead. But he got up again, and went to a friend's house, and the Lord made him sound of all his bruises.

Thence he went to York, and though he met with great hardships, yet he was supported by an invisible hand.

In Lancashire, one Captain Rawlinson took hold of his arms and shoulders, and calling another man to take him by the feet and legs, they threw him over the wall, by which fall he was exceedingly bruised, so that he had much to do to get home. By the way it was inwardly said to him, that he must be content with what was befallen him that day, and that if he was faithful in what the Lord required of him, then he would heal him again.

Within six days he went to Windermere steeple-house, and having spoken the word of the Lord to the priest and people, without receiving any harm, he was healed that day of his sore bruises.

Sometime after he came to Furness in Lancashire, to the house of captain Adam Sands, where he found a great number of professors gathered, and priest Lampett preaching. But as soon as Miles entered, Lampett was silent, which continuing a pretty while, captain Sands said to him, "Sir, what is the matter: are you not well?" to which the priest answered "I am well, but I shall speak no more as long as the dumb devil is in the house," &c. Another

priest, whose name was Camelford, being asked by the captain to speak used similar language to excuse himself. Then the captain came to Miles, and taking him by the hand, led him out of the house. In all that time he had not spoken a word, and saw now the accomplishment of what he had been persuaded of before, viz: that an invisible power would confound by him the wisdom of the priests when he spoke never a word.

At Newcastle Miles said to the mayor, rulers, and priests of that town, that God's anger was kindled against them, because they had shut the kingdom of heaven against men, and would not enter themselves, nor suffer them that would. Because of this he was imprisoned: but the mayor being much troubled, sent for the sheriff (for these two had committed Miles) and said to him, "We have not done well in committing an innocent man to prison: pray let us release him." The sheriff consenting, Miles was set at liberty. Then he declared the word of the Lord in those parts, and many were convinced of the truth held forth by him.

About this time Oliver Cromwell had called a parliament. . . . Those who had imprisoned G. F. began to grow afraid, it may be, because the Parliament took notice of these doings, and . . he was released. At that time there was also Robert Widders, who being moved to go to Coldbeck steeple-house, the Baptist teacher went with him. There was one—Hutton preaching to whom he spoke; but the rude people threw him down, and dragged him into the yard, where they pushed and beat him till the blood gushed out of his mouth, so that he lay for dead some time, but a certain woman coming to him, held up his head, so that at length he recovered his breath. The same day William Dewsbury was so violently beaten by the people that he was almost killed, but the Lord's power healed him.

As R. W. was very zealous in speaking to the priests, so he suffered very much in his estate, because for conscience' sake he refused to pay them tithes; and on that account there was taken at sundry times, to the value of £143, beside what he suffered for meetings, &c., which also amounted to a considerable sum. And this (injustice) not only befell him, but it was the portion of many hundreds, perhaps thousands of those of his persuasion.

By this that hath been said, may be seen by what means the Quakers, so called, grew so numerous in those early times. As on one hand there were raised zealous preachers; so on the other hand there were abundance of people in England, who, having searched all sects, could nowhere find satisfaction for their hungry souls. And these now understanding that God by his light was so near in their hearts, began to take heed thereunto, and soon found that this gave them far more victory over the corruption of their minds (under which they had long groaned) than all the self-willed worships which they with some zeal had performed many years. And besides many of a rude life were brought over to be as zealous in doing good, as formerly they had been in working evil.

Perhaps some will think it very indecent that they went so frequently to the steeple-houses, and there spoke to the priests; but whatsoever any may judge concerning this, it is certain that those teachers generally did not bring forth the fruits of godliness, as was well known to those who themselves had been priests, and freely resigned, thenceforth to follow Christ in the way of his cross; and these were none of the least zealous, etc. Yet they were not for using sharp language against such teachers, who, according to their knowledge, feared God, but against those who were only rich in words.

G. F. passing to Huxham, had a great meeting there on the top of a hill. Then travelling on, came into Cumberland, where he had a meeting of many thousands of people on a hill near Langlands. There being now several others, who preached the doctrine of the inward light of God, which convinceth man of sin, the number of those professors of the light increased greatly. A certain priest in Wales, sent two of his congregation into the north of England, to enquire what kind of people the Quakers were. These two became convinced, and embraced the Truth.

One of these John-ap-John, continuing faithful, became a minister of the gospel, but the other afterwards departed from his convincement.

In 1654 A. D. there were above sixty ministers of the Word raised in the service of the gospel, to turn people, (where they could have opportunity), from darkness to light, and from the power of Satan to God.

Of these Edward Burrough and Francis Howgill, with Anthony Pierson, came to London.

Somewhat before the time they came a few small meetings had been held in London, attended by Ruth Crouch, Anne Downer, (afterwards wife of George Whitehead), and Isabella Buttery, also Amos Stoddart (formerly a military officer) and but few other men.

The Lord blessed Edward Burrough's ministry with very glorious success and was such an excellent instrument in his hand, that some eminent men were touched to the heart by the power of the word of life which he preached. And although coals of fire, as it were, came forth of his mouth, to the consuming of briers and thorns, and he passing through unbeaten paths, trampled upon wild thistles and luxuriant tares; yet his wholesome doctrine dropped as the oil of joy upon the spirits of the mourners in Zion.

Francis Howgill, also an eminent and eloquent man, being at London, went to court, to utter what was in his mind to O. Cromwell, etc.

The number of the said people increasing at London from time to time, several meetings were erected there. They became so numerous that a house known by the name of the Bull and Mouth was hired for a meeting house.

LOVE not the world, neither the things that are in the world (1 John ii: 15). If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies into the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away with their wings unwet through the sunny air. Now, that is the lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith and our love, out of the world, that, with these unclogged we may be ready to take our flight to heaven.—*J. Inglis.*

For "THE FRIEND."

MEMORIES.

Oh the sweet prairie flowers,
How they bring my childhood hours
Back to memory, as I see them once again,
With their bright cheer nature smiles,
As the prairie-land beguiles
Wandering footsteps to its treasures now and then.

As to-night I gaze once more,
On their beauty, as before
Plucking here and there the choicest and the best,
I think of Him most good,
Who in prairie solitude,
Raised these wonders in their simple beauty dressed.

If the "lilies of the field"
Can such wondrous beauty yield,
At the touches which are given by His power;
How much more the soul of man,
Did it yield but to the plan
Of his soul-expanding influence every hour!

Since my childish footsteps trod,
In the past, the virgin sod
Of my loved, my native prairie state,
Many changes I have seen;
Life has worn a graver mien,
Brought its sorrows and its trials small and great.

Best of parents have been laid—
One beneath the forest shade—
And the other 'neath my native prairie sod.
While their souls in sweet assent,
At the summons, calmly went
To the presence of their Father and their God.

Death, with keen unsparing dart,
Took these treasures of my heart,
Left a sad and lonely void its depth within.
But I trust we'll meet again,
In that world beyond my ken;
Meet in triumph over death and over sin.

Though my lone heart seldom feels,
Joys, which but the world reveals;
Though no laurels I may win of earthly fame,
May I hand the cup of cheer
To the heavy laden here,
And some little service render in His name.

Could my life some brightness lend,
Or the cause of Truth defend,
Growing, meanwhile, in Christ's love and perfect grace
'Twould repay for lonely hours,
Clip from off the thorns the flowers,
Sweetest tokens from his happy trysting place.

PAULLINA, IOWA, Seventh Month 20th, 1899.

Results of the International Peace Conferenc

The following appreciative remarks upo the recent Peace Conference at The Hague ar taken from *City and State*, published in th city:

"The Peace Conference at The Hague ha accomplished larger results than even the mos hopeful of prophets dared predict, or tha would have been achieved if what may be co sidered the principal object of the Czar ha been gained. An agreement among the repr sentatives of the Great Powers to the establis ment of a permanent court of arbitration, t which all nations may resort for the settlemen of war-threatening contentions—that is th recognition of a great principle. It is the ac mission that it is better to let reason and la say who is right in a quarrel, rather than th dynamite, armored cruisers, and skilfully m nœuvered battalions shall determine who weaker and who stronger. For the natio to have agreed simply not to increase the armaments would have been only an expedien to lessen taxation or somewhat minimize th shock of a particular conflict; it would hav established no useful principle. It would hav determined nothing as to the way in which i ternational quarrels should be settled, or as

e relative value, in determining such dis-
ıtes, of force and law, of reason and brute
olence. It is the difference between a make-
ift expedient and a broad principle having
s roots deep in a far-reaching truth. . . .
this particular instance the nations are simply
reeing to adopt that higher and better line
procedure in their collective contentions
ıich long ago reputable individuals adopted
settling their contentions. They have said
rmally to the world: 'It is better to settle
sputes of this kind by the decision of the
ost learned, wise, and impartial judges that
can find, than to kill thousands of men,
ultiply widows and orphans, desolate innu-
erable homes, burden our people with taxes,
d generally augment the sum of human mis-
y.' This does not seem an altogether un-
asonable conclusion to come to, and it is a
her late hour in the world's history to have
ached it; moreover, it would seem to cast
ne reflections upon the Rooseveltian 'stren-
us life;' but it is none the less a very great
hievement, and worthy the deepest gratitude
which the appreciative mind and sound heart
e capable. That we should finally reach this
ting-place in the long road of human pro-
ess one who knows anything of the history
civilization might have foretold with reason-
e certainty. Law and reason are advancing
the affairs of men with the sureness, if with
e slowness, with which the glacier moves.
at which causes this advance is the irrepres-
le aspirations of the human heart and the
nan mind to be a little better and a little
er than our fathers. That this particular
od thing would come we were justified in
dicting, because good things of just the
ne kind, closely akin to it, had been steadily
ing through the past. It is but reason and
ıt claiming their sceptre and throne in a
sh domain after a long series of similar con-
sts—another instance of a kind of expansion
ch lovers of justice rejoice in. It is the
y slowness of the process—accompanied, as
s, by intermittent reaction—which inspires
uiet confidence that victory will come at
. He who has studied the advance of a
al idea through centuries, and is familiar
ı its behavior, finds that it moves with the
ariability of a certain law. He feels that we
afford to wait. He is just as certain that
law of justice and of love is quietly, per-
ently elbowing out the passion and unreason
violence and hate as the student of the
h's surface is that the glacial period is
ring, though he may at the moment stand
n the apparently changeless ice rivers of
tzerland or Alaska. They once covered
regions of country at present habitable
productive, but have now retired to a few
ote corners of the earth. . . .

The strength of the war-lovers, the advo-
s of 'the strenuous life,' lies in the gulli-
y of men; in their disposition to yield to
als to a false sentiment of patriotism and
onal honor, to a spurious loyalty. With
t deadly effect such cries can be used to
ead thousands of good men into support
justification of war that violates the funda-
tal principles of free government and hu-
ity, how prone men are to abandon princi-
under the temptation of self-interest or
delusion of pride, we of the United States
ainfully and humiliating reminded at this
moment. We have enunciated a great truth at The Hague, and at the same moment spoken its antagonistic falsehood in the Philippines. This is the dark and discouraging side of the picture. But even such human weaknesses can not permanently obstruct the progress of great reforms, though they do so again and again temporarily. The history of the extinction of negro slavery in the British West Indies and in our own country, the story of Lord Shaftesbury's long struggle for the relief of children from destructive labor in the mines and factories of Great Britain, illustrate perfectly both the enormous difficulties met with in such efforts and their final and absolute triumph. The work of the Peace Conference at The Hague records another great victory for humanity—one in which both Great Britain and the United States have a most honorable and prominent part; but it is a victory which will demand the constant effort of the intelligent and influential citizens of all the nations sharing in the conclusions of the Conference to render decisive."

We add the following from the *British Friend:*—

"Has the Peace Conference failed or succeeded? The answer seems to depend on the standard by which it is judged. If anyone seriously thought that it would inaugurate an era of immediate and progressive disarmament, and that without this it would be worthless, it has of course failed. So it has if the test of success is made to consist in a general agreement not to apply inventive genius to engines of destruction. If anyone, again, considers that compulsory resort to arbitration in all cases of international dispute was the only thing worth contending for, then the Conference has failed. It has accomplished none of these things. But it has done much nevertheless. Besides the details to which we referred a month ago, it has done what has for long years been the dream of all peace-advocates, —established a permanent tribunal for the arbitration of international disputes. It is surely absurd to say that this will be of no use because there is to be no compulsion to use it. It would be as reasonable to say that voluntary resort to arbitration has been of no service in industrial quarrels. The setting up of a permanent court will make resort to arbitration easier, and put an added stigma on the nation that refuses to have recourse to it. Though the burden of armaments is not to be lifted yet, we believe that the development of arbitration is the true path of progress, and that a long step towards peace has been taken. The fact that all the clauses constituting a permanent court of arbitration were passed by the Third Commission *unanimously*, and that France and Germany stood hand in hand in support of the article that lays it as a duty on the Powers to advise Powers in dispute to use the court, (which is a long step towards compulsion) belies nearly all the forecasts of the cynics."

THERE is a wide-spread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptized with, and how am I straitened until it is accomplished?"

How seldom is prosperity the means of raising the tone of our piety.

Notes from Others.

Under the heading of "A Blot on the Sirdar's Fame" the *Christian World* describes the almost incredible action of Lord Kitchener's forces, and voices the very general expression of regret expressed by J. Morley when he said that England "sent their soldiers to civilize savages, but they must take care the savages did not barbarize their soldiers. It would be a bad day indeed if they had one conscience for the mother country and another conscience for all the vast territory over which their eye did not extend."

A Converted Agnostic to Commit his Costly Library to the Flames.—On the evening of Eighth Mo. 15, in the middle of the street in front of Memorial United Brethren Church, Toledo, O., the elegantly bound volumes which compose the library of Marshal O. Waggoner, formerly one of the most pronounced agnostics in the world, will be burned. He was recently converted to Christianity, made a public declaration of faith a few weeks ago, and became a member of the United Brethren Church. The library in question is valued at several thousand dollars, and the volumes are the works of some of the brightest authors of the world. Nearly every author of any note who wrote in defence of infidelity and agnosticism found a place for his works in M. O. Waggoner's library.—*Public Ledger.*

A student of social science finds that, taking ten representative daily newspapers from various sections of the country and tabulating their contents for a week, their average make-up was as follows: Reports of crimes, eight per cent; reports of sensational accidents and horrors, eight per cent.; reports of divorces, domestic troubles, etc., five per cent.; reports of prize fights, betting, racing, etc., nine per cent; political gossip and conjecture, not facts, twelve per cent.; correction of false rumors, etc., three per cent. In other words, nearly half of the daily newspaper is made of material that is morbid and wanting in any sort of permanent value to the sober-going person who wants to get at the kernel of things.

A Book to be Avoided.—In these vacation days many are reading and laughing over the pages of "David Harum: A Story of American Life," by Edward Noyes Wescott. It is a well constructed story of life, laid mainly in central New York. The literary character of the work is of high degree, and the humor is abundant. There will be a tinge of sadness as the reader remembers that the author will write no more for the entertainment of the public. He died with that fell disease consumption ere his volume appeared in book form. Much of it was written while the disease was preying upon his system, and was slowly but certainly bringing him down to the grave. It is difficult to understand how one in such condition could have filled his pages with genuine and exuberant humor. We cannot but express regret that his volume should incidentally commend, or certainly not condemn, the use of tobacco, of wine, beer, and stronger drinks, and that it should rather ridicule one's disapprobation of the theatre. There is also on more than one page some indelicacy of thought and expression, and "curse words" frequently stain the otherwise pure and mirthful page.—*Christian Instructor.*

SUMMARY OF EVENTS.

UNITED STATES.—A hurricane has lately swept over several of the West Indian Islands, doing great damage to life and property. In some places warnings of its approach from the Weather Bureau enabled the inhabitants to provide for their safety. Reports from Porto Rico, St. Domingo, Guadeloupe, Antigua, the Bahamas, St. Thomas and St. Croix, state that shipping has suffered severely: scores of vessels having been sunk; crops were destroyed in several places, and widespread distress will probably result; and the total number of deaths is said to amount to 3000. In Porto Rico alone it is said 2000 persons have

lost their lives. The United States Government has directed that temporary aid shall be rendered from the military stores on the island until supplies forwarded from New York shall have arrived. An appeal has been prepared by Secretary Root to the people of the United States for help, in behalf of the homeless people who are in danger of starving, and the first ship load of supplies left New York on the 14th inst. Stormy weather has also done great damage in South America, particularly in the southern part of Chili.

Aguinaldo has appealed to the Powers for recognition of "Filipino independence," in a document dated the 27th ult. It has been sent to all the foreign Consuls at Manila, with the request that it be forwarded to their respective Governments.

A despatch from Manila, via Hong Kong, says that the gunboat *Napidan* shelled Pacte, on Laguna de Bay. It is alleged that the town was full of people and that no warning of the bombardment was given. The people seeing the boat approaching fled to the hills in a terrified condition, and many buildings were damaged. One child was killed.

San Mateo, about eleven miles northeast of Manila has lately been occupied by the American troops after a sharp conflict.

The Secretary of war has lately said that there will be 50,000 men in the Philippines ready for active service at the close of the rainy season, about the last of Tenth Month, and more will be sent there if necessary.

It is said that the situation in some parts of the West is without precedent since the close of the Civil War. The activity in all the great lines of industry has drawn the surplus labor away from the farming districts and it cannot be reached. Higher wages than were paid in many years past are offered for farm workers in many places in the West, but the supply keeps far below the demand. In some quarters it is said the absence of a sufficient number of harvesters is resulting in serious injury to the crops.

A despatch from Fargo, N. D., of the 10th inst., says: "Two million bushels of wheat are estimated to have been lost in to-day's hailstorm, which partially destroyed the crop on nearly 250,000 acres of land in the State. The total loss will be $1,000,000.

The general condition of corn is reported improved, and the outlook for an abundant crop in the great corn States of the Central valleys, as well as in the Middle Atlantic States, is most promising.

It is estimated that the cotton crop may reach this year the unprecedented total of 12,000,000 bales.

An American syndicate has lately purchased for $1,660,000 two islets, LaCruza and LaRamon off the coast of Cuba. Immense quantities of iron are believed to be there, and also hidden treasures taken from Panama by buccaneers years ago.

A despatch from Laramie, Wyo., says a large force of scientific people working in the great fossil quarry near that place, have discovered and exhumed a monster fossil dinosaur in a perfect state of preservation, and have obtained nearly the whole of this new species. This animal had a long neck, tail and hind legs and short fore legs, the whole length of the animal being sixty feet, and it stood twenty feet at the hips, the thigh bone, or femur, being six feet long and fifteen inches in diameter. It had a head like a frog.

A despatch from Los Angeles, Cal., says: "Laden with relics of the Cliff Dwellers, George L. Cole has returned from a journey to the ruined cities of Southeastern Colorado and New Mexico. Valuable results were secured by excavations in an ancient communal dwelling, as yet unnamed, which stands on cliffs of the Sante Fe River, fourteen miles from Espanola, N. M. There were not less than 1,600 rooms in the larger building in its prime. It was 240 by 300 feet. Dr. Cole estimates that from 4,800 to 6,000 people lived in the pueblo. The cliff on which the ruin stands rises a thousand feet above the surrounding country.

An estimate of the damage done by the late flood in Texas amounts to $7,414,000.

There were 445 deaths in this city last week, which is 27 more than the previous week and 2 more than the corresponding week of 1898. Of the whole number, 139 were under one year of age; 226 were males and 219 females: 49 died of cholera infantum; 41 of consumption; 35 of marasmus; 32 of inflammation of the stomach and bowels; 22 of heart diseases; 20 of cancer; 19 of old age; 14 of apoplexy; 13 of inanition; 11 of inflammation of the brain; 10 from casualties; 9 of typhoid fever, and 6 of diphtheria.

Markets, &c.—U. S. 2's, 100¾ a 101½; 4's, reg., 112¼ a 112¾; coupon, 113 a 114; new 4's, reg., 130 a 131; 5's, 111¾ a 112; 3's 103¼ a 109.

Cotton sold in a small way to spinners, on a basis of 6⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.00 a $2.15; Pennsylvania roller, straight, old, $3.15 a $3.35; do. do., straight, new, $3.10 a $3.30; Western winter, old, straight, $3.20 a $3.40; do., do., new, straight, $3.15 a $3.35; spring, straight, $3.45 a $3.70; city mills, straight, $3.25 a $3.40.

RYE FLOUR.—$3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 71⅞ a 72c.

No. 2 mixed corn, 36¼ a 36¾c.

No. 2 white oats, clipped, 27½ a 28c.

FOREIGN.—The re-opening of the Dreyfus case in France has been attended with great excitement, especially in military circles. On the 14th instant, Labori, one of the principal lawyers engaged in defending him was assassinated. The fact that Dreyfus is a Jew has enlisted the prejudices of a large class against him, yet the belief that he has been the victim of designing men, who are themselves guilty of the crime of treason with which he is charged gains strength.

Lord George Hamilton, Secretary of State for India has announced in the British House of Commons that a gold standard in India is necessary for the interests of the Empire.

The Queen of England in a recent speech to Parliament thus refers to the International Conference at The Hague: "The conference summoned by the Emperor of Russia to consider measures for promoting the maintenance of peace has completed its sittings. Although the results of its deliberations did not fully correspond with the lofty aims which it was summoned to accomplish, it has met with a considerable measure of success. The institution of a permanent tribunal of arbitration cannot fail to diminish the frequency of war, while the extension of the Geneva convention will mitigate its horrors."

A despatch from St. John's, Newfoundland, of the 9th says: "A deputation of Finlanders is here inspecting the country, with a view to arranging for the immigration of thousands of Finlanders, who are emigrating because of the tyranny of the Russian Government. To-day the deputation started on a tour of inspection of the various sections of the islands which seem adaptable to their needs."

A new naval port has lately been constructed by Russia on the north coast of the Kola peninsula, 175 miles north of the Arctic circle, called Catharine Harbor. It is said to be ice free, and vessels sailing from it can reach the North Sea between Norway and Scotland in seven or eight days. It is proposed to connect Catharine Harbor with Archangel and other prominent points by railroad.

The well-known editor, William T. Stead, thus speaks of the results accomplished by the International Peace Conference at The Hague: "The conference achieved a great success—much greater than the delegates anticipated—and the result was achieved largely by the *amour propre* of capable men from all parts of the world, determined to accomplish something worth their assembling together. The result surprised all of them, and the magnitude of the gains is imperfectly understood even by the conference. The establishment of a permanent court of arbitration on the American principle of revision, plus the French declaration of the duty of neutrals, to recommend disputing Powers to resort to the arbitration court rather than to war, represents vast progress in the evolution of human society. The recognition of the duty of the present to disputants the desirability of resorting to the arbitration court entails no obligation on the Americans inconsistent with their traditional policy. This is made absolutely clear by the declaration signed by the American delegation, read in full at the conference and entered on the records."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person paying for Vol. 73.

Hamilton Haines, Phila., R. P. Gibbons, Del., omitted from list published in No. 3; Sarah M. Burgess, Pa., omitted from list published in No. 2; Annie J. Jones, Del.; George Foster, R. I., for Mary F. Collins, $1, to No. 52, Vol. 73; J. Clinton Starbuck, M. D., Mass.; Milton Stanley, Agent, Ind., $4, for Albert Maxwell and Joel Newlin; Jos. M. Truman, Jr., Phila., $10, for The George School, Pa., Library Association of Friends, Phila., Jos. L. Truman, La., Ellen A. Pine and E. Harris Michener, Phila.; H. H. Ellyson, Ia.; Wilson Hutchens, Mo.; Beulah Palmer and for T. Chalkley Palmer, Pa.; Rachel K. Evens, N. J., $6, for herself, Wm. T. Zook, Pa., and John B. Jones, Oklahoma; J. A. Holloway, Agent, O., $22, for Asa Branson, Ellen Branson, Joseph Bailey, Thomas Conrow, David French, Mary J. French, Sarah F. Holloway, Edwin F. Holloway, Asa G. Holloway, Ann B. Hoge and Henry Stanton; S. G. Hollingsworth, Kans.; A. B. Bayes, England, $2.50, being $1.25 each for James Austin Bayes and Harry W. King to No. 27, Vol. 73; Jesse Dewees, Agent, Ia., $11, for David Mastey, Jason Penrose, Jos. Vaughan, Rachel Harmer, Patience Fawcett and Thos. Dewees, Kans., $1, to No. 27, Vol. 73; Jane R. Haines, G'tn.; Martha R. Newkirk, Phila., Samuel T. Haight, Agent, Canada, $10, for Catharine Hall, Anna Moore, Geo. Pollard, Joshua Waring, Job Pollard; Paschall Worth, Pa.; Hannah P. Rudolph, N. J.; Warner W. Cooper, N. J.; Sarah A. Longstreth, Phila.; Mary W. Trimble, Pa.; David Heston, Ind.; Wm. H. Cook, In.; Wm Abel, Neb., $4, to No. 2 Vol. 73; M. T. Horne for Hannah B. Horne, Ind; Margaret J. Jones, Canada; Geo. Blackburn, Agent, O., $42, for himself, W. J. Blackburn, M. D., Annie Bonsall, Sarah J. Bonsall, Edward Bonsall, Martha Cook, Catharine Fawcett, Thos. F. Fawcett, Mary Fawcett, Barzillai French, Clarkson S. French, Miriam French, Martha H. French, Albert Hayes, Finh Hutton, Stephen Hodgin, Amy J. Morlan, Edwa Stratton, Eliza Stratton, Catharine M. Thomas an John M. Stratton; Hannah W. South, Phila., $6, herself, Edward L. South and Walter South; Geo. Foster, Ill.; D. B. Hedley, Pa.; Edward Lippincot G'tn; Matilda W. Warner, Pa; Thomas C. Hoge Pa.; Wm. Smallwood, Pa.; Margaret Maule, P Jos. J. Coppock, Agent, Ia., $39, for A. L. McGre Jos. Armstrong, Lewis W. Bye, Peter D. Dyl Benjamin Ellyson, M. A. Fritchman, Wm. G. Hall, No. 14, Vol. 74, Wilson C. Hirst, Edwin T. Heald, No. 27, Vol. 73, Thomas Leech, Nicholas Larson, Jo E. Michener, Pearson Thomas, Samuel Thomas, Jr., Thomas, Lydia R. Roberts, Wilson T. Sidwell, Edwa Spencer, Nathan Satterthwait and Zadok Ellyson, to No. 27, Vol. 73; George Foster for Eliza F. Brownin R. I.; Ellwood Cooper, Phila.; Clarkson Moore, Age Pa., $36, for himself, Horatio G. Cooper, Elizabe C. Cooper, Elizabeth W. Moore, J. Adrian Moo Harvey Murray, Thompson Frame, Wm. B. Harve Priscilla H. Hughes, S. Morris Jones, Sarah L. Pa more, Thomas L. Passmore, Hannah J. Reid, Willi Wickersham, Hannah N. Harry, Sharpless Mero Henry Palmer Vol. 74 and Everett Palmer; Aar Mekeel, Agent, N. Y., $12, for Sarah E. Haig Elizabeth Mekeel, Charles B. Owen, Edward Pa Mary E. Wood and Edward Wood; J. Albin Thorp, P Ezra Stokes, N. J.; Dallas Reeve, N. J.; Frank Normart, Phila.; Geo. Haines, Jr., N. J.; Mary Hilyard, per J. Barclay Hilyard, N. J.

☞ *Remittances received after Third-day noon will appear in the Receipts until the following week.*

DIED, at his home near Plymouth, Washington County, Ohio, on the eighth of Sixth Month, 1899, THOMAS HOBSON, aged nearly eighty-seven years, a member of Plymouth Particular and Chesterfield Monthly Meeting of Friends. He was firmly attached to the ancient doctrines and testimonies of Friends and was a diligent attender of all the meetings, as long as health permitted. He bore a lingering illness with much patience and resignation; said he had no desire to get well, and when queried with whether his future prospects looked bright, replied that he believed the sting of death was taken away. During the last few months of his life he suffered much, and was frequently heard in vocal supplication, interceding with his Heavenly Father for help and for strength to bear his sufferings to the end, and that He would be with him through the dark valley and shadow of death. He often lamented the condition of those who were living in disobedience, saying, "What will they do at such a time as this." "Vain is the help of man." He was very desirous to be in readiness for the solemn change which he felt was approaching, and was sensible that he had no merit of his own. His trust was entirely in the mercy of God, through Christ Jesus our Lord. His family have the consoling belief, that through adorable mercy, he has been gathered into that rest which is prepared for the people of God.

The following notice is reprinted in the present number as there were several errors in the one which appeared in No. 1 of this volume:

—at the home of Jarvis Harvey, which was also the home of his mother, Minerva Harvey, who was a sister of the deceased, MELISSA JOHNSON, daughter of Barclay and Sarah Johnson, on the twelfth of Sixth Month, 1899, in the seventy-five years; a member of Pleasant Plain Monthly Meeting, Iowa. Her sickness of three months' duration was such that caused the most intense suffering, which was borne in humble Christian patience. She was a diligent reader and lover of ancient Friends' writings, often quoting sentences from them in her last sickness. Her mental faculties remained bright and clear to the end. Her life for the most part was one of deep affliction, but we truly she came up through great tribulation, and we believe through mercy her robes were washed and made white in the blood of the Lamb, and that now she is forever at rest.

WILLIAM H. PILE'S SONS, PRINTERS
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"Doth He Thank that Servant?"

everal weeks ago we reprinted for the efit of young men and others, an article ch had attracted wide attention, entitled Message to Garcia," showing the need of e men who, as one Rowan did, conld re- e an order without consulting with difficul- but finding a way through them execute commission given. The New York Central oration had purchased the right to publish article by the hundred thousand, to dis- ute among its employees.

his was well in itself. It was especially in interest of employers that the tract was ed, but its tendency seems good for char- r everywhere also. A rejoinder has lately issued by V. Bradley in an open letter ad- sed to the same corporation. The sub- ce of it is conveyed in the following para- hs, showing that true service is not all sided:

here are to-day employed by the New York ral—and every other great corporation—men for the past five, ten, fifteen or twenty years faithfully carried your message to Garcia, returned with an answer, too, when it was ble. You have received from these men the absolute devotion. Yet you have never suita- ewarded them. They usually come from a ry home, and are one of its best products, and will return there when they have broken down e struggle and are dismissed, superannuated, nger able to carry your message to Garcia. can be seen in many of our rural homes, dis- nted, sad men, usually with eyesight impaired, y waiting the summons of that incorruptible e who is believed to reward the deserving.

. Hubbard asserts that "the typical Rowan is ed in every city, town and village; in every shop, store and factory." I reply that he is . It would be utterly impossible to carry on of the great modern establishments without and as a rule I also declare he has not received ist reward.

e moral sought to be conveyed by this message is that if the New York Central will take good care to suitably reward its Rowans, there will be more of them.

Stimulation and Quickening.

In the exhortation "Be not drunk with wine; but be filled with the Spirit," the apostle has well cautioned the church not to accept any physical exhilaration in the place of the life-giving power of the Holy Spirit; but to try the spirits whether they be of God or whether they minister to carnal or emotional stimulation in the flesh or nervous system.

Much of the latter or nervous excitation, whether consisting in the finer blandishments of the senses, or in those more bewildered sensations which come under the name of intoxication, is sometimes mistaken for inspiration of the Divine spirit, life and power. Of all modes of stimulation or exhilaration in the flesh the well-chosen word "wine" stands as the fit representative. They all belong to the wine-group, as being a mocker of the Spirit. The alcoholic quickening is not an impartation of life, but its exhaustion and ultimate anarchy. A stimulus or spur adds no strength, but startles and irritates into temporary activity such reserved power as may remain in store. In the milder excitement of emotions by artificial means something akin to exaltation of sentiment is felt, and the sensation may be reported as worship or baptism of grace. The wine of the ear, a titillation of the delicate nerves of hearing, is called music, and its blandishments though so very exquisite, are still in the nervous system and thus in themselves carnal—though suggestive of heavenly harmonies. Yet it is a mistake to take images of heavenly things for the heavenly things themselves, and to assume that physiological melody is spiritual praise; or because we ourselves have been charmed in the flesh, that we were in heavenly places in Christ Jesus, speaking from Him "in *spiritual* songs," or making melody *in our hearts* as unto the Lord. Works of artistic beauty—architecture, coloring, ornamentation, graven images, paintings, belong to the wine of the eye, and are diversions for "the lust of the eye and the pride of life," in their churchly functions, as against the single eye to the inward witness of the Spirit in Divine worship. To worship Him in the beauty of holiness is a far more inward experience, than the carnal sights wherewith the natural eye can regale itself.

Likewise the indulgence of any of our senses as worship or as stimulating worship, as the odors of natural incense, the perfnmes, the outward tastes; or the arousing of the emotional nature in its various departments, or of intellectual tension and exercise, or of admiration of eloquent language as being either worship itself or productive of it, is like seeking the living among the dead.

All these natural gifts and functions of mind, heart or body may be quickened, moved, made expressive, and energized by the one Spirit; but to stimulate any of these from any lower source, is to make human hearts drunk with the wine of an exhilaration, which is the spurious service encouraged by that deceiving spirit who transforms himself into an angel of light. We believe that nowhere in the Scriptures are artificial means or instruments enjoined as *producers* of praise, prayer, holiness, or any spiritual grace. Their right use is spoken of as the *product* of these works of the Spirit in man, and otherwise it is without Divine significance or authority.

Of the things above-written touching human emotionalism, this is the sum, "That which is born of the flesh is flesh," and lifts us no higher than its source, however fine the rhapsody that may be evoked; "and that which is born of the Spirit is spirit," and imparts life, renews our strength, puts forth the godly fruits and graces of Christian character, inspires with power for every good word and work. The one stimulates to exhaust, the other quickens to add might in the inner man; the one intoxicates, the other revives with no reaction of enfeeblement, but rather of increase and upbuilding; the one begins and ends in the flesh, the other has its root and fruit in the Spirit and life eternal.

Do we say that natural appliances and conditions cannot be made use of in spiritual work? They can and at times are, but only in and by the Spirit and his immediate authority. They cannot command the Spirit, but the Spirit can command them in his own times. They are made means of grace only when under the hand of living grace. At other times their excitement or elation may be as wine, but is not the Spirit, or to be confounded with his inspiration.

What we protest against is calling those feelings inspiration which are physiological conditions evoked by outward appliances less or more refined. They proceed not in the silence of all flesh, but rather in its sensations. There are rhetorical and artistic and social modes of kindling them. Even a personal

magnetism may get the place and sway of enduement of power. Let us "try the spirits," and see what we really mean by "an uplift." "Be not drunk with wine, but be filled with the Spirit."

As we cannot command the Spirit that we may be filled with it, what is to be done? Simply and obediently to be commanded by the Spirit. The law and rule of his filling is obedience. As said Peter: We are his witnesses of these things and so is also the Holy Spirit, whom God hath given *to them that obey Him*." A whole-hearted submission to his witness in our hearts and obedience thereto in our lives is the condition of His unspeakable gift.

This obedience involves such hungering and thirsting after his presence and life, that it practically includes the asking for it. "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit *to them that ask Him*." An asking that does not mean obedience—that covets only the sensation—the Searcher of hearts cannot be expected to honor.

His Spirit is the new wine which Christ promised to drink anew with disciples in his spiritual kingdom now and here to be known. "No more of the fruit of the vine," or of an outward exhilarant according to the flesh, should He drink in his supping with us and ours with Him in his spiritual communion. As often as we partake of His Spirit in obedience, we show forth His death till He come, even the giving of His flesh for the life of the world.

A Friend has sent us an essay by Georgina K. Lewis of England, on keeping up the interest of our young people in our religious Society. With two or three modifications, we reprint most of it, on account of the view which it contains that Friends should not lower their standard to suit the tendency of the day, and that no change of organization or methods will put new life into souls or increase the spiritual tone of the community; but that yielding to the preparing and vitalizing grace of the Holy Spirit will do so. If the article lays too much stress on the expectation that the young will become public ministers, it is not because we have not somewhat guarded it from that appearance. Yet we can all unite in rejoicing in all true gifts and callings which the Head of the Church may dispense in that line.

A FRIEND who became interested in the reading of Henry Van Dyke's work entitled "The Gospel for an Age of Doubt," has extracted portions which appear in our columns; being desirous that many, by varied modes of expressing the same truth as it is in Jesus, might be induced to look to Christ and follow Him. He adds: "It does my heart good to see that others, not of our Society, can point to "Christ within, the hope of glory."

Selected for "THE FRIEND."

The Christ for an Age of Doubt.

The teaching of Christ differs from that of all other masters in its fontal quality. It is comprised in a little space, but it has an infinite fulness. Its utterance is closely bounded, but its significance is inexhaustible. The sacred books of other religions, the commentaries and expositions on the Christian religion, spread before us a vast and intricate expanse, like lakes of truth mixed with error, stretched away into the distance, arm after arm, bay after bay, until we despair of being able even to explore their coasts and trace their windings. When we come back to Christ we find, not an inland sea of doctrine, but a clear fountain of living water, springing up into everlasting life. Calm, pure, unfathomable, it is never clouded, and it never fails. The inspiration of other teachers rises and falls like an intermittent spring. Today it is brimming full; to-morrow it is empty and dry. But the truth that flows from Jesus is constant and unvarying. The Spirit always rests upon Him. The Father is always with Him. Out of the deep serenity of His soul, as from some secret vale of peace high among the eternal hills, the vital spring of truth wells up forever, and forever the crystal stream runs down to refresh and revive the souls of men. The one thing of which He wishes to make men sure is that the same God who sends His sunshine and His rain upon the evil and the good, the same God whose bounty feeds the birds of the air, and clothes the lilies of the field with beauty, hears in secret the prayers of the penitent and believing and rewards them openly. The question of the how and the where of the life after death is not even touched in the teaching of Jesus. It matters little. The one thing that He declares with unfaltering certainty is the reality of that life. The one thing that He presses home upon the minds of men with calm intensity is the danger of losing it through sin and unbelief. The one thing that He tenderly and urgently pleads with them to do, is to make sure of its immortal blessedness through faith and love and obedience to Him. And so, at every point, He passes by the non-essential to touch the essential. He disregards the passing curiosity to satisfy the real anxiety, He neglects the shadows to reveal the substance of the unseen world.

Teaching like this is the only kind of teaching that will always renew itself, always have something more to bestow upon us. It cannot grow obsolete. It cannot be drained of its significance. It is like life. Nay, it is life, and it gives life. Let us understand then, that if our Christianity is to satisfy our whole nature, if it is to have its full and real meaning and power to bring in the kingdom of heaven, it must include this element. We must be as loyal to the teaching of Jesus as we are to His example. . . . . And then we must preach it, simply, sincerely, certainly, as the only doctrine which can lead men out of the intellectual anarchy of doubt into the peaceful realm of truth.

The age demands authority. This is what the age is looking and longing for. It can find no joy in the kingdom of heaven unless it finds there a source of authority for the mind as well as the heart. . . Authority is what the sociologist demands. . . Authority is what the philosopher seeks. . . Authority is what the poet craves. Men are crying, "here," and "lo there." We must find the sour of authority in an inerrant Book, or in an e lightened reason, or in an infallible Church, perhaps in all three; as if there could be thr sources of one authority, or as if a chann could ever be rightly called a source! Let not hesitate to pass through this confusion tongues and of ideas, serene and untrouble with the messages of a more excellent way.

Christ is the Light of all Scripture. Chri is the master of holy reason. Christ is t sole Lord and Life of the true Church. By word we test all doctrines, conclusions a commands. On His word we build all fait This is the source of authority in the kingdo of heaven. Let us neither forget nor hesita to appeal to it always with untrembling c tainty and positive conviction. If Christ d not know and preach the truth, then there no truth that can be known or preached. Unl we are sure of this, we would better go out business entirely. . . It is impossible th a supreme devotion and a real likeness to Chr should have been produced and perpetuated the world without a veritable apprehension that which He knew and taught concerni God and man. . . . . The condition of apprehending, and how mu more of preaching, the truth revealed by Chr is that we abide in Him. The word of Jesus the mind of one who does not do the will Jesus, lies like seed-corn in a mummy's ha It is only by dwelling with Him, and receivi His character, His personality so profound so vitally that it shall be with us as if, in His o words, we had partaken of His flesh and blood, as if His sacred humanity had been terwoven with the very fibres of our heart a pulsed with secret power in all our veins—i thus only that we can be enabled to see teaching as it is, and set it forth with lumino conviction to the souls of men.

Life is now the regnant idea; personality utmost expression. It is in the facts of its secret potencies, its mysterious limitati in germ and seed, its magnificent unfolding the process of development that we must se our comparisons for the Incarnation. And very search that will bring us face to f with the conviction that life in all its manif tations transcends analysis without ceasing be the object of knowledge.

In the living world, the boundaries of im inations are not coterminous with the limits apprehension. We know many facts and fo of life whose modes of becoming we can imagine. It is just as impossible for us conceive how the life of the oak, root trunk and branch and leaf, form and color massive strength, is all folded in the tiny, co less, unshaped seed, as it is to conceive the life of God is embodied in the man Ch Jesus. But the difficulty of conceiving manner of this infolding, this embodiment, d not destroy for us the reality of the life. Self-beggary and self-emptying are but "wo thrown out towards" an unimaginable but unreasonable manifestation of the Divine L as life. The reality to which they point u the Son of God descending to live under the conditions and limitations of energy consciousness which are proper to the Son man: the Word made flesh and dwelling am us, like unto His brethren in all things.

It would be hard to overestimate the significance of this view for the present age, and the portance of setting it forth as a living truth the language of to-day. It is the only view ich gives us any ground of reality for our th in the kinship of man with God. If the n of God, who is the image of the Father, laying aside the outward prerogatives of His ine mode of existence, actually becomes nan, then, and only then, the Divine image which man was created is no mere figure of eech, but a substantial likeness of spiritual ng. There is a true fellowship between our ls and our Father in heaven. Virtue is not ain dream, but a definite striving towards perfection. Revelation is not a deception, a message from Him who knows all to those o know only a part. Prayer is not an empty m, but a real communion.

eak to Him, thou, for He hears, and Spirit with Spirit an meet:
er is He than breathing, and nearer than hands and eet."—*Tennyson.*

'his view of the spiritual relation of man to l cannot possibly have any foundation in t, deep enough and strong enough to with-nd the sweeping floods of scepticism, unless uilds upon the rock of a veritable Incarna-n. The discoveries of modern science, en-ging enormously our conceptions of the sical universe, have not only put man in a ition to receive a larger and loftier vision he glory of God, but they have made such sion indispensable. And they have empha-d, with overwhelming force, the form in ch that vision must come in order to meet needs and strengthen faith for its immense . If we are not to be utterly belittled and shed by the contemplation of the vast mass natter and the tremendous play of force by ch we are surrounded; if we are still to l that the vital is greater than the mechani-the moral than the material, the spiritual n the physical; if we are to maintain the position of all noble and self-revering ght, that "man is greater than the uni-se," there is nothing that can so profoundly irm and establish us, there is nothing that so surely protect and save us from "the orting influences of our own discoveries," as revelation of the Supreme Being in an unmis-ably vital, moral, spiritual and human form. ich a revelation at once rectifies, purifies elevates our view of God himself. For if Son of God can surrender omnipresence, iscience and omnipotence without destroy-his personal identity, then the central es-e of the Deity is neither infinite wisdom infinite power, but perfect holiness and ect goodness. And so from the very lowest y of humiliation we catch clear sight of very loftiest summit of theology, the se-t and shining truth that God is Love. In ight of this truth we behold also the high-perfection of man and the path which leads . Love is the fulfilling of the law, and supreme pattern of love is the example of st. . . . What strength could we draw His victory over temptation if He was exposed as we are to the assaults of evil? t consolation could we draw from his pa-e if He was not a man of sorrows and ac-uainted with grief? . . The whole value he Atonement, in its reconciling influence the heart of man, in its exhibition of the heart of God, depends upon the actuality of the Incarnation. If the Father truly spared not His own Son, but delivered Him up for us all, then the Father also suffered by sympathy, making an invisible sacrifice, an infinite surrender of love for our sakes. Then the Son also suffered, making a visible sacrifice and pouring out His soul unto death to redeem us from the fear of death and the power of sin. And this becomes real to our faith and potent upon our souls, only when we see the human life of God, agonizing in the garden, tortured in the judgment-hall, and expiring upon the cross. Then we can look up to a God who is not impassible, as the speculations of men have falsely represented Him, but passible, and therefore full of infinite capacities of pure sorrow and saving sympathy. Then the dumb and sullen resentment which rises in noble minds at the thought of a universe in which there is so much helpless pain and hopeless grief, created by an immovable Being who had never felt and can never feel either pain or grief—that sense of moral repulsion from the idea of an unsuffering and unsympathetic Creator which is, and always has been, the deepest, darkest spring of doubt, fades away, and we behold a God who became human in order that He might bear, though innocent and undeserving, all our pains and all our griefs.

THE OSTRICH.—The ostrich is not a bird that can be easily brought up in the way that it should go. It has no powers of discrimination. "Because God hath deprived her of wisdom, neither hath He imparted to her understanding," as runs the description of the ostrich in the book of Job. It cannot discriminate between a wire fence and the open camp, between friends and foes, or between what is helpful and what is hurtful to its digestion. It was owing to its want of understanding in this last respect, and to an equal want of discrimination on the part of the British public, that it has been found impossible to keep ostriches alive in the zoological gardens in London. A public accustomed to slip pennies into automatic machines could not refrain from the temptation offered by the omnivorous throat of an ostrich and filled them up with poisonous copper, as if they were so many missionary boxes.

In its African life, however, the chief danger that besets it is not the recklessness of its appetite, but its reckless disregard of its own limbs. It will take fright at a shadow and hurl itself blindly into the nearest fence, from which it will be extricated with a broken leg, or fight savagely with a brother ostrich and break its leg, or fall into a hole or gully and break its leg, or dance, waltzing with the most swift and graceful precision, affording a most beautiful sight to the spectator and the greatest satisfaction to itself, until giddiness comes upon it and brings it to the ground again with a broken leg. It is true that its dangerously powerful legs are also very brittle, but it must be confessed that it does not use them well.

Of the danger that the owner sometimes runs from those powerful limbs — Martin tells some very amusing stories. A sturdy newcomer, some six feet in height, laughed at the warnings that were given him when he set out for a walk and distainfully refused the protection of a tackey—a thorny branch, the dexterous use of which will keep the ostrich at bay —averring that he "was not afraid of a dicky bird!" He was missed and discovered some hours afterward by a search party most uncomfortably perched on the top of an ironstone bowlder and slowly grilling under the African sun, while the dicky bird did sentinel duty up and down, watching him with an evil eye. "Another gentleman had a theory that any creature, however savage, could be subdued—'quelled,' as he said, by the human eye One day he tried to quell one of his own ostriches, with the result that he was presently found in a very pitiable predicament, lying flat on the ground, while the subject of his experiment jumped up and down on him, occasionally varying the treatment by sitting upon him." Doubtless it was safer to lie down than to stand up to be kicked, but to be sat upon as if one were an egg must have been indeed humiliating. Curious, too, is the account that the author gives of the camps or little kingdoms that the ostriches mark out for themselves, with invisible but never to be encroached upon boundaries. Inside that camp it will bear no intrusion, but outside it, in the domain of its neighbor, it is profoundly indifferent to the stranger's wanderings. Nor is it safe for the farmer to presume upon his former acquaintance with any bird, for the ostrich has not wits enough to distinguish an old friend from a new intruder, nor sufficient respect for his owner to except him from his suspicious hostilities, though it would appear that, as a rule, he will manifest a stronger aversion to the Kaffir or Hottentot than a white man.—*London Spectator.*

A FLASK OF BRANDY WHICH WENT ROUND THE WORLD.—We find the following in the British Workman: "One of the most remarkable of modern travellers was Isaac Sharp, a minister of the Society of Friends, who died in 1897, at the extreme age of ninety years and eight months. When he was seventy years of age he undertook an apostolic missionary journey, in the course of which he visited South Africa, Madagascar, Australasia, the United States, Mexico, etc.

Before he started, a gentleman of his acquaintance, happening to meet him in a railway carriage, asked if he were going to take some brandy with him. Isaac Sharp, who was an abstainer, said he had not thought of doing so. His friend then reminded him of the delicacy of his health, of the extremes of climate to which he would be exposed, and of the difficulty in many places of obtaining medical aid. Then, opening his dressing case, he asked his acceptance of a flask of brandy. Isaac Sharp did not refuse the gift so kindly offered, and took it with him on his travels. Seven years later, after his return, he was addressing a large temperance meeting. Having related the incident of the conversation in the railway carriage, he spoke of the varieties of temperature he had met with (from ice and snow to tropical heat), and of the hardships to which he had been exposed, including sometimes a night's rest with no covering but the starlit sky. Then, with a humorous expression on his genial face, he added, "But the other day, when I came across my friend, I had the pleasure of handing back his kind gift, and of telling him that I had no reason to doubt what the contents of the flask might be, but I had never found a reason for opening it."

THE MESSAGE OF PEACE.

Bid the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace,
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and Kaiser may bow down;
Warrior Knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued,
Men discern their common birth
God hath made of kindred blood,
All the peoples of the earth.

High and holy are the gifts
He hath lavished on the race—
Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in heaven's bright face we look
Let our kindling souls expand;
Let us pledge on Nature's book
Heart to heart and hand to hand.

For the glory that we saw
In the battle flag unfurled,
Let us read Christ's better law—
Fellowship for all the world.
—*Julia Ward Howe in S. S. Times.*

How Best to Keep up the Interest of our Young People in our Society.

. . . Our manner of worship is the ideally pure for human beings. We meet to worship God, not by following the words of any human being speaking for us, not to hear a discourse prepared as a professional duty, but to "yield ourselves up to the influence of the Divine presence," individually to hear His voice speaking to us, and, if He bids us, to speak as we are moved by the Holy Ghost. This is our ideal. Our basis is silence, because it is by listening in silence that we can best hear what God the Lord has to say to us. I am not saying our method is suited to all Christians, but I maintain we exist to uphold a high, I believe the highest, ideal of worshipping the Father in "spirit and in truth." Where there is a perpetual flow of words sounding in our ears, sins confessed by many who do not feel them, expressions and aspirations that are often not genuine, songs of praise that are frequently only on the lips, we are conscious that, though there is in such systems much that is good and united with true worship, they have at the same time such a tendency to cultivate insincerity, that we are led jealously to wish to preserve the simplicity and beauty of our Friends' meetings, where, in our silence, we are awed by the sense of the Divine Master, who presides at our board, and feeds us with heavenly manna. "Never before," writes one who has joined our Society, "had God's influence revealed itself to me as in those quiet assemblies." And this is not a unique experience. Many testify that they do feel the nearness of the Divine heart communing with their hearts, so that their whole being responds in loving adoration.

In ascertaining whether it be true that "our system, or lack of system, has failed," we must surely ask another question: Is our ideal a delusion? If so, let us abandon it. If, on the other hand, it is the purest conceivable, we must rise to it. It is of the utmost importance that we do not lower our standard to suit the tendency of the day. Such surrender has often been fatal to the spiritual life of a community. It is the most dangerous element that can possibly creep into any religious society, that a good end justifies a degradation of the highest principles. Never, never as Friends, let us be guilty of this. And I venture to say, it is not "our system, or want of system," that has proved a failure; the failure is in ourselves to rise to our ideal. For why is it that, if the system be at fault, such marvellous results followed the formation of the Society, and that it made the position amongst Christian communions which it holds even to-day? Societies arise because of the enthusiasm of workers who are wholly consecrated to God, and they carry the multitude with them. Years after, when all the enthusiasm has died out, the followers look round and wonder why the work does not grow as once it did, and then they fall to complaining of the system.

Our young people, for lack of helpful ministry, are looking naturally with longing eyes at the attractive congregations in other denominations. They hunger after an intelligent, interesting, rousing sermon, they long for the art of singing, for the beauty of hymns, and the soothing tones of an organ, and many are restless under our restrictions. An emotional religion is most attractive. I once heard a young girl, coming out from a ritualistic service, exclaim, "Oh, it makes me feel so religious." But what are the results of these externalities? Christ says, "By their fruits ye shall know them," and surely there is no higher or better test. "What is the fruit?" In all good works Friends are prominent. It is truly astonishing, in looking at present Christian activity, and in reading of the philanthropy of the past, to see how members of our Society have almost invariably been the leaders. As one outside our borders has said, "In every struggle for liberty, humanity, education, and the personal protection of the weak, you will find a Quaker in the foreground." Then in the different churches we find that those who have attained to the highest degree of ritual have contained the largest proportion of only professing Christians, while the Friends and Moravians, who acknowledge Jesus Christ as the only Head of their church, not theoretically, but actually, and who have had little or no ritual, have had fewer, comparatively speaking, amongst their numbers who have not been earnest followers of Christ.

When we see so much stress and attention given in some denominations to the sermon, it must strike the thoughtful observer as a remarkable fact that the Society of Friends, who have kept preaching in such a subordinate position, have yet shown to the world so large a proportion of spiritually minded, upright, and consistent Christians. We believe this arises from cultivating the habit of listening to the voice of God, rather than to the voice of man.

But the lack of ministry is an indication of lack of life, and the lamentable fact is that the ministry which is given is mostly that which cannot touch the cultivated and thoughtful young people. They must have something more than emotion which often stifles thought, and truths [are best understood when] expressed in the language of the day. With their freedom and belief in the progressive teaching of the Holy Spirit, Friends ought to be foremost in meeting the difficulties of t times. They have never been hampered wi a Miltonic theology, but have ever believe that the "Spirit of Truth," as Christ has to us, "shall guide into all the truth;" but whe there is no power in the ministry the you will, of course, go where they will receive mo help. Distance, no doubt, lends enchantme to the view, and they hardly realize that wh they may gain in one direction they may lo in another; but we cannot keep up their inte est in our meetings for worship if, on looki to those older than themselves, they do not s a deep spiritual life, an example they will well to follow, a tender earnestness and spi of encouragement towards themselves, and desire to lead others into the truth. Wh can they think of those who, professing to b lieve in the glorious gospel, [seem indiffere to its spread]? They will judge, and natura so, that any organization which produces su indifference must be at fault.

It is very important, however, to rememb that no change of organization will put n life into souls, no change of methods can crease the spiritual tone of the community. is the old story—a man's surroundings will improve him, but he will improve his surrou ings. System will not make a healthy churc only men and women fired with love to Chr and souls, and ready to do and dare anythi for Him, as the early Friends were, and ca on their work as God dictates, will effect migh results. In a recent article in the *Brit Friend*, the writer says: "The remedy will found, if ever it is found, in the acceptance their responsibilities and privileges of th who have had advantages in their early yea If these men and women would yield to preparing and vitalizing grace of the H Spirit, their gifts and talents would be laid the altar of dedication for the service of church." How true this is! But to yield o selves with continued submission to God's le ings is no easy thing; and, dear friends, let be very honest, as in God's sight, and see i is not shrinking from this, and what it may volve, that is leading many to look to a trai ministry to relieve them from any personal sponsibility in the matter. During the Jew dispensation there were sin offerings, wh part was reserved for the priest; peace of ings, where part was consumed by the offe and his friends; and burnt offerings, where whole was yielded up to God. We are of ready with our sin offerings and our peace ferings, but we do not like offering the bu offering, and yielding up ourselves entirely God, to be used as He wills; but this is w matters must come to if we are to witness Him.

I would say to those who have so much sponsibility in keeping up the interest of young people in the Society, and to the yo people themselves who really long to do w is right, that if our hearts are yielded so we are ready to be "faithful in occupying talent received" our meetings cannot fai interest. . . . . But I believe there i undefined and most mistaken idea that cer people are used as channels through whom speaks without any exercise on their own p and if words do not come thus they ima they are not called to witness for Him in way. Moses said he could not speak, he

"a slow tongue." Who, however, can quote thing Aaron said? whereas the Pentateuch full of the eloquence of Moses. And why is s? Moses submitted to the training of God, ened to His voice, and though, at first, mmering and trembling, the Spirit qualified n to be a teacher. God does not accept the n mighty in his own eyes, but the humble, mbling soul ready to hearken to Him; and, nember, the word "hearken" means the act "acute, vital, profound, fervent attention." must be in an attitude of eagerness to rken. There is no easy method of listening of speaking. Let none imagine they can be gaged in business all the week, in personal usements and social activities and then place mselves down suddenly at meeting to the fication of the people or of themselves. There are certain indispensable conditions which alone we can carry the Word of Life others, and all will involve sacrifice. We must be much alone with God. We must give ourselves to [truth seeking] l meditation. We must "pray without ceasing." Let me amplify these points briefly. First, n, we must be much alone with God—no ond-hand knowledge will avail. We must w Him through personal contact; withdraw selves from the world, as Christ did, again again leaving his followers to be alone with Father. We find that all who have been sen to be leaders in any sense have had ir seasons of retirement.

"If chosen men could never be alone
In deep mid silence, open-doored to God,
No greatness ever had been dreamed or done."

We must rise to the Mount, as Moses did, be absorbed in celestial visions, warmed n the love of God, if we would speak to the ple. The cold professor of religion is, as been said, "the deadliest enemy of the rch."

We do not grow physically strong hout exercising our bodily organs, and we not grow spiritually strong without exerng our spiritual faculties. This needs faith, severance and concentration. What was secret of the spiritual power of St. Francis, Bernard, Thomas á Kempis, Samuel Ruthrd, George Fox, John Woolman, Brother rence and many more? Study, meditation prayer. Paul, in writing to Timothy, says: editate upon these things, that thy profit- may appear to all." If we would have an vision, we must turn aside from the things earth and seek the presence of God, and this it is needful to give up much that armless, but not helpful to the Divine life. at I want so earnestly to impress upon you s this: There is no power in the world so reaching as personal holiness. A life wholly ded up to God awakens energies of which ave no suspicion. But we must be crucified with Him, rise with Him, abide in Him, feed Him, talk to Him, if we would draw others now our Saviour. Is this what we are striving after? Do we desire to lead men and en to Christ, to build up the Church of , to be one of those whose spiritual influence ways felt?

e are dissatisfied with the present state things, and we do not wonder at the lack nterest amongst our young Friends; but the only way to remedy it is, not by looking at others and seeing where they fail, the old to the young, and the young to the old, but by realizing our individual responsibility, and seeing to it that we each dedicate ourselves to God, asking, "What wouldst Thou have me to do?"

I greatly fear that the secret of much of the questioning and criticising of to-day arises from the desire to be the same spiritual power as of old without the same individual sacrifice. But the one is quite impossible without the other. Christ's teaching is emphatic on this point, and all history testifies to the truth of his words. We may have to go through much agony, and probably shall, if we are to speak for the Master; and if we would witness for Him by personal holiness we must drink of the cup He drank of, and be baptized with the baptism He was baptized with. Browning says:

"There is a way
'Tis hard for flesh to tread therein, imbued
With frailty—hopeless, if indulgence first
Have ripened inborn germ of sin to strength.
Wilt thou adventure for my sake and man's?"

It is just because our ideal is so high that it cannot be maintained without sacrifice; and if we are not prepared to rise to the spiritual stature of our forefathers the sooner we cease to be a Society the better. The history of the past is full of inspiration, the Christ-given principles upon which our Society is based are perfect, and appeal to our noblest aspirations. Our strength to rise is not in ourselves, it is in Christ. He is not doing what He would in our Society because of our cold-heartedness and want of faith. "He did not many mighty works there because of their unbelief" is written over many of our meetings. Don't let our sight and sense overmaster us. Let us wrestle with God as did Jacob of old, holding back nothing, and I am confident that we shall rejoice over renewed spiritual life, increased usefulness, and souls brought into the Kingdom of God. Let us seek each day for the power to testify of those things which our eyes have seen and our hands have handled of the word of life, and God will use us to an extent of which we never dreamed.

I know of no other way in which either old or young can keep up their interest in our Society than by going back, it need not be to the outward forms of old, but to the whole-hearted consecration of self to Christ and the daily, hourly abiding in Him.—*Georgina King Lewis in London Friend.*

BOOKER T. WASHINGTON.—Booker T. Washington was born in Franklin County, Virginia, but he does not know when—no record having been kept of colored children's birth in the days of slavery.

His first memory is of clinging to his mother's skirts while she shouted hallelujah for her freedom. Whether it was under this mother's instruction or that of his teachers in the colored schools, or both, the boy evidently grew up with a conscience and an idea of doing things well.

He worked in a coal-mine after he was old enough to earn his living, but his hunger for knowledge drove him to study whenever and wherever he could get at a book.

Dr. John F. Cowan, in the "Christian Endeavor World," tells how Booker heard of a place where students worked for their education, and how he finally entered Hampton Normal Institute.

He arrived there afoot, shabby, and covered with dust. The faculty did not know what to think of him, and doubted whether they could offer him anything beyond a meal of victuals and a chance to wash himself. But at last they concluded to give him a room to sweep, and accordingly a broom was put into his hands.

He swept the floor once, and looked at his work. It did not satisfy him. He went over it a second time, carefully brushing out all the corners; but another inspection did not convince him that he had done a perfect job. He swept that room a third time, and then he concluded he had done the best he could.

Soon after one of the lady teachers came in and took note of his performance. A quick survey showed her that at least the floor was clean. She touched the walls and chairs with her white handkerchief in search of dust, but if she found any she did not say so. The next day he was admitted as a student at Hampton Institute. His broom was his certificate.

Booker continued to use the broom, and pay his way with it, when not handling the hoe and spade to the same purpose on the school farm, climbing at the same time in his studies till he became the representative man in his class. Every task he undertook, whether in learning or labor, was as carefully finished as his first.

And when, in 1881, General Armstrong sent him to teach school in a Tuskegee shanty, he faced, and felt, as he had never felt before, the helpless ignorance of his race, and resolved that he would try to sweep some of it away. The story of his thoroughness and his success is now part of our national history.—"*Youth's Companion.*"

IN the visible church, it is no strange thing to find plants that our Heavenly Father has not planted. It is implied that whatever is good in the church is of God's planting. But let the husbandman be ever so careful, his ground will cast forth weeds of itself, more or less, and there is an enemy busy sowing tares. What is corrupt, though of God's permitting, is not of His planting; He sows nothing but good seed in His field. Let us not, therefore, be deceived, as if all must needs be right that we find in the church, and all those persons and things, our Father's plants that we find in our Father's garden. "By their fruits you shall know them." Those plants that are not of God's planting, shall not be of His protecting, but shall undoubtedly be rooted up. What is not of God shall not stand. What things are unscriptural will wither and die of themselves, or be justly exploded by the churches; however, in the great day these tares that offend will be bundled for the fire. What is become of the Pharisees and their traditions. They are long since abandoned; but the gospel of truth is great, and will remain. It cannot be rooted up.—*Matthew Henry.*

IT is instructive as it is remarkable that on only two occasions did our Lord create food, and miraculously provide money on only one—leaving the law of God not only to its righteousness but beneficent course. "In the sweat of thy face shalt thou eat bread."—*Dr. Guthrie.*

The Development and Place of the Monthly Meeting.

(Concluded from page 35.)

The coming of the Beloved Son even in the body prepared was "to save his people from sin," and his coming to the soul in his spiritual manifesting is a gracious evidence of the inexpressible love of the Father to the human family seeking that which had been lost, restoring that which had fallen, and preserving all that they might be presented faultless. God had not made men angels that they could not fall, but endowed them with faculties by the proper exercise whereof they would be preserved in obedience to the Divine will.

To these business meetings, which from the periods at which they were held were called Monthly Meetings were committed the care and oversight of all claiming a membership with them, which pastoral service they were to perform conformably with the injunction, "If thy brother shall trespass against thee go and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother." At the first none but the more faithful and experienced were engaged in these meetings. Being the first business Meetings they are also the most essential meetings on which the whole superstructure of the Society rests. They are the guardians of its membership, receiving, retaining or disowning, as the unity of the Spirit of the Master shows to be right. The preservation of this bond of unity as the cord to hold them together cannot be too strongly urged. Such was the importance of it that George Fox in an epistle of Christian caution advised "That no testimony of denial against any should be issued until every member of the meeting had fully discharged his duty toward them," (or nearly these words). To carry this into effect after individual labor was ineffectual to restore the erring, the matter was mentioned to the meeting, or, "told to the church," and a request sent to the offender to meet with them, when the united strength of the body very frequently was exerted to restore, and successful in the effort. Similar to this appears to have been the practice of the primitive church. "If a man be overtaken in a fault, ye which are spiritual, restore such an one." The welfare of a fellow-being was a matter of too much importance to be entrusted to any one person hired for the purpose, and was too closely connected with the health and life of the whole body to be relegated to others. In the physical body, if one member is injured, all the others put their capacity under the direction of the head to bring again, if possible, to the normal condition.

To these Monthly Meetings other subjects connected with the well-being of the members were assigned. Some of them while of a more individual character, were at the same time interwoven with the good of the whole.

The care of those whose pecuniary circumstances were such as to require the assistance of those more greatly favored, was from the unsettled state of affairs of much need, and especially for the relief of those under sufferings for the testimony of Truth—the care that marriages should be accomplished with circumspection consistent with its character of a Divine institution, and various other subjects of local importance. To these as of more extensive influence was also that of the acknowledgement of the vocal ministry, that none should be allowed to appear as ministers to speak on behalf of the Society whose lives and conversation did give evidence of obedience to Divine requirings; and to this at a later day was added that respecting the eldership. The proper service of an elder being as clearly a qualification from the Head of the Church as that of a minister; and where appointments to this important duty have been made without the needful preparation it has resulted in more injury than benefit to the Society.

It does not appear that the work of George Fox in the organization of the Society extended beyond that of Monthly Meetings; not that he undervalued the advice, counsel or admonition of the larger bodies, but was sensible that numbers of themselves did not constitute strength. The larger Quarterly or Yearly Meetings having only advisory service would be of benefit under the direction of Christ, the Head and Teacher of his people, from the united experience of such servants as had been baptized with his baptism. It was no less a concern with this highly gifted man to avoid the undue exercise of disciplinary authority, as enjoined by the blessed Son who said to his immediate followers: "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you," etc., than to plant his righteous testimony against libertinism and all kinds of Ranterism. Episcopalianism, the government by bishop and clergy, was no greater sin than unbridled Socinianism with its fleshly lusts. Both were equally antagonistic to true Christianity, as it had been unfolded to his seeking soul in prayerful desire for a knowledge of heavenly wisdom.

It is therefore to be hoped that the establishment of a local Monthly Meeting will preserve also a testimony to the invigorating power of those principles of religious liberty for which the noble Quaker martyrs laid down their lives on the Commons of Boston. With minds enlightened by the life of Christ who is come to enlighten the soul which receives Him, they demonstrated the correctness of the remark of Miles Coverdale, who in the first edition of Scriptures printed in England enumerated the sentiment "that a measure of the Spirit in which they were written is necessary to their right understanding." With this inspiration within in their hearts they were able to confound their priestly enemies, whose last resort was to the power of the oppressor.

There need be no controversy on this point, yet the college bred student with his textual criticisms, will look through the gold-rimmed spectacles of his education and exclaim:

> "I've read it, sir, as well as you
> And will again affirm it blue."

And here is the beginning of strife; this is the soil in which contention, division and separation have their growth. But in the Church of Christ, the true Society of Friends, it cannot be so; for "One is your Master, and all ye are brethren." The obedient soul is humbled before Him patiently waiting to hear the Divine Word, that Word which was with God in the beginning, which waves and winds obey and hearing it, are abased, humbly prostrate in his presence, adoring the wisdom, majesty and power of the Most High.

For "THE FRIEND."

From Letters of Joseph S. Elkinton.

My beloved friend William Evans, in some late numbers of THE FRIEND, gave some ac count of what he witnessed whilst we were t gether amongst the Dukhobortsi in Canad and has supplemented it with statements co cerning their creed.

He left Yorkton at an early hour on th twenty-first of Sixth Month, and in the cours of the day I met with William Halstead, who I had met at the Methodist Conference in Wi nipeg, where an invitation had been extende to give such information as we were in posse sion of concerning the Dukhobors. W. H. w desirous of having more detailed converse tha could properly be given in the conference, a the opportunity being again renewed, and h appearing like a solid religious man, and ha been a successful farmer, I invited him to g with me into the camp. We met with a Ru sian on the ground with whom I had consider ble conversation, as he could speak Englis he had no previous knowledge of the Dukh bors, but was evidently in sympathy with the and was desirous of becoming more acquainte with the principles of the Society of Friends

Quite a number had left the camp durin the past week to go to the settlements, a about three hundred and sixty had come fro Brandom, having been quartered there sin the first arrival; among these was John Ma hortoff, who might be said to be their patriarc He said he was ninety years of age: he is st vigorous and alive in the truth. His mem ory went back to seeing Stephen Grellet 1818.

They had been weakened by their best m being still in exile, but they have those wi them who were convinced of and suffered f the truth whilst in the navy and army, a since in exile, and now released. John Ma hortoff is one of these. The answers he ga to the Methodist minister and the trust a faith he manifested in our great and comm Creator was a wonderful testimony to the pow of God in the support of one of His childre This was a remarkable occasion and I did n want it dissipated by entering into ordina conversation, so we retired from it to c rooms.

At a meeting held in the afternoon of th day, the assembly formed almost a comple circle, with John Makhortoff near the cent as the chief arranger and respondent to abo all that was said, it being their practice have a respondent to what may be spoken s tence by sentence. Ivan Verigan, an el amongst them, had been the chief responde on former occasions, but he deferred to patriarch that day.

I adverted to the meeting lately held w them, and the desire to meet with those w came there within a few days, as also to kindly letter received from the brethren quarantine, and the matters contained in lett from John Bellows concerning the contri tions made towards paying the expenses of two hundred that could not get to Bato timely for the last ship, as also to the hope view John Bellows had expressed of the pr pect of those now exiled in Siberia being leased. I also offered what I felt to arise deeper religious way to the following impo

That in all our chastenings, it was well

to consider whether they were brought on consequence of our mistakes, but it might that neither we nor our parents had sinned, t that the glory of God might be manifested His power in supporting us in affliction, as o in a restoration or delivering, as He saw et, and alluded to the case of the blind man recorded in the New Testament.

William Bellows, son of John Bellows, made ne appropriate remarks; I then opened the y for William Halstead to tell of his experi-ce in contending with the difficulties in neer life. He took a little boy and stood h by his side inside of the ring or circle, and n told that fifty-five years ago when about size of that boy he came from England, l his father bought land at one dollar per e, and they worked and put up a small house, n a larger one and afterwards a stone house. father and mother were both killed by ac-ent, and the farm had to be sold and they l hardships, but by industry and the blessing the Lord they had been prospered, and he ired their encouragement in the hope that h the Divine blessing they would be pros-ed and the country developed. When he rd that the Society of Friends in England in the United States were taking an inter-in them he felt they must be a good people. se remarks with what he added in a serious ctionate way, were accompanied with a d feeling.

A Presbyterian superintendent of First-day ools, spoke to the import, that when the dren of Israel were in affliction they called God who made a way for their deliverance, after they were brought into the promised l they did not cleave to their God, and did teach their children as they should, and it ired care in coming into new countries the children did not get out of the way, he would ask one question, this he repeated e: "Do you teach your children?" John Mar-off called out, "Bring the boy!" a woman I supposed was his daughter pointed out-the ring, when a boy between six or seven rs of age was brought in, and stood by his ndfather. He assumed a devout attitude, I could see that he did not falter as he ressed himself. Anna Carousa, a Russian lan who can speak English, told me that he ated the ten commandments, and to use own language "without a hitch." No other ver was made to the question, nor were any r questions asked. There were several imonies in Russian to the import, that it is in Christ that makes people one in spirit, that Christ is the foundation for us all.

hen I said I supposed we had stood on the nd as long as was best, it being a little p, John Makhortoff said, "we would like to a psalm." After that was done, he nodded ne of the women who slowly and with a sure of reverence repeated the hymn or n, so that all that understood Russian t know its meaning, for in singing they t not always know the meaning of what sung. I was glad to see the point taken the subject matter was of more account the tune.

ere were probably four hundred assembled. e Hilkoff kindly did the interpreting.

A. Hilkoff felt that he could not go with the north colony, which would probably six days journey, as there was much busi-ness for him to see to in Yorkton before taking passage for Europe. He said he would select a Dukhobor for a guide, which he did, who though he could not speak English, was a sweet spirited man whose company I enjoyed, and he was very faithful.

In the evening I was present in a religious opportunity in a tent where was a corpse that had a sweet expression. I had visited the man the week before when he was in a suffering condition, he had been sick in Cyprus, and too much exposed in the wet whilst at work in Canada. It was the third death for that camp which, considering the size of it, and the time it had been there, did not strike me as an excessive death rate.

At the hotel in the evening, we were gratified with a call from a company of Dukhobortsi, asking for a proportion of the Russian testaments, which William Bellows had the satisfaction of handing out; they had been forwarded by his father from Friends in England.

In the decision to start next morning I suggested seven o'clock, as I understood it to be a question of about fifty miles to the next lodging place at Fort Pelly, a Hudson Bay trading place. I had a letter from the agent at Yorkton to the storekeeper, asking him to give us comfortable lodging and entertainment. It was however 8.40 before all was ready for the start. We had a light open wagon with a valise, box of provisions, dishes, etc., bag of oats, blankets, robes, gum-boots,etc., which with four men filled the wagon. The team was a good one even if I had seen both horses on their sides in the mire on a previous journey, in endeavoring to pull the baggage wagon out of a slough; one of the horses came from the Rocky Mountains.

We saw something of pioneer experience for ourselves and others, wind, rain with hail, that drove us into a thicket for the time being. One man we passed on the prairie had unharnessed his horses and was under his wagon, where the supposition was he had been all night. One team we saw with a whole family of Dukhobors, was fast in a place where the bridge had been carried away, our driver protested against stopping to see them out, but we insisted that help must be given, and whilst the men worked with the team, it was interesting to see the women carry a pole strong enough to walk across, and then with another pole in hand walk across the one they had managed to get across the stream or slough.

(To be continued.)

Notes from Others.

A report from Venezuela says that 16,000,000,000 birds were slaughtered last year for their plumage, and that many of the most beautiful varieties of birds are on the way to extinction.

To Make Women Preachers.—The Chicago Theological Seminary, which is said to be the oldest institution of its kind in the West has decided to open its doors to women on equal terms with men at the beginning of the new academic year. This school has for some years permitted women to attend lectures, as have several other theological seminaries, but it now abolishes all distinctions as to sex.

Mormons Persecuted.—Unusual antagonism to the Mormon church is being exhibited in various parts of the South, where considerable support for this sect exists. President Benjamin E. Rich, who has charge of the Southern propaganda, with headquarters at Chattanooga, Tenn., reports that four Mormon church buildings have recently been burnt by incendiaries, in Kentucky, two being fired during services. One church was wrecked with axes and pulled down, so as to prevent the collection of fire insurance. Masked mobs threatened the elders with death if they did not leave the country.—*Pathfinder.*

The American Universities.— Figures recently compiled show that in the ten leading universities in the United States there are 24,000 students and over 2,600 professors, the average being 9 students to each professor. Harvard University leads, with 3,900 students and 411 professors; next comes the University of Michigan, with 3,200 students and 222 instructors, and next the University of Pennsylvania, with 2,835 students and 260 professors. Then follow, in order: Yale, with 2,500 students and 255 professors; California, 2,400 students, 286 professors; Chicago, 2,300 students, 212 professors; Columbia, 2,000 students, 328 professors; Northwestern, 2,000 students, 222 professors; Cornell, 2,000 students, 328 professors; and Johns Hopkins, 640 students, 125 professors.

The morning *Record* says: "Desolation describes the scene to-night at Walstein, within whose walls lies the body of Col. Robert G. Ingersoll, the agnostic. About his bier cling three women—his widow and his two daughters. To them the form on the bier is all that is left of the father and husband. They have no hope for future union, no consolation in Christian faith, no solace in religion. The dreariness, the utter loneliness has overpowered those whom the great infidel left to mourn him, and they have again refused to surrender to the incinerating urn, the one tangible thing between them and the eternity of separation. Strong men declared that nothing had ever appealed to them so strongly before, for religion and Christianity, as the utter desolation and hopelessness of that family of mourners. Not a note of consolation, not a prayer for sympathy, or help, or mercy."

SUMMARY OF EVENTS.

UNITED STATES.—Fire has destroyed the business portion of Victor, Colorado, causing a loss estimated at $2,000,000.

The recent hurricane in the West Indies has proved to be one of the most destructive for many years. In its passage along the coast of the United States it has been attended with winds having a velocity of sixty to eighty miles an hour, causing high tides and rough seas. Many vessels have been delayed and some injured during the tempestuous weather. Its effects on the islands of Porto Rico have been very serious. In an appeal to the citizens of Philadelphia by its mayor, it is stated that more than 100,000 people there are without shelter, and that they need help in rebuilding their houses, as also clothing and food. Contributions of money and supplies are urgently wanted. The *Panther* is expected to leave Philadelphia on the 22nd inst. with supplies on board valued at nearly $50,000 for the sufferers there. Following the cyclone, floods and famine in Porto Rico it is feared an epidemic will be caused by decaying bodies among the debris.

Secretary Ewing Winslow, of the Anti-Imperialist League, in an interview at Boston, said it was not likely that the League would organize a national party and put a ticket in the field, but it is proposed to call a national convention in the Tenth Month to demonstrate the opposition of the country to the present policy of the Administration.

A despatch from Albany, N. Y. of the 18th inst., says: "The fires which have been raging in the Adirondacks for the past week have made great headway, and reports from various sections show that they have already reached a greater extent than did those of ten years ago, which laid waste thousands of acres. No estimate of the damages can be made, but the officials say that unless heavy rains come to the State's rescue they will amount to hundreds of thousands of dollars."

The *New York Herald* says: "The advance of three cents a pound in the price of beef this week, with intimations of a further rise in prospect, is matter of serious importance in a vast number of modest households. Rightly or wrongly, the higher price is attributed to the Cattle Trust, which virtually controls the supply and has a practical monopoly of the transportation facilities, not only between the Western markets and the seaboard, but also of the export trade."

Electric motor cars of the third rail variety have begun to run on the Fifth Avenue Elevated Road in Brooklyn. The change is hailed with much satisfaction by the public as doing away with many of the incidental annoyances of the old steam locomotives, besides reducing the running time.

The Naval Hydrographic Office has received valuable information respecting ocean currents through the medium of floating bottles, thrown overboard by steamships and recovered by passing vessels, which report the exact points at which the bottles are picked up. One bottle was tossed overboard from the steamship *Fuerst Bismarck* on Fifth Month 1st, 1898, about 350 miles south-east of Cape Race, and recovered on Eighth Month 1st, in the vicinity of Gluckstadt, on the Elbe. The distance between the two points, following the route through the English Channel, is about 2400 miles, giving twenty-six miles as the lowest possible estimate of the daily average velocity with which the bottle travelled eastward. In conducting its experiments the Navy Department has had the co-operation of the Russian Government, which on the cruises of two of its vessels had thrown in the sea 703 bottles, of which thirty have been recovered and reported. Taken collectively, the paths followed by these floating bottles give a good idea of the drift currents of the North Atlantic. The motion of the waters seems to be westerly, as is evidenced by the destination of the numerous bottles cast adrift between Madeira and Cape San Roque, all of which ultimately found their way to the Windward Islands, the Bahamas, or to the western shores of the Gulf of Mexico.

A commission appointed by the President to investigate the nature of yellow fever reports that a micro-organism discovered by Professor Sanarelli of Bologna, Italy, and named by him "bacillus icteroides," is the cause of yellow fever, and that its ready control by the processes of disinfection is assured, also that there is a reasonable possibility of the production of an anti serum of great potency for the protection of man against this disease.

A despatch from Kansas City, Mo., of the 18th inst., says: "Contracts were closed here to-day for the sale to a syndicate of Eastern commission merchants of seventy carloads of eggs, now in store at Topeka, Abilene and Concordia, Kansas. The eggs are to be shipped by three special trains next week. The sellers will realize sixteen cents a dozen, and the eggs will retail in New York, Boston, Philadelphia and other cities, at a little over twenty cents. The deal is estimated to cover 10,-080,000 eggs.

There were 381 deaths in this city last week, which is 64 less than the previous week and 65 less than the corresponding week of 1898. Of the whole number, 107 were under one year of age; 193 were males and 178 females: 39 died of consumption; 34 of cholera infantum; 29 of marasmus; 24 of heart diseases; 23 of inflammation of the stomach and bowels; 16 of cancer; 13 of apoplexy; 13 of inanition; 11 of inflammation of the brain; 11 of old age; 11 from casualties; 7 of typhoid fever, and 5 of diphtheria.

Markets, &c. — U. S. 2's, 100½ a 101; 4's, reg., 112¼ a 112¾; coupon, 113 a 114; new 4's, reg., 130 a 131; 5's, 111⅞ a 112; 3's 108½ a 109.

COTTON sold in a small way to spinners, on a basis of 6$\frac{5}{16}$c. per pound for middling uplands.

FLOUR.—Winter, super., \$2.00 a \$2.15; Pennsylvania roller, straight, old, \$3.00 a \$3.15; do. do., straight, new, \$3.10 a \$3.30; Western winter, old, straight, \$3.20 a \$3.40; do., do., new, straight, \$3.15 a \$3.35; spring, straight, \$3.50 a \$3.75; city mills, straight, \$3.25 a \$3.40.

RYE FLOUR.—\$3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 72 a 72¼c.
No. 2 mixed corn, 36¾ a 37c.
No. 2 white oats, clipped, 27 a 28c.

FOREIGN.—Colonel Picquart, who by direction of the French Cabinet had investigated the case of Dreyfus, told the court-martial at Rennes that his official inquiry established a strong suspicion that Esterhazy was the guilty party, and, consequently that Captain Dreyfus was innocent of the crime of high treason.

Outbreaks of a violent character growing out of the Dreyfus case took place in Paris on First-day the 20th. Many persons were injured, and much property destroyed.

An expedition under Walter Wellman, which left Tromsoe, Norway, in the Sixth Month, 1898, to explore Franz Josef Land, has returned to Tromsoe, having successfully completed their explorations and discovered important new lands and many islands. No trace was found of the missing æronaut Prof. Andree. An attempt to reach the North pole failed.

Prof. Bunsen, the eminent German chemist and physicist died at Heidelberg on the 16th instant, aged eighty-nine years. Among the improvements in the arts and sciences which have followed his researches are the hot blast in iron furnaces, the Bunsen gas burner and battery cell, thermometers for measuring very high temperatures, and methods of spectrum analysis, by which several new elements have been discovered.

A despatch of the 16th from London says that Prof. Marconi, in his experiments with wireless telegraphy at Dover, met with complete success, the messages passing through several miles of cliff and twelve miles across the sea.

The third Congress of Zionists assembled at Basle, Switzerland, on the 15th instant, with 300 delegates present, including a number of Americans and English. In his inaugural address, Dr. Herzl, who presided, declared that one of the primary objects of the movement was to acquire a charter from the Turkish Government authorizing settlements in Palestine. He added that Emperor William's reception of a Jewish deputation at Jerusalem placed the legality and loyalty of the Zionist movement beyond question.

It is said that almost every nation, with the exception of the United States and Great Britain, is overtaxed to meet the expense of maintaining its army and navy.

Bacteriological experiments made at Lisbon prove that the epidemic at Oporto is bubonic plague. The United States Consul at Lisbon reports that a few cases of plague have appeared in Lisbon and that no trains can pass the Spanish frontier. The Madrid Government urges all Spaniards now in Portugal to remain there, with a view of preventing the spread of the plague.

The Church Missionary Society of London has received a report stating that 40,000 persons have died of famine on the east coast of Africa.

A despatch from St. Petersburg says Emperor Nicholas has issued the following imperial order to the Russian Minister of Finance: "Owing to the great possessions of Russia in Europe and Asia it has been possible with the help of God, to effect a rapprochement between the peoples of the West and Southwest and East. Through the friendly attitude of China we have succeeded in attaining our historic aim, having obtained the use of two Chinese harbors, Ta-Lien-Wan and Port Arthur, with a large territory, whereby an outlet for the Siberian Railway to the Yellow Sea is secured. Thanks to the wisdom of the Chinese Government we shall, through railways in course of construction, be united to China, a result which gives all nations the immeasurable gain of easy communication, and lightens the operations of the world's trade. In our unwearying care for the general weal we have deemed it necessary, after completing the railway, to declare Ta-Lien-Wan an open port during the whole period of the treaty for the merchant ships of all nations, and to build a new city in the neighborhood of the said port."

It is announced from Buenos Ayres that a treaty will be signed by Brazil, Argentina and Chile, agreeing to refer all difficulties between the three countries to arbitration. The three Governments will also agree to reduce their military and naval expenses."

Western Australia has passed a bill giving women the right to vote.

A despatch of the 21st from Seattle says: "Japan's new law regulating all faiths and beliefs has gone into effect and much comment has arisen in consequence. A copy of the regulations has been received at the Japanese Consulate here. According to it all sects, pagan or Christian, are placed under the absolute control of a local Governor. The regulations even go so far as to demand detailed information regarding the pastor."

President Schurman, of the Philippine Commission, has returned home. In an interview he said: "It would be wise to adopt a course or plan which would enable the Government to maintain law and order and at the same time give the Filipinos no cause for discontent. It will be a surprise to many Americans to know that the educated Filipino is the equal of any other civilized people in the world. Americans must deal gently with the Filipino. He is entitled to sympathetic consideration. There are many pleasing traits in his character, his home life is exemplary and as a class he is well disposed toward his neighbor or his superior. Once his confidence is gained, if dealt with in a frank, straightforward manner, the misunderstanding will all be dissipated, and the Filipino will realize that the American is his friend."

The Treasury Bureau of Statistics at Washington states that the commerce of the west coast of South America now amounts to \$100,000,000 annually, and of this sum but \$15,000,000 is with the United States. The imports of Chile, Peru, Ecuador and Bolivia amounted in 1897 to over \$50,000,000, and of this amount less than \$5,000,000 was from the United States. Thus, in that part of the commerce in which the United States producers and manufacturers are most interested, the export trade, the United States now obtains less than 10 per cent. of the trade of the Pacific coast of South America.

Andrew D. White, United States Ambassador to Germany, who was President of the American Peace Commission at The Hague, has written the following in regard [to] the result of the Conference: "In my opinion great go[od] was accomplished, far more, in fact, than any of us dar[ed] expect or even hope when we came together. As to d[is]armament, everybody really thinking upon the subj[ect] must see that a good system of arbitration must come fir[st] and that then, when arbitration has diminished the like[li]hood of war, the argument for cutting down forces a[nd] armaments is greatly strengthened. The logical ord[er] then, is first arbitration and next disarmament. The gre[at] point gained is that, whereas formerly an arbitration co[urt] could only be provided after long correspondence betwe[en] Cabinets and negotiations between Ministers and deba[tes] in parliamentary bodies, and hunting for proper Judg[es] and discussions as to procedure and a thousand other [de]lays, just when time was most precious, the Conferen[ce] has given to the world an arbitration tribunal as an act[ive] and permanent institution, with Judges, procedure, offic[ers] of the court, place of meeting and accessories all p[ro]vided.

RECEIPTS.

Unless otherwise specified, two dollars have been re[-]ceived from each person, paying for vol. 73.

Chas. G. Ogden and for Mary E. Ogden, Pa., omit from No. 4; Joseph J. Hopkins, Pa.; Jos. E. Ma[...] Phila.; John B. Rhoads, N. J.; Thos. Waring, N. [...] Anna V. Edge, Pa.; Elizabeth C. Cadbury, Pa.; Par[...] Masters, Phila.; Rachel S. Hulme, Phila.; Geo[...] Schill, Pa.; Josiah W. Leeds, Pa., and for B. Fra[...] Leeds, N. J.; Wm. H. Moon, Pa; James M. Pri[...] Phila.; Henry B. Leeds, Agent, N. J., \$16, for Lou[...] Lippincott, Henry R. Woodward, Isaac Lippinc[ott,] Benj. S. DeCou, Anne W. Leeds, George B. Bort[...] and Edward S. Harmer \$4, 2 vols.; Phebe E. H[...] Agent, O., \$10, for Elisha Doudna, Jesse D. H[...] Maria Hartley, Hannah A. Webster and Lydia P. W[...]ster; John Woolman, Pa.; Marianna Darnell, N. [...] William Stanton, Agent, O., \$18, for Anna Bun[...] Asenath Bailey, Ann Eliza W. Doudna, Samuel [...] Smith, Sara J. Walton, Mary P. Dawson, James St[...] William Bundy and T. Clarkson Bundy, Wash.; [...]gen Enge, Ia.; Robert R. Hulme, Phila.; Mah[...] Johnson, Ind., \$8, for himself, Ashley Johnson, Na[...] T. Hadley and Ruth Ann Stanton; Geo. Lippinc[ott,] N. J., for vol. 74; Luna O. Stanley, Agent, Ind., [...] for Wm. C. Stanley, Mervin T. Stanley, Mary [...] Frazier, Joel W. Hodson, Mary A. Atkins, John [...] Bodenhamer \$1 to end of vol. 73, and John R. H[...]son, Kans.; Seth Shaw, Agent, O., \$26, for hims[elf,] J. K. Blackburn, Hannah Blackburn, N. M. Bla[ck]burn, Chas. Blackburn, Linton Hall, Phebe Elly[...] T. Morlan, N. Kirk, Jesse Edgerton, J. H. Edger[ton,] W. M. Hall and Job Huestis; Ellis Smedley and [...] Mary S. Ward, Pa.; Margaret Kite, O.; John E. [...] nell, N. J.; A. F. Huston and for Elizabeth B. Cal[...] Pa.; Sarah T. House, Pa, \$6, for herself, Lena [...] Sharpless and Levi S. Thomas; Sarah Hall, Phila[...] No. 39, vol. 73; Elton B. Gifford, Phila., \$6, for [him]self, Mary Merrefield and Sidney Pennell, Pa.; He[...] Newton, England, 10s.; Anna M. Warrington, an[d] T. Francis Warrington, Pa.; George Abbott, N. J. [...] for himself, Geo. Abbott, Jr., and Henry A. Lip[pin]cott; Semira L. Comfort, Cal.; R. S. Griffith, Ag[ent,] Pa., \$14, for James Davis, Thomas W. Fisher, [...]ward Brinton, S. Emlen Sharples, Stephen W. Sav[ery,] Edward Savery and Sidney Temple; Priscilla Lip[pin]cott, N. J.; Anna Pancoast, Pa.; Barclay R. L[...] Phila., \$8, for himself, Daniel L. Leeds, Tenn., [...] H. Leeds, Oregon, and Wm. E. Tatum, Phila.; [...]ward Richie, Phila., and for Hannah D. White[...] Chas. Francis Saunders, Phila; Mary Reynolds, [...]

☞ *Remittances received after Third-day noon wi[ll not] appear in the Receipts until the following week.*

NOTICES.

REDUCED RATES TO OHIO YEARLY MEETING, *via* [Balti]more and Ohio Railroad. Friends desiring to attend [...] Yearly Meeting can go and return for \$15.50. Ti[ckets] sold Ninth Month 18th to 22nd, inclusive, and will be [good] until Tenth Month 2nd, 1899, inclusive. For tickets [call] at 834 Chestnut Street, Philadelphia, Pa. For furth[er in]formation call or address THOMAS C. HOGUE, West Ch[ester,] Pa., or JAMES POTTER, 834 Chestnut Street, Phila.

DIED, at the home of her son Cuthbert H. Osborn[, near] Amo, Indiana, the twentieth of Sixth Month, 1899[, aged] eighty-seven years, two months and eight days, AS[...] OSBORN, a beloved member and elder of Mill Creek M[onthly] Meeting of Friends.

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Edifying Correspondence.

In perusing the printed minutes for the year the New England Yearly Meeting of Friends, held at Westerly, R. I., and of Canada Yearly Meeting, held at Pickering, Ontario, we have noticed to give a still wider circulation to several expressions found in their epistolary correspondence.

To New England Friends:

"A renewed sense of the importance of waiting for and experiencing Divine assistance in the transaction of the business coming before us has weightily been felt amongst us, and especially the sending of fraternal greetings to our Yearly Meetings. We do most earnestly desire that the preparation of these may be under Divine direction, lest they degenerate into a mere formality.—*Western Yearly Meeting.*

"'any man love the world, the love of the Father is not in him." The prevalent temptation of this day is a worldly spirit; thus its friendships, manners and maxims are opposed to the nature of the kingdom of heaven, and the advancement in the hearts of men. We live in a land abundantly blessed with the good things of this life, where the means of obtaining the necessities, and even luxuries, are largely present, so that we are peculiarly exposed in this direction to the temptation of settling in ease and a forgetfulness of God; so that with the cares of bread and abundance of idleness, the love enters the heart, causing it to be lifted up and impatient of the restraint of the cross, by opening the door for a departure from the simplicity and self-denial which was so conspicuous among us in former days, and which must always mark a faithful adherence to the doctrines of the Gospel.—*Ohio.*

"It is those branches alone that abide not in the True Vine that are to be taken away; but those that are found so abiding, are to be purged that they may be made still more fruitful. These purifications unto which we are subjected, though sometimes deeply hurting to our human nature, are the means our Heavenly Father uses to draw us away from our own dependence that our faith may not stand in human wisdom, but in Him alone. —*Iowa.*

It is our earnest desire that a spirit of love and humility may more and more diffuse itself among us, and influence our hearts so that we may be able to seek peace and pursue it. We are called upon by our Lord and Master to love one another, and certainly there is a soil where envy, malice and hatred cannot live, but will wither and die. Then, dear Friends, let us remember that to be made perfect in love is a high attainment, or state of excellence, and not reached but by the sacrifice of all our selfish passions that stand in the way of that heavenly love flowing in our hearts, making us to feel as children of the one household of faith.—*Kansas.*

We deeply sympathize with you in what must prove most painful to you, that the sons of your beloved and highly favored country are engaged in a war whose purpose is the destruction of their fellow-men. You, with us, well know how nobler far it is to be found as humble, suppliant servants of the Prince of Peace, breathing love and good will towards all men. The weapons which we are called to wield are not carnal, but mighty through the power of Him who has called us out of darkness into light to the pulling down of the strongholds of Satan, and none of the least of these whereby he afflicts men are war, oppression, intemperance and the like. May we, with you, then, be found following the Lamb, clothed in his gentle, peaceable spirit, that our spirits be not defiled by any exultation on our part over the groans, sufferings and death of those whom the world regards as enemies, for they, like us, are poor sinners, whom Christ loves and for whom He died, and whom He commands us to love. God rules over all, and it may please Him to overrule evil for good, but this neither justifies the doer of evil, nor does it exempt him from the punishment meted out to the breaker of the Divine law. May we, with you, then, be imbued with a holy zeal, as power from on high is vouchsafed, to let the light of the Gospel of peace shine in us and through us in all our thoughts, words, and actions; thus will our hearts be kept in Christ's peace, as we are found walking with and in the presence of him who once called himself "a meek and lowly" Saviour—*Canada.*

The Lord has all power both in heaven and in earth, and He makes his light to break forth with power to the healing of the nations, but he designs to use his servants as instruments in his hand in the enlarging of his kingdom among the children of men; and for this purpose He requires a faithful people, steadfast in the truth, described in Holy Scripture as "men who can keep rank," signifying a careful training in the school of Christ, by giving heed to his law written on the heart and obeying the pointings of his finger. These must needs be, as He was, separate from the spirit of the world. They walk by the law of love, and this love is the fulfilling of the law.—*Canada.*

He, by his spirit, will lead us into all truth, and teach us all things pertaining to the salvation of our souls, and as we are found in Him, walking in obedience to his spirit, which maketh manifest his Divine will to each and every heart, God, who by his presence sanctifies our souls, justifies those who thus receive and believe in his only begotten Son, whom He once did send in the flesh to declare and to do Divine counsel and will, and whom He now sends, as He comes, in spirit, to draw us to himself and to make us such as he would have us to be, holy in heart, life and conversation. —*Canada.*

FROM EPISTLES TO THE WOMENS' YEARLY MEETING.—It is with feelings of wonder and deep reverence that we contemplate how perfect the plan of redemption, and realize that we have not an high priest that cannot be touched by a feeling of our infirmities, but was in all points tempted like as we are, "yet without sin." In these days of so many Lo here's and Lo there's, we believe that the watchword for us, as a Society, is individual faithfulness to individual duty. Some one has said "it was individual faithfulness that gathered us as a Society, and that it is individual *un*faithfulness which is now scattering us to the world." To those who faithfully follow the guidance of the still small voice that speaks in the secret of every heart, will be revealed what there is for them to do. Sometimes what may appear very little things may be required, but by yielding obedience even to the least intimation of duty, there will be experienced a growth in grace, from, as it were, a little child "to the young man, then the strong man, to the pillar in the church that shall go no more out."—*Ohio.*

We mourn with you over the sufferings entailed on account of the late war: and though thankful that the sword is sheathed, yet it has left its mark on the nation by nourishing a feeling of pride in military glory; but we hail with joy the signs of a desire on the part of the warlike nations of Europe for an international court of appeal. May it please the All Wise ruler of events to hasten the time when "nation shall not lift up sword against nation, neither shall they learn war any more."—*Iowa.*

We hope, dear sisters, that there may be a renewed diligence on our part to live in union and communion with our Heavenly Father; that our foundations may be made sure on that immutable rock that will withstand all the trials, storms, and temptations of this life. And may our adorning be that of a meek and quiet spirit that leads to unspeakable peace and a willingness to endure the fiery baptisms that

are permitted to come upon us for our purification.—*Kansas.*

Oh, what a loving Father we have to serve if we would only give up to trust Him entirely.—*Kansas.*

Why should we faint by the way when we have such an Almighty Helper, whose the work is?—*Canada.*

May you more firmly bind on the spiritual weapons while discarding the carnal, and your light shine so brightly that others may be led to follow in your footsteps, and thereby the day hasten when nation shall not lift up sword against nation, neither shall they learn war any more.—*Canada.*

From Epistles to Canada Yearly Meeting.—We have in common with all lovers of peace been pained on account of that spirit which has so far prevailed in our land as to have resulted in actual war; and while there has been a living concern that we faithfully maintain our testimony against all war, deeper still has the concern prevailed that we labor to remove within ourselves the cause of war. So long as self rules in the hearts of men war is inevitable.

The testimony of George Fox and his coadjutors was that they were redeemed out of that spirit in which war has its origin and existence. This was not in word merely, but it was the testimony of their lives, to the extent that it commanded the attention and admiration of all with whom they came in contact, even their most violent enemies, and which found expression in the exclamation, "How those Quakers love one another." There can be no doubt that it was this redeemed character of the early Friend, the power and influence of this love of the brethren which extended to all men, actuating them to do good unto all and especially to those of the household of faith, which drew the people as doves to the windows, and which made them in that day, as "a city sought out and not forsaken." And is it not, dear Friends, the lack of this love which has brought us as a people to the low and stripped condition into which we confess we have fallen? The message to the church at Ephesus seems peculiarly applicable to us: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore, from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and remove thy candlestick out of its place, except thou repent."—*Iowa.*

How much stronger we might have been had we more entirely surrendered ourselves into the care and keeping of this Mighty One who can cause one faithful "one to chase a thousand, and two, to put ten thousand to flight," if they are the enemies of Truth.—*New England.*

The present condition of the Christian church and the world call loudly for greater faithfulness on the part of the little remnants of Friends wherever situated—even to be so far separated from the spirit of the world that we can put on the whole armor of God, and go forth in His name, which is His power.—*New England.*

We are renewedly impressed with the sincerity and all-satisfying nature of experimental religion, and the restful, refreshing intercourse of its happy possessors.—*Western.*

Moses' law commands that "the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord" (Num. xix : 20). Does not this typify the necessity of yielding ourselves to the cleansing, sanctifying power and operation of God's Holy Spirit in our heart, whereby all things which do not minister to our spiritual life are taken away.—*Western.*

To Womens' Yearly Meeting, Canada.—His servants have at times been clothed with mourning on account of the luke-warmness and unwillingness of some to speak a word in season. "There is that withholdeth more than is meet but it tendeth to poverty," weakens our own hands and robs us of the blessing which is the reward for faithfully doing the little or much as it is called for, and which is due unto Him who is "Head over all things to the Church."—*Canada Minute.*

The story of the Gleaner, who, presenting as her own the single head of wheat, after having toiled all day in aiding others to do their work, laid it down discouraged at the Master's feet, was revived in our hearing. How loving and how beautiful his reply.

> "Child, it is enough, he answered;
> All I ask for, thou hast brought,
> And amid the band of reapers
> Truly bravely hast thou wrought."

So we, if only faithful in handing the cup of cold water, if done in the Saviour's name, shall not lose our reward.—*To Absent Members.*

We have been dipped into near sympathy with you, feeling that we have little to encourage us as to the outward, but we have been tenderly admonished to heed the witness in our every heart, and to seek for a settlement of mind, whereby we may the more readily hear and discern the voice of him who teacheth as never man taught.—*New England.*

This is a day of great outward activity, but we fear that there is not enough of that patient waiting and indwelling of spirit by which alone we may be fitted to labor availingly in the Lord's vineyard.—*Ohio.*

Franklin's Moral Wisdom.

On the assumption that his marriage became established in the course of years as a justifiable fact, Franklin's morality from this time forward to the close of his life appears to have been of a high order. He set before himself a lofty ideal, and made perpetual, and largely successful, efforts to reach it. Few professing Christians even have taken more trouble to become faultless, or have attained habits of life freer from apparent defects.

For this purpose he made out a list of moral virtues, and, while striving always to practice every one, selected each in turn successively for special cultivation week by week, so as to get good habits of action firmly fixed. And, in order that he might not be deceived in regard to the matter, he began the custom of daily self-examination, combined with prayer to "Powerful Goodness" for help in his arduous undertaking.

His list of virtues, with their precepts, were:

1. Temperance.—Eat not to dulness; drink not to elevation.

2. Silence.—Speak not but what may ben
others or yourself; avoid trifling conversati

3. Order.—Let all your things have th
places; let each part of your business have
time.

4. Resolution.—Resolve to perform what y
ought; perform without fail what you resol

5. Frugality.—Make no expense but to
good to others, or to yourself; that is, wa
nothing.

6. Industry.—Lose no time; be always e
ployed in something useful; cut off all unnec
sary actions.

7. Sincerity.—Use no hurtful deceit; thi
innocently and justly; and, if you speak, spe
accordingly.

8. Justice.—Wrong none by doing injuri
or omitting the benefits that are your duty.

9. Moderation.—Avoid extremes, forb
resenting injuries so much as you think t
deserve.

10. Cleanliness.—Tolerate no uncleanlin
in body, clothes, or habitation.

11. Tranquillity.—Be not disturbed at trif
or at accidents common or unavoidable.

12. Chastity.

13. Humility.—Imitate Jesus and Socrat

Franklin's success in exhibiting these virt
did not by any means reach his expectations,
he was conscious of self-improvement. "Ord
more than anything else baffled his effor
But "on the whole," he says, "though I ne
arrived at the perfection I had been so am
tious of obtaining, but fell far short of it,
I was, by the endeavor, a better and a happ
man than I otherwise should have been, i
had not attempted it," while he adds, "It n
be well my posterity should be informed, t
to this little artifice, with the blessing of G
their ancestor owed the constant felicity of
life, down to his seventy-ninth year, in wh
this is written."

With such an example of honest effort
remarkable attainment before us, how can
speak slightingly, or sneeringly, or harshly,
the plan which Franklin adopted, or the g
which he reached? Would that thousands
other men, men who have cursed this wo
had followed the same course! Better fa
have a Socrates than a Nero. Would t
thousands of Christians, who have been c
tent with less attainments in holiness, had ta
half the pains to show forth works of fa
and labors of love! This world would t
have become a comparative paradise.

But notice how many of the great comma
ments Franklin's list leaves out. Nothing
said except by implication of the first six
the eight, or the tenth. Nothing is said
Christ's new commandment, or the law of fa
or the law of self-sacrifice. Even genero
and benevolence, of which our sage gives
noble example, are not mentioned among
objects at which he aimed.

And, connected with this, notice again
many virtues on his list of excellencies bel
to the class of minor morals. Some of th
are mere matters of prudence—wise reg
tions, indeed, necessary to respectability
worldly success, but characteristics which we
little in the scales of heaven compared
those great duties whose omission from
is wicked and abominable. Perhaps Fran
thought it unnecessary to mention the weigh
matters of the law, expecting to perform t

how, and feeling no temptation to avoid
n. Whatever the reason of their absence,
lack of mention is marked.
otice again how little stress apparently is
on depth and purity of motive in the scheme
h Franklin adopted. Affections of the
t are not, indeed, entirely ignored. "Re-
tion," "Sincerity," and "Humility," are es-
ially virtues of the soul. But in speaking
hem, particularly of the last, Franklin does
seem to be much distressed by the absence
hat inward emotion, which constitutes the
f part of this grace, if only the outward
earance can be kept up. He fails to see
full value of a new heart and a right spirit.
morality is more external than internal.
ut the chief defect in Franklin's morality
e absence of Christian motive and spiritual
e. His arguments are drawn chiefly from
hly utility. Is the virtue he inculcates
for himself and his fellow men? Does it
people to keep well, to accumulate pro-
y, to maintain a tranquil soul, to enjoy the
forts of life? These are the questions which
onsiders important and which determine
worth of what he aims at and inculcates,
little help apparently is to be derived from
ine source in reaching his ideal. True,
eaks of the excellence of his scheme "un-
he blessing of God;" but it is the God of
re and providence rather than the God of
ition to whom he refers. His morality is
ral morality, not Divine morality. It con-
of virtues, not graces. Nor is Christ's
ection with his system of any great value.
n example the Saviour is put on a level
the Athenian Sage, and as, an inworking
r through the operation of his Holy Spirit
denied a place altogether. Some of the
ves which terminate on Christ, or the in-
ces which flow from Christ—none of those
ring forces which uplift the believer, give
haracter life as well as form, and make
a perennial fountain of good—are ad-
ed into the working of his moral machinery.
s not moved by love for the Saviour, or
itude to Him, or the desire to honor Him,
sense of dependence upon Him. His plan
eistical, not Christian.—*Robert Stewart in Christian Instructor.*

HE cross is to be met with in little things
ell as in great things. It is not merely in
endous conflicts with the powers of evil
in us that we are to discover the presence
he cross, but in the little details of daily
in your conduct with your own friends;
e daily subjection of your creaturely will;
he turning aside from those attractions
h lead you out of the way of duty or the
of privilege; in the continual preference
hat which savors of God to that which
rs of man; in always putting His will first
your own will second; in never doing a
merely because it pleases you to do it,
hrinking from doing anything because it
inful, but in ever endeavoring to be guided
he desire to become conformed unto the
re of Him who is our Leader. It is in such
things as these that the cross is to be
n up.—*Hay Aitken.*

OD never leaves His child to fail when in
path of obedience.—*Cuyler.*

A Fool's Folly.

When Robert Roberts died, he left a will bequeathing all his real estate to his children. Large sums of money were given to various benevolent objects, but to his nephew and namesake he left the old family Bible. "I do hereby will and bequeath to my beloved nephew and namesake my Bible, which has been my guide and comfort through my earthly pilgrimage, and which contains riches, both for this life and that which is to come. Search its pages diligently that you may have wisdom given you to know how to use the wealth of this world for your own comfort and pleasures, and for the glory of God; and I pray that you may find therein the Pearl of great price, which is of far greater value than all the wealth of earth, and which cannot be taken from you." Thus read the will.

When Robert Roberts, Jr., heard the will and received the Bible, his anger and indignation were such that he was about to cast it to the ground and stamp it with his foot, but his wife interposed, saying: "Let us take it home Robert, and if we do not care to read it, we can hide it away and forget the miserly old man who had nothing but an old Bible to give his be oved nephew."

Acting upon this suggestion, the precious book was taken home and placed in a pine box with this inscription: "A Fool's Folly." This was then placed in an old trunk in the attic and locked up and the key was thrown away. Here it lay forgotten for twenty-five long years. Children came to the home, but they were never told the story of the neglected Bible which lay locked in the old trunk in the attic. Sickness and sorrow entered this home. Then came long struggles with business matters, bringing discouragement and bankruptcy, and finally dissipation and death. The mother, enfeebled in health and broken in spirit, soon followed her husband to the grave, leaving three lovely daughters alone and friendless in the world.

The home had to be disposed of, and, in the midst of the preparations for the removal of the family, the old trunk in the attic was discovered. It was found securely locked, and when Edith was asked about it she could give no information. As no key could be found, the lock was broken open, and the box was discovered within, marked "A Fool's Folly." This was also opened, and to their surprise contained only an old leather-bound Bible with large brass clasps. Mould had gathered on the cover and the clasps were green with corrode. On opening it a letter was found directed to their father written thirty years before. With eager haste they read this letter, which was as follows:

"My Dear Brother—When you open this book to learn from its pages the way of life—which I pray you may soon do—you will find in addition to its sacred teaching a snug little fortune of fifty thousand dollars. If you neglect to search for the greater blessing you will lose the lesser, which will matter little if the first is lost. Your loving uncle,

ROBERT ROBERTS."

"Godliness contains the promise of the life that now is, and of that which is to come." Yet there are thousands at the present day repeating the "Fool's Folly." The Bible is to them a sealed book. If they were assured that in every Bible they opened they would find a fortune for this life, there would be a great searching of Bibles, yet they are willing to sell their souls for the wealth that will perish with the using.—*Christian Press.*

For "THE FRIEND."

From Letters of Joseph S. Elkinton.

(Continued from page 47.)

We arrived at Jacob Wurtz about seventeen miles from Yorkton at noon, and were treated with hospitality; from thence onward until about six o'clock, when near a stream of water we halted, and started up a little camp fire to prepare supper, also a fire called a smudge to smoke off the mosquitoes that the horses might have some peace while feeding, as also ourselves, for the insects were very numerous and venomous.

We were about ten miles from our proposed lodging place. After supper we proceeded on our way for a mile or two when we saw a smudge fire, and a house similar to what we had seen in the South Colony settlement, and the question arose that in case we could be housed there, whether it would not be better for us and our horses to stop over night; there was quite a chasm to cross before reaching the house, but the horses did well, and we had a good greeting from a family of about thirty, having a hand shaking with all of them, and it appeared to be a delight to them to meet with our guide Ivan Nicholi Kazahou a (Turpienski Dukhobor) for they all kissed him. I had supposed that he had been selected by Prince Hilkoff as one who had the affections of the people: although it is not likely he knew of that family having taken up land there.

There was another building going up that had four compartments, and a cellar under one of them, that gave a fair prospect of the family being divided. A yoke of oxen and a cow was to be seen, and a plough and shed, also a bake-oven, and near by the river Assiniboia, a bath house.

We were assured of a good start the next morning, which we had with a feeling farewell; genuine kindness had been shown us, and I do not remember feeling more thankful than I did for the shelter given at this time. Crossing a slough, our guide to lighten the load undertook to walk a log, but slipped and went in over boot top, and for a time was in considerable discomfort, but it ranked with other difficulties that were overcome. We crossed the Assiniboia River on a scow, attached by two loops that were to be slipped along a rope that was run through them and stretched across the river; both the loops and ropes seemed a good deal chafed, but they held. On the bank was an Indian camp of what might be called real aborigines, in their rough and picturesque dress. They had probably been trading their skins at the fort, which being a trading post, considerable business is still done in skins that are shipped to England; one very rare skin the storekeeper told me was sold in London for one hundred and thirty-five pounds. The storekeeper was interested in conversing about the Dukhobors hoping to do business with them, and was desirous that they would turn their attention to raising cattle, and not be too anxious about wheat, which he said could be bought anytime. He spoke of his own success raising

horses and cattle, and there was quite a number in his smoke yard appreciating the relief from the mosquitoes. We made this our feeding place, and then proceeded on our journey, fifteen miles of which, was a very bad road, the ground being very sloughy. It was said this was the wettest season for seventeen years. The next ten miles was better travelling, still it was pretty heavy draught over the prairie, especially so when we lost our trail, and with no little difficulty through thickets and swamps, we regained our tracks, and with a desperate rough hill to descend came to a crossing on Swan River where there was no scow, only rafts which seemed very flimsy for such a strong current; William Bellows and I were on one and the baggage on another, I hardly supposed the driver would attempt fording, but he did with our guide, and a rattling time they had of it over the stones. The bottom of the wagon was very wet and muddy by the time it got up on the bank; after loading up again, went on a mile or two and arrived at the North Colony, and were kindly received. As rain seemed to threaten we made no stop after leaving Fort Pelly, and it was a great relief to get under the tent of Sacher Satz the Russian nurse who had quite a dispensary. She, with a orphan girl, prepared our meal, our own provisions being produced; this was continued during our stay. In the evening we were waited on by a delegation of business men with whom we had interesting conversation, there being a Government interpreter there that had a tent near by. When through with the interview they said they would show us to our room, and took us to one of the government buildings where we were nicely accommodated.

There are twenty-five or thirty of these buildings that have been put up in a workman-like manner near the river bank, the location being probably chosen because of the access to the water, and timber being near at hand. A good many families have gone out from this colony to their farms, and yet the colony is still a large one. In the interview last evening we were told that not nearly all their baggage had reached them, which is a hardship, and yet in keeping with the problem of settling people by thousands who have but little means and no conveyances of their own, at a distance of from thirty to one hundred miles from a railroad station, and we might almost say with roads to make through the prairies.

The work goes on slowly, but we see the evidences of advancing civilization as the people have opportunity, building, blacksmithing, carpentering, cooperage; and a number of wagons have been built. I saw before breakfast six women stepping off lively with a pair of low wheels, and not long after, the same women had a long log on it with a chain attached to the log, and it was remarkable how briskly they walked off towards a new building that was going on, as if it was no hardship.

Criticisms have been made to the import that the women do an undue share of the work, and it may be so, but having seen such enormous budgets on the backs of men, and their quickness to do friendly acts, and the skill with which tools were handled by those happy enough to have them, together with the testimonies of their employers, I feel there should be moderation of censure when so near everything is done by people of so little means.

I saw ten little boys and girls with a truck on low wheels pulling three sacks of flour from the store-room to the cabins over quite a hilly pathway, that it looked as if they were taught to be useful.

I asked the agent at Yorkton if he ever knew of the Dukhobors refusing employment of not more than twenty per cent. short of what others had received who could speak English, and he said, "No."

The mosquitoes being so very annoying it was not thought expedient to attempt a meeting on the open field, so I visited in the separate buildings. The interpreter becoming deeply interested was a great aid in the matter. Two funerals were also attended in the two days spent among them, which were solemn occasions; these were conducted in oriental style, four men carrying the corpse, the coffin resting on ropes attached to poles. There was some drapery on the coffin that was removed before it was lowered into the grave; some singing at the grave-side, when the immediate relatives and others withdrawing to more open ground, had devotional exercises very similar to that practised at sunrise on First-day meetings. Ten men and as many women facing each other, and after repeating a psalm or hymn in concert, there would be exhortation from men and women. A woman at one of the funerals, I was told by the interpreter had been speaking from the fifth chapter of Matthew and enlarging on the passage, "Blessed are they that mourn;" without knowing the interpretation of what she offered I followed her, stating that one of the prophetic declarations of the Saviour was that He should comfort those that mourn, and when He was personally on earth, He said that He would pray the Father to send them another Comforter. The grave yard was in a well selected spot, in which there were eight graves, and some of them quite high mounds similar to those we see pictures of in the east.

On the evening of the twenty-fourth, Dr. Mercer arrived from the South Colony; his team was a light one, and he did not risk driving them through the river, but left his wagon on the far side, and let the horses take to swimming if they could not wade, they however got over, and he came on the raft; he took lodgings in our apartment.

On First-day morning, Sixth Month 25th, devotional exercises were engaged in, in the store-room, which was more suitable than out of doors. I was very much impressed with the sober look and tearful eye that was to be seen, probably induced by the recent deaths. I felt that the offering that morning was owned by Him who knoweth the language of every heart, and the fulness of the sentences of what is called the Lord's prayer never came to me more livingly than upon this occasion.

In the evening of the same day there were about as many gathered into the storeroom as could stand, possibly two hundred, (it being designed as a farewell opportunity) after what I had to offer in a religious way, the meeting was left open for what any of those assembled might have to communicate. There was some thrilling accounts told of the experiences in Russia, and the strong desires for Friends to continue their efforts for the release of those still in exile, and expressions of gratitude for what had been done for them. Two boys who stood immediately in front of me had their testimony to offer, and I thought they had h from on high.

Visiting from house to house brought to knowledge some very afflictive circumstan of bereavements. One mother had lost daughter about twenty years of age some weeks before. The raft she was crossing river on was overloaded and all on it plung into the river, those who were able swam ashor two were rescued with great difficulty, and was carried down stream and never seen aft wards. The mother handed me an article th belonged to her daughter that she wished to accept as a present. It was also touchi to be asked to take a meal with a mother th I had met with in the St. John's Hospital w had parted with a daughter there.

Ivan Ivins who was one of the six that ca over first to prospect the country, has a ho building on the plain a little back of the riv that would indicate he expected to settle the his wife seems like a woman of fine feelin and a niece of one of the most prominent the Dukhobortsi in Russia. She speaks E lish as also two of her children; she wo have a meal set for William Bellows and self.

On the leave taking early on the twenty-six one who was spokeswoman for other wor that wished to see me off, said her father three thousand sheep, fifty horses and wagons taken from him in Russia; she seer like a woman of character.

William Bellows wishing to have more of company of Dr. Mercer whom he knew in E land remained, and I left, expecting to din Fort Pelly. The team was driven across river as before, and I crossed on the raft, f ing there was much cause for gratitude fo safe passage, as for escapes from other pe I had met with. Ivan, our faithful guide h with the driver and myself, and was very ful helping to find the trail, and showing wh to make new ones, for it was an easy thing get off the trail. We reached Fort Pelly at 2.30 P. M. and staid until 4 P. M. in which t we not only had dinner, but had a nice in view with W. McKinzie the storekeeper, had a look into the eight Indian tents, the mates of which looked like the children of ture indeed.

The horses did not seem to enjoy the pass on the scow across the Assiniboia River, with the rearing and plunging they enga in before rushing up the steep bank I was ra surprised the wagon held together. We the bad slough to go through which put horses to the utmost of their strength to out, but our pilot this time succeeded in w ing the log.

(To be continued.)

The Dukhobor Immigration.

To the Editor of the Manitoba Free Pres

Permit me to correct an error containe your article on the Dukhobors in this morni issue. The money which I am spending in chasing stock for these people was contrib by the Friends (Quakers), of Philadelphia, I was asked by them to come up here an the work, which I cheerfully agreed to spending my own time and money.

Permit me to say that your departme immigration in this city deserves the hig praise for the work they are doing in co

with the settlement of the Dukhobors. Mr. Creary and his able assistants seem to be ring in their efforts, devoting not only the l office hours, but nights and Sundays to needs of the immigrants. Very respect-y, PETER JANSEN, Jansen, Neb.

INNIPEG, Aug 21.

TTAWA, Eighth Mo. 20th.—Reports to the rior department intimate that the Dukho- immigrants who arrived last spring are ing most acceptable progress in the west. e have given up their strictly vegetarian for a mixed diet, which puts them in much er form for work. Many have also adopted opean clothes, and a wealthy Russian from raska who recently came north to induce e of them to take up land in the State to ch he himself belongs, was so pleased with r prospects in Canada that he presented n with a subscription of several thousand ars, raised in Nebraska to buy them stock. eputy Minister Smart, of the interior de- ment, is going to Europe for a trip and inspect the agencies there and the immi- ion prospects.

YHOOD DAYS AT MIDDLETON, OHIO.

ys of my boyhood! O, days full of rest;
n to your charms as the brightest and best
e'er to this heart in its pathway was given;
ingtime of beauty, a foretaste of heaven.
dear cottage home with its vines and its flowers,
alks by the streamlet, its cool, shady bowers,
ean, sanded floor and its fireside's glow
brighter than sunbeams and fairer than snow.
oices of loved ones who in it did throng
dearer than treasures and sweeter than song;
hat old-fashioned school house in its quiet retreat,
e the boys and the girls every morning did meet,
e they drank heavy drafts from Pierian springs
soared in their fancy on jubilant wings,
n reading and writing and sporting and rest,
fted their young minds with the brightest and best.
stndied the lightning and in fancy could see
the thunders of heaven would our messengers be.
chained to the mail, its pinions unfurled
l spread every morning the news round the world.
under the ocean its heralds should hie,
ver the monntains its messages fly.
team in its might should be harnessed by man,
rk for the world and accomplish his plan;
ocean it speeds, under mountains it rolls,
inds the broad world in a concourse of souls:
me when the sword in its scabbard should rnst,
lavery's chains should crumble in dust:
rum no longer should ruin the world,
wn to its hell should forever be hurled.
brows of those dear ones were brighter than pearls,
een in her beauty could vie with our girls.
a dread to their mothers those jubilant boys,
r teacher conld quell in a moment their noise;
r eye was so kind, so sweet was her voice,
oment she woke all the man in our boys.
would not for treasures of glittering sheen,
pain to our teacher, Arbella, the queen.
ose days full of gladness are gone from us now,
a pain in our bosoms, a shade on our brow.
roices of love from our presence have flown,
sit by the sea over which they have gone.
w in my weakness I gaze from the shore:
y friends over yonder are beckoning me o'er;
arments aglow and with light on their brow,
lad songs of welcome are greeting me now.
hose islands of bliss I see palaces rise,
eir riches untold are blessing my eyes.
ded their glories, unending their joy,
ther and mother are calling their boy.
sus, our King, the glad tidings shall sound,
d are alive and the lost ones are found,
d are alive and our lost ones are found.

MAHLON OLIPHANT.

h Month 22, 1899.

s a great joy in life to see how good- anifests itself in men when occasion de-

They that wait upon the Lord shall renew their strength (Is. xl: 31).

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel—and all around us seems to lower.
We rise—and all the distant and the near
Stand forth in sunny outline brave and clear.
We kneel—how weak; we rise—how full of power.

Why, therefore, should we do ourselves this wrong;
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, while with us is prayer,
And joy, and strength, and courage are with Thee?
—*Trench.*

FOR "THE FRIEND."

Notes Concerning the Jews.

In the last number of the *Jewish Era*, a Christian quarterly published "in behalf of Israel," I find a number of items relative to the Jews in various parts of the world, which will claim the interested attention of all who feel a concern for the welfare of the scattered nation.

A minister who has given a good deal of time to distributing (in European countries), copies of the New Testament to the Jews, says that in some places which he visited, the people entreated him upon their knees to give them copies. He also stated that a body of thirteen Jews, at Hamburg, met weekly for prayer, to be enabled to discover through the study of the Hebrew New Testament, whether Jesus of Nazareth be indeed the Christ.

"Certain gentlemen who were traveling between Amsterdam and Utrecht happened to meet with several Jews. In the course of their conversation a remark was made by one of the travelers about the weather being so unfavorable for gathering in the harvest, for the rain had been falling during many days, and they feared that the country would be flooded. One of the Jews said it was a slight judgment upon the Christians for their disrespect of Jesus the Messiah, the Saviour of the world. 'And what do you care about Jesus?' said one of the gentlemen. 'Are not you *Jews*?' 'Yes,' replied the other, 'it is true, we are Jews, but we believe as firmly in Christ as most Christians do. We have long been separated from the synagogue, and meet by ourselves to read the New Testament and pray to Jesus Christ. Our members are very numerous in Amsterdam.' 'But why,' asked the gentleman, 'do you not come forward and join the church openly and at once?' 'Because,' answered the Jew, 'your practice and profession are so different that we think we are better by ourselves. You act as if you did not believe in what you profess. The laws of Jesus of Nazareth are, or seem to be, of no value in your eyes, or in the estimation of many of your people. Surely, if there were nothing else to prevent us from believing that Christianity is true, the wickedness we see among you would be enough. But we turn to God. We read His word, and we believe and are sure that Jesus of Nazareth *is* the Christ of God.'"

It is stated that there is perhaps no country in the world, at the present day, where such a lively interest is taken in the Jew, as there is in Norway, although in Norway itself there are scarcely any Jews. This exceptional interest, it appears, originated about fifty years ago through the prayerful concern of a certain Ragerhild Haerm. One day she remonstrated with the pastor of the place where she lived, because, though he always prayed for the heathen, he never included "poor scattered Israel" in his soul's supplications. "The Jews!" he replied, rather hotly, "We have nothing to do with them. They have been cast off, and now it is the time of the Gentiles." Her effort to reason with him then was of no avail, but, subsequently, the opportunity was afforded to speak convincingly to him of the claim of the despised and often persecuted Jew to the sympathy and spiritual help of all Gentiles claiming to be Christians.

Some account is given of the late Joseph Rabinowitz, who died on Fifth Month 17th last, of malaria, at the Convalescent Hospital in Odessa, Russia. Born in 1837, at the early age of six years he could repeat the whole of the "Song of Songs," and at eight, astonished the assembly at the Feast of Tabernacles, by repeating long passages from the Talmud. He early showed a remarkable proficiency in the acquisition of languages. "I took no pleasure," are his words, "in the amusements and occupations of my youthful companions, but was entirely absorbed in Chasidic devotions and meditations on the eternal." The days of his years were spent as a shopkeeper, a journalist (in St. Petersburg), and as a lawyer, until, in the providence of God, having gone to Palestine in the interest of a colonization society of his country, that his people might escape the cruel enforcement of the so-called "May Laws" of 1882, he was there the subject of a remarkable Divine visitation, and was thence enabled publicly to declare that he had "found Him of whom Moses and the prophets did write." Then ensued what was called the "South Russia Movement," and a meeting house was built called Somerville Hall, upon which was placed the inscription, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Many thousands of copies of the New Testament Rabinowitz placed in the hands of the Jews, and his latest labor was a translation, not completed, of the Yiddish New Testament.

The many interested in the outcome of the re-trial of Dreyfus, the Jewish officer, and alleged traitor, will find deeply suggestive the statement that "in London, on March 1st, the leading Israelites of Europe met. There were about a dozen in all, but they could control nearly a thousand millions of dollars, or nearly all the ready cash in France, in twenty-four hours. At this conference the future means necessary to secure the release and honorable reinstatement of Dreyfus in the French army were discussed."

The "Zionist movement" for the Jewish rehabilitation of Palestine (the third Congress in advocacy of which is about convening as this is written), is very variously estimated by the Jews themselves. The remark of a speaker at a Socialistic meeting of Jewish workingmen in Russian Poland is given. Averring that "Zionism is not worthy to be supported by Jewish workingmen, because no sooner will the Jews have taken possession of the land, than there will be the same subjugation of the workingman by the Jewish capitalists, and long working hours as in the Christian countries," a Jewish worker, interrupting, exclaimed, "I would

rather work a couple of hours longer daily, for less money, knowing I live in my own home and country, than to be a stranger in a strange land." Writing from Alexandria, Egypt, a correspondent of the *Jewish Era*, evidently greatly burdened in mind, says: "I do not like to sympathize with the Zionists' movement, without God and without prayer," because there are many among the conservative or orthodox Jews who decline to unite with the project under the belief that its inception has a material rather than a God-serving foundation. Many in this country are flatly opposed to the project, being entirely content to continue all their days in the land of their adoption.

The geologist, Dr. Schlichter, claims that the old country Manomatapa, a portion of the lately erected British province of Rhodesia, in lower Africa, can be no other than the Scriptural Land of Ophir from which King Hiram of Phœnicia brought his treasures of gold and ebony. In the district of Mganga, old remains were found in surprising numbers, "hundreds of old fortresses, grandly built water works and many smelting ovens, with great heaps of quartz," as well as traces of the gold mines! As it is further stated that this kingdom of Manomatapa is to be made an object of further investigation by Dr. Carl Peters, the eminent explorer and antiquarian, we may yet look for some more specific and reliable data.

The following singular incident of current happening, going to show the standing of an old Mosaic requirement in a modern court of law, is quoted from *Die Welt:*

"Before the grand jury in Jekaterinoslaw in Russia, there is going on a remarkable trial, that has caused a sensation all over the empire. Our readers know from the Bible that the law commanded the brother of a childless, deceased Israelite to marry his widow, and if he refused to marry her, she drew off his shoe and spat in his face (Deut. xxv: 5, 9). Now, in the above-mention Russian city, a man by the name of Mordechai Postnik, died and left a widow without children. His brother, Reuben Postnik, cannot marry her without committing bigamy, but he refuses also to undergo the ceremony prescribed by the law, thus preventing her from marrying again. So she sued him one hundred rubles for damages for each month since the death of her husband, the whole amounting to twelve hundred rubles. The jury dismissed the defendant, whereupon the widow appealed to the higher court, alleging that the Russian law recognizes the binding force of the Jewish law over Jews in all matters pertaining to marriages and divorces. The higher court accepted the appeal of the widow and will hear Jewish rabbis as experts on this question, and if they affirm the allegation of the widow, her brother-in-law will have to pay her one hundred rubles alimony monthly, beginning with the death of her husband, until he undergoes the ceremonies described by the law, so that she can marry again."

J. W. L.

It is easy to live in the world after the world's opinion. It is easy to live in solitude after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of character.—*Emerson.*

For "The Friend."

Our Mission.

I would not have any of the many readers of The Friend, who feel bound to the support of our profession in its ancient purity and simplicity, however isolated their situation or discouraging their surroundings may be, to conclude that the mission of our beloved religious Society is ended, not even in any of the least or seemingly unimportant characteristics of its earlier and brighter day, as many under our name throughout our borders have, from their attitude towards many of them, seemed to conclude. For if we fully believe, as the writer is constrained to do, that those precious doctrines and testimonies inscribed upon our banner by the finger of God, and given in charge to those worthy sons and daughters of the morning of our day to bear aloft before the world, are the Truth and its accompaniments as it is in Jesus, and which being received in the heart through the operation and baptism of the Holy Spirit, constitute such royal subjects of the kingdom of Christ upon earth, and that these only in their virtue and essence are adequate thereto, then we shall no doubt be prepared to see on looking abroad something of what there is yet to be accomplished ere we may reasonably hope through their leavening influence for the legitimate end of their service, the fulfilment of that ancient prophecy, that "the earth shall be filled with the knowledge of the Lord as the waters cover the sea" and "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

As an encouragement it may be noted that not a little fruit has been plucked from some of the branches of this goodly tree by the universal brotherhood of man here and there and pronounced good, leaving unmistakably an impress. But how much more our influence for good as a distinct people would have been had we been more faithful to the charge originally committed to us in its entirety, we cannot accurately know; but it is but reasonable to suppose it would have been much greater than it evidently has been; which consideration should be sufficient to incite us to ponder well in all things the ways of our feet. And now from this standpoint of observation, what a mournful aspect the present condition of the Society as a whole presents, and all brought about from forsaking Him who has ever so conspicuously preserved His people, as they have implicitly followed and trusted in Him.

The cause of our being subjected to the great scourge of infidelity that was permitted to overtake us, which culminated in the mournful disruption of most of the meetings on this continent about seventy years ago, found way perhaps through a state of lethargy, "a dwelling too securely in our own ceiled houses" not being found sufficiently on the "watch tower" timely to discern this insidious approach of the enemy, until he had gained such a foothold as to produce through his active agents the sad consequences that followed.

And as to that defection tending to an opposite extreme in doctrine so soon on the eve of this making its appearance, it seems likely ultimately to prove more disastrous and far-reaching in its tendency to lay waste our goodly heritage than the former, in that it is more enticing and captivating to the unregenerate, holding out the tempting bait to make them good Christians without the mortificatio the cross, substituting an outward literal f for the one which is inward and spiritual, which only is sufficient to enable any to o come the evil one in themselves, and in world. This defection manifests that it wide departure from our root-doctrine of Lord's light and leadership, which was so spicuous a characteristic of our better day, which is not only befitting, but absolutely sential for all such to experience as w keep their integrity to our profession in purity and simplicity. That the influe springing from this unsavory root are sti leaven at work, even in the more conserva branches of our Society, (wherein seems to side the hope of its perpetuation), is evid from, I fear, the increasing tendency to ro of those testimonies which have ever serve mark us a peculiar and world-renouncing ple. If we go back to the beginning of heresy we will see that this was very early tendency, so that in a comparatively brief sp of time the largest and hitherto most influe Yearly Meeting* we find practically igno them, thus as it were putting its light und bushel in respect to witnessing against evils and excesses they are intended to ren or rectify. And now shall we, the conserva bodies, who have renounced fellowship with and its assimilative branches, be found gr ally slackening our hand in respect to a f ful support of the entire charge committe us, as ere long to be forced to realize tha are no longer entitled to be recognize plants of this "goodly vine," but degene plants of the "strange vine" unto the L and thus be in danger of our "candlestic ing removed," as having deserted our ch so that there is no longer place found for

Although I have felt thus to write, it be as a warning to more entire dedication faithfulness to our trust; I have a comf ble hope that through a rallying to the served support of the ancient standard we be preserved therefrom. For short of this shall we hope for preservation from the and degeneracy that have attended such u our name as have departed from it?

It seems with me now to refer brief threatening tendencies operating, I appre in some places even where conservative seems in a good degree dominant. For is not a tendency towards creaturely aggra ment in the way of refined social culture high intellectual and literary attainments, too much of a dependence thereon? Oh will this where operative exclude its vo from coming effectually to the "child's s the teachable state, out of which none c availingly taught by Him who still teac never man taught. For He will not gi glory to another, nor delegate to man hi rogatives, however cultured or refined h be. No climbing up some other way, or ing in but by Him the door, is availing, fo such as thus enter can experience a go and out, and finding pasture such as will n up the soul unto everlasting life. Oh, hc and how still does this dependence on crea attainments where prevalent operate to r Most High of his honor and our poor, slidden Society of those important char

* Such as have access to it are referred to edi No. 47, vol. 30 of The Friend.

s of its brighter day—nonconformity to world, embracing in the fullest extents of scope many of our distinguishing testies. Many of which have been sacrificed by compromise their efficiency destroyed ugh the influence of this deified Moloch of turely attainment usurping supremacy (it be feared), over the prerogative of God, right, through the immediate manifestaof his Spirit, wisdom and power, of the rol and direction in all the affairs of his tant church. Now I apprehend it is needhere to enumerate these testimonies, for ill be readily understood by the intelligent er that they are such as tend to separate n the world, or render their devotees sinr or peculiar in its eyes, or in other words ubject them to the necessity of bearing the cross, from which these modern aspirants higher plane seem to be relieved, notwithding the way to true discipleship still reis to be by it, for it is now as applicable hen first uttered by our Saviour himself, homsoever shall deny me before men, him I also deny before my Father which is in en." Notwithstanding such may claim to prophesied in his name, and in his name many wonderful works, the language will pplicable, "Depart from me all ye workers quity," "I never knew you." For they being as rejected the "child's state," wherein He is availingly known, and instruction re- to walk in all the ways of his commands, are unavoidably left to grope their way rkness.

w if the evils and excesses abounding in orld, which these peculiarities of our pron were originally intended (I have no e), to remove or rectify, still exist, how ve consistently claim a release from their rt? For is not such an abandonment of a tacit admission that they were never ly required, thus practically ignoring the nony to their importance, made by the conspicuously faithful and prominently l members of our religious Society from ginning to the present time, who have antly and all along manifested by example recept their firm allegiance to them. Such se coming in by convincement when under dministration of that day of faithfulness le things, have without exception found heir peace of mind and further advance d the meridian day consisted in yielding ir adoption.

Friends, instead of these our testimonies the first to be given up, is it not most that the faithful will be bound to their rt, perhaps long after our fundamental nes will have been universally accepted? r the very reason that the evils they are ed to remove not being so marked or nole though evils, it is but reasonable to de they will be the last to be recognized laggard world in its advance toward the ium day. Is there not a danger in this outward ease and freedom from perseon account of our profession, a day n the world, and the counsels of nations is an evident acknowledgment of the corss of our doctrines in some important lars, that we in the vanity of our minds account may be diverted from keeping e single to the good Master? If our eye le, we shall be preserved in the pathway appointed for our feet to walk in, even in the footsteps of the flock of Christ's companions who have gone before, bearing aloft the same banner they bore unsullied and untarnished by the hand of time. For thus only can we witness that we are their successors indeed, and worthy of the honored appellation of Friend.

D. H.

Coal Creek, Iowa, Eighth Mo. 5th, 1899.

For "The Friend."

Truly Called.

"God is a spirit and they that worship Him must worship Him in spirit and in Truth" (John iv: 24). Now it is evident that the qualification of the Spirit comes directly from God. It is through His own quickening power alone that man has any ability to render any acceptable service to the salvation of souls. Some seem to think that if they are willing to work in the gospel vineyard, the willingness constitutes the Spirit, but if they could only see by the search light of the Holy Ghost the vanities which lie hidden in the human mind, they might discover selfish and vainglorious reasons for such external service. Can an unholy person be called of God to preach the holy doctrine of our Lord Jesus Christ? Is it any guarantee of their being called, because they are apt at Scripture quotations?

Satan presumed to quote Scripture to the Son of God to persuade Him, in order to overthrow the eternal plan of redemption for the restoration of fallen man. He presented himself before the Lord for service (Job ii). He is as eager as ever, and wants no better confederates than people eager for position and renown.

Our own minds must be perfectly subdued by the will of God, humbled, and passively waiting to know his bidding. He alone can authorize and qualify to preach the unsearchable riches of the Gospel. There would be fewer professing to be called if persecutions were as rife as in the days of the primitive Gospel ministry; and some of those most persistent in the claims of this professed calling would be the last to seek it in the face of danger. Sinners would not be so slow to discern the beauty and power of gospel grace, if all waited to hear God's memorial unto all generations.

If they were as particular to know the source of the call, they might hear: "God hath sent thee," or "I Am hath sent thee" (Ex. iii: 14, 15). God hath given a sure test of what the call should be, and it is to all generations. Very few wait to hear it now. There is no place on record where Satan was permitted to call himself by the Almighty name.

Nor do I believe any should dare to take upon themselves publicly to teach or preach the word, short of this test-proof of their calling.

J. Jennings.

Yarker, Ont.

Items Concerning the Society.

Benjamin Vail has obtained a minute from the Northern District Monthly Meeting to attend Haddonfield Quarterly Meeting and the meetings composing it, and to visit some families and individuals.

"We are told," says the *North Carolina Friend*, "that those who are called missionaries in England are practically the same as pastors in America, the difference being chiefly in terms."

In the *North Carolina Friend's* report of the recent Yearly Meeting at High Point, occurs the following language: "James R. Jones gave a well directed talk on the need of preaching the gospel. Our Lord never said, 'Go hold silent meetings,' but He did say, 'Go preach the Gospel.' He said, 'we must feel the responsibility for the souls about us or else we are not a church of Christ. In England he had seen a brass band before a meeting house, and an organ, fiddle and horn in the gallery—not at regular meetings for worship, but at special meetings held to reach and save the perishing."

In the Yearly Meeting on Ministry and Oversight (N. C.), David Sampson gave a brief review of the changes that have come to our meeting in the last twenty-five years, showing, as he believed, a great need of doctrinal teaching in our meetings. This need is the outgrowth of the many accessions through revival effort, and neglect in the proper instruction of our children.

This resulted in a recommendation to the Yearly Meeting "that the principles of Friends be more generally and systematically presented to our membership; especially the younger and newer members." And a committee was appointed to visit the different quarters and give such attention to the subject as the situation required.

We believe, as a matter of fact, that the commonly silent pauses before the meals of Friends, have exercised a very great influence upon successive generations who have observed this usage—an influence far greater than they have been aware of. Twenty or thirty pauses made by a family every week, ostensibly for remembering together the bounty of God, must exert an enormous influence in maintaining a sense of the nearness of the spiritual world, even though some formalism may often enter into the observance.—*J. S. Rowntree.*

Notes from Others.

It is still the fashion, at some of our Peace gatherings, to criticise the Christian Churches, as if they were wholly indifferent to the question of peace and war. This is unjust. We will admit frankly that the churches are not doing their duty; that any adequate conception of the authority of the Prince of Peace, and the meaning of the Divine method of the cross and the place of the gospel of peace in the message of the churches, would make them a peace society in such a sense that there would not be occasion, or even room, for any other. —*Herald of Peace.*

There is at the present time much activity in the Church. There is splendid organization, and seemingly a great deal of earnestness manifested in the work of Christ. This is all well enough, but still we must not be deceived. It may be only the noise of the shaking of the dry bones. Even if they all come together into perfect form, still nothing will result to the glory of God until the Spirit of God has given life. The altar that had no fire on it was a poor, worthless thing. So the organization, whatever its nature, and however perfect, is a useless thing until it is animated by God's Holy Spirit. —*Christian Instructor.*

In talking with a foreign missionary recently, he expressed an opinion adverse to schools for the secular education of the heathen. He referred to the fact that scarcely a single convert has been brought in through the college into the church. To educate unconverted heathen people only gives them more power for battling against Christ, as the cultivated intellect is stronger than the untrained. The scholarly Ingersoll had more influence than a hundred illiterate infidels.—*Christian Instructor (Presbyterian.)*

SUMMARY OF EVENTS.

United States.—The reports received by the Treasurer of the United States show that up to date $33,476,350 of

gold coin and bullion have been exchanged for gold certificates.

The auxiliarly cruiser *Panther*, with a cargo of supplies valued at $50,000, sailed for Porto Rico on Eighth Month 22nd. Lieutenant Commander Ward expected to turn over the supplies to Governor Davis at San Juan. She arrived at her destination on the 27th.

Ex-Representative McDowell, now Clerk of the House, in an interview in the Washington *Star* says: "Times are good in my State. There is not a man in my neighborhood, Sharon, who need be out of work if he is willing to work. Common labor is commanding about $1.50 a day, and skilled labor gets big wages. The fact of the matter is that the laboring man is on the top of the heap in my section, and is able to dictate terms to his employer. Every factory and mill is running full time. The merchants are doing a good business, the railroads are hauling vast quantities of freight, the farmers are prosperous and the whole community is at work. It may sound strange to say it, but it is a fact that the only people who are lagging behind the procession of prosperity are the bankers. They can't find a market for their money. Now, take our little town, of probably 10,000 inhabitants. I will assert that there is $1,300,000 idle money in that town to-day. The banks can't get borrowers. One reason for this is that the mills have gone into the trust, and are being run with the money put up by the trust. Formerly, it was the custom for every bank to carry the paper of the mills, sometimes as high as $250,000 to a bank. That market is now cut off. The most encouraging feature, I think, is the good price which common labor commands. When the day laborer, the unskilled workman, can get $1.50 for his work, it means that the community is prospering."

A New York despatch says: "The immense bank clearings, the enormous traffic and earnings of the railroads, the activity in trade, the unprecedented operations of the industries, especially iron and steel, the firmness of prices, the demands of consumers that reach out not only for supplies for the coming fall, but actually far into the coming year—these are the things which make up the record of the country's prosperity, but the facts are so well known that even the astounding statistics of expanding business, as they are published week by week, no longer excite wonder."

There are 1,170 paper and pulp mills in the United States, producing annually a million tens of paper and more than 600,000 tons of pulp.

In the South within the first five months $17,000,000 of new capital has been invested in cotton mills.

Missouri recently shipped forty carloads of live chickens to Hawaii. The Hawaiian Government has given consent to the importation of nearly 10,000 laberers from Japan during the next quarter.

The revenues of the Philippine Islands from the date of the American occupation to Seventh Month 31, amounted to $5,249,411.

The receipts of the Island of Cuba, from First Month 1st to Sixth Month 30, 1899, exceeded the expenditures by $1,480,021.

The law prohibiting the manufacture, sale or gift of cigarettes enacted at the recent session of the Florida Legislature has been declared unconstitutional by Circuit Judge Call, in Jacksonville.

The *Public Ledger*, says: "Electricity has made another step. By a recent discovery in Pittsburg it is now made to take the place of coal in melting glass sand, and does the work in scarcely mere seconds than the coal takes hours. The result will be almost a revolution in glass making, but it will have a depressing effect on the coal trade."

There were 406 deaths in this city last week, which is 25 mere than the previous week and 23 more than the corresponding week of 1898. Of the whole number, 112 were children under one year of age; 216 were males and 190 females: 36 died of consumption; 33 of cholera infantum; 30 of marasmus; 22 of heart diseases; 22 of diphtheria; 21 of inflammation of the stomach and bowels; 18 from casualties; 16 of pneumonia; 15 of convulsions; 15 of inflammation of the brain; 12 of old age; 11 of inanition; 10 of Bright's disease, and 9 of apoplexy.

Markets, &c. — U. S. 2's, 100¾ a 101; 4's, reg., 112¾ a 112¾; coupon, 112¾ a 113; new 4's, reg., 130 a 131; 5's, 111¼ a 112; 3's 108¼ a 108¾.

COTTON was in limited request, but ruled steady on a basis of 6⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.15 a $2.30; Pennsylvania roller, straight, $3.25 a $3.40; Western winter, straight, $3.30 a $3.50; spring, straight, $3.60 a $3.80; city mills, straight, $3.40 a $3.55. RYE FLOUR.—$3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 70½ a 71c.
No. 2 mixed corn, 37 a 37½c.
No. 2 white oats, clipped, 27½ a 28c.

BEEF CATTLE.—Extra, 5¼ a 6c.; good, 5¼ a 5⅔c.; medium, 5 a 5⅛c.; common, 4½ a 4⅔c.

SHEEP AND LAMBS.—Extra, 4¾ a 5c.; good, 4¼ a 4⅝c.; medium, 3½ a 4c.; common, 2½ a 3⅜c.; lambs, 4 a 6c.

HOGS.—Western, 4⅝ a 7¼c.

FOREIGN.—The London *Statist* says: "There will be very large exports of wheat to meet the demands of Western Europe. American farmers are disposing of their crops rapidly and at tolerably good prices, and they will be able to purchase from the East and Europe as fully as they have been doing this year. The United States has made great progress of late years in manufacturing and trading, but it is still an essentially agricultural country, and its prosperity depends mainly on the harvests. Therefore, fair wheat and good harvests of other productions means the continuance of the well-being of the farmers, who are the backbone and life blood of the country." The *Statist* then adds: "Under the circumstances, it is reasonably certain that railroad traffic returns and foreign orders for locomotives, steel, etc., will continue to increase."

Great Britain's merchandise imports during the first six months of 1899 were the largest of any corresponding period in its history. Its exports for the same period were the largest since 1891, and have never been exceeded, except in the opening half of that year and of 1892.

It is now only a matter of time when all the principal countries of Europe will be connected by telephone. Arrangements were completed a short time ago for the building of two separate lines between Berlin and Paris, and now it is understood steps have been taken for uniting the telephone systems of France and Italy, and for constructing telephone lines between Genoa, Nice, Turin and Lyons.

The island of Heligoland, scarcely three miles in circumference, rising abruptly 200 feet out of the sea, is visibly crumbling away and effacing itself in the waves more rapidly than any other place of equal size knewn to scientific observation.

At the Dreyfus Court Martial one expert admitted that he had formerly believed the borderean to be the work of Dreyfus, but discovered his orrer, and now believed it was written by Esterhazy.

A sanitary cerden has been established around Oporto during the continuance of the bubenic plague there.

Denmark claims that there is not a single person in her domain who cannet read and write.

Great military activity prevails in England, and troops, munitions of war are being hurried to Cape Colony. Interest in the Boer crisis is increased by a report in South Africa that France and Germany may participate in the Transvaal inquiry of Secretary Chamberlain. The Boers have large supplies of ammunition, and Germans in Johannesburg have notified President Kruger of their readiness to enlist in case war be declared.

The telegraph will be extended 1000 miles south of Khartoum by the end of the year.

There now remains only one people and one little valley south of the equator whose sovereignty has not been claimed by some European Power. It is the Valley of Barotse, fifty or sixty miles wide, north of Lialui, in South Africa. And the only reason why the Marotse, who inhabit it, have preserved their independence is that England and Portugal both claim it, and therefore the work of "civilization" is at a standstill.

The ravages caused by famine and smallpox en the east coast of Africa have become se appalling that it has been decided to appeal to the Lerd Mayer of London to open a Mansion House Fund for the relief of British subjects.

The State Department has received information from Colonel Charles Denby, President of the Philippine Commission, in regard to the opening of the public schools of the city of Manila. He encloses a circular, printed in English, Spanish and Tagalos, announcing that the schools were to be opened Seventh Month 3rd, for a scheol year of nine months. From this circular it appears that the study of the English language is compulsery. The schools are free, where under Spanish rule a small fee was charged. Regular attendence at some school of all children between the ages of six and twelve years is compulsory, and the police of each district are required to enforce attendence and report delinquents. It is provided that one hour's instruction per day shall be devoted to the English language.

An agreement has been reached between the American authorities in the Philippines and the Sultan of Sulu by which American sovereignty over the Mores is acknowledged. The subsidy paid the Sultan by Spain is to be continued by the United States.

Several of the new municipal geverments set up by the Americans in Luzen are reperted to have collapsed, because of the treachery of the Filipino Mayors. The trend of affairs tends to make the policy of leniency unpopular among the Americans. When they abandened Moreng they burned the whole town.

The correspendent of the Associated Press at Havana writes that there is a remarkable change coming over the Cuban people on the subject of annexation, and that the advocates of immediate independence are losing ground. Annexation is now openly urged by business and pr sional men, it is said.

A strip of territory claimed by Brazil and Peru, kn as the Acre Territory, has declared its independence.

While grading on the Canadian Pacific extensio British Columbia, two contractors have uncovered ledges of ore running high in copper, gold and silver. are making good progress on railroad contracts, but pr indications are that the mineral discoveries will pay t far better. A mining expert says that one ledge will make them millionaires.

Not one drop of intoxicating liquor is allowed to be at any of the military camps of Canada.

RECEIPTS.

Unless otherwise specified, two dollars have been ceived from each person, paying for vol. 73.

Joshua Brantingham, Agent, O., $8, for Mar Test, Martha Harris, Lydia Winder and Wm Satterwait; II. B. Garrett for Frances Garrett, G Jos. W. Lippincott, Phila.; Richard H. Reeve, N Mary Haskel, O.; E. Satterthwaite, Del.; Sarah North, Phila., for Samuel N. Rhoads, N. J.; Alle Leeds, Phila., and for Susanna T. Clement, N. J.; Kirkbride, Phila.; Wm. R. Newbold, Pa.; John Tatum, Pa.; Ruth S. Abbott, Phila.; Edward S. Lo Phila.; Hannah E. Sheppard, Phila.; Daniel D. Phila.; Joseph Elkinton, Pa. and for Nathan Dew Phila.; R. Nicholson, N. J., $6, for Sarah Nichol Henry Read and Hannah J. Prickett; John W. varl, N. J.; K. L. Roberts, N. J.; Joshua L. B Phila.; Benj. F. Starbuck, Agent, O., $24, for him Israel Steer, Joseph P. Lupton, Israel Sidwell, Em M. Brackin, Lindley Hall, Elisha B. Steer, Wilso Steer, Edmund Bundy, Martha Binns, Jacob M and Louis C. Steer; Edward G. Smedley, Pa.; Letchworth, G'tn.; Henry B. Leeds, Agent, N. J., for Morris Linton. Isaac Powell Leeds, John W. B E. R. Maule and H. R. Maule; Joseph Hende Agent, Ia., $18, for Lorenzo Rockwell, Ellen L. B well, Franklin Rockwell, Daniel J. Peckham, O Tjossem, Christian Thompson, Severt Tow, Archi Henderson and Hugh L. Knowles, N. Y.; Carc Cope, Calif.; Wm. Atkinson, O., per E. S. Smith, Hannah Twitchell, O., per Myra H. Twitchell; Jes Archibald Crosbie, Erick Knudson, Wm. D. Bra Tristram Coggeshall and Clarkson T. Penrose; Isa Satterthwait, per Joshua Brantingham, Agent Hannah Hoyle, O.; Abram Stratton, Phila.; J Wistar, N. J., $6, for himself, Pricilla M. Lippi and Caspar W. Thompson.

☞ *Remittances received after Third-day noon w appear in the Receipts until the following week.*

NOTICES.

REDUCED RATES TO OHIO YEARLY MEETING, *via* more and Ohio Railroad. Friends desiring to attend Yearly Meeting can go and return for $15.50. Sold Ninth Month 13th to 22nd, inclusive, and will b until Tenth Month 2nd, 1899, inclusive. For ticket at 834 Chestnut Street, Philadelphia, Pa. For furt formation call or address THOMAS C. HOGUE, West Ch Pa., or JAMES POTTER, 834 Chestnut Street, Phila.

A YOUNG woman and member of the Society of F who is a graduate of a kindergarten training sch teachers, and has had a year's experience as an ass desires a position for similar employment with ch Address at this office, the Editor.

FRIENDS' LIBRARY, 142 N. 16th St., Phila. — after Ninth Month 1st, 1899, Friends' Library will b on week-days from 11.30 A. M. to 2 P. M. and fro 6 P. M.

DIED, Third Mo. 12th, 1899, in Cleveland, Ohio, COPE, daughter of Jesse and Elizabeth M. Cope (dec a member of Upper Springfield Monthly Meeting.

——, at her residence in Moorestown, N. J., twenty-eighth of Sixth Month, 1899, HENRIETTA R. WILLITS, widow of Jeremiah Willits, and daug Samuel and Henrietta R. Weedward, in the seventy year of her age; a member of Chester Monthly M N. J. The memery of the just is blessed.

——, Seventh Month 21st, 1899, DAVID M. CH Jr., son of George R. and Rhoda S. Chambers, twentieth year of his age; a member of New Monthly and West Grove Preparative Meeting, County, Pa. Early in life this dear young choice of religion, and in the sudden transition, b cident, from time to eternity, his friends have th ing hope that he is with Him whom his soul loved

THE FRIEND.

A Religious and Literary Journal.

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Entered as second-class matter at Philadelphia P. O.

In the course of a religious visit in Manitoba to Assiniboia, Eliza H. Varney has visited the settlements of the newly arrived Dukhobors in their North and South colonies during the 7th Month. In this part of her visit she was accompanied by Job S. Gidley of Northampton, Mass. They spent fifteen days among them, travelling about five hundred miles by private conveyance, and had religious opportunities with the people of thirty-eight different villages; and also visited a number of the sick and afflicted, speaking mostly through an interpreter who accompanied them. Much openness was shown in receiving the labors of these Friends by these poor people, who in the midst of their privations, maintain a cheerfulness, and trust in Divine Providence and love for each other that are very remarkable. Our minds were kindly assisted also by the Government officials. E. H. Varney afterwards proceeded to Winnipeg expecting to meet in the prosecution of her journey with scattered members of Canada Yearly Meeting residing in different localities in the N. W. Territory.

An "Account of the Lives and Happy Deaths of some Indians Deceased on the Allegheny, Cattaraugus and Corn Planter Reservations," has been printed by direction of the Committee of Philadelphia Yearly Meeting for the Civilization and Improvement of the Indians.

This pamphlet, containing fifteen notices, some of them brief and others of considerable length, (especially that concerning Cynthia Halloon, one of our esteemed members) not only adds to the testimony of instances of the triumph of Christian faith on the approach of death, but is a comforting evidence of the reality of the concern of the Committee towards that people.

The concern for "the Civilization and Improvement of the Indians" at Tunesassa and elsewhere has by some critics been derided as if the official title of the Committee expressed all there was of "gospel" in the concern. Under whatever name a spiritually minded committee is appointed, their aim and work, even in its business features, is of spiritual service, and has its eye to the gospel, without which civilization and improvement are but empty names.

That which is the power of God unto salvation carries with it the power unto right civilization and improvement. Given the former, and the latter surely follows, in any people. Set up forms of the latter without Christ, and it is as a whited sepulchre. Having not the principle of saving life within itself, such civilization becomes as corrupt and spurious as did that of Greece and Rome.

We may safely acknowledge that were it not for a measure of the love of the gospel in our Yearly Meeting, this concern under the name of "civilization and improvement" would not be carried on. The work of Divine Grace in the hearts of men is the prevailing motive, and is held to be the one dependence for truly civilized improvement. While conducting this improvement by means of a God-fearing school and by faithful visitations to the Indians, and by self-sacrificing offices on their behalf, our committee and their coadjutors on the spot have been an instrument of seed-sowing which has borne fruit in true conversions, such as those of which the pamphlet before us shows instances.

We do not claim all these cases as directly traceable to the labors of our representatives in that field. They are in fact due to the operation of Divine grace as submitted to by obedient hearts. But the existence among that people of an institution and a godly care directing them by example and precept to the reality of spiritual truth and life in Jesus Christ, has been, we believe, a ministry clearly blessed to that end.

The Times for Gospel Testimony.

The professing church seems divided into three classes, as regards times deemed proper for the declaring or testifying of gospel truth. One recognizes as authorized only the stated times prearranged by the church. Another would make Opportunity the determining rule. The rule approved by the third is the witness of the Divine spirit, or immediate Authority.

The position of the first seems much broken in upon by Peter, whose charge to a divinely called minister was: "Preach the word. Be instant in season, out of season." This enjoins a preaching as possible outside of times of public worship, as if saying, Do not confine thy preaching to stated seasons. Be instant for the right opening everywhere and at any time. Times unseasonable to men's arrangements may be exactly in season with God's. "My times," said David, "are in thy hand, O Lord." The "out-of-season" preaching is incidental to every Christian's life as he passes on from day to day, a testimony always in order when in the Spirit. Moreover he is not asked to preach words, but the Word, the Divine message and life, the Word of God who is Christ; to be instant in season for the testimony of Jesus which is the spirit of prophecy. There are several forms of such testimony.

His spirit for vitalizing a testimony not being always at our command, any "opportunity" seized as a substitute for His spirit must leave the undertaken testimony spurious and abortive. The testimony delivered may be correct in point of veracity, but not for the time being the truth because not in the life. There is, indeed, a Divine opportunity for a good word or work, to which we must be instant, watchful, or on the alert; and that alone makes it a seasonable service, however inopportune it may outwardly seem. This alone can justify the word "opportunity" as a rule for testimony, namely a sense of its being the Lord's own time, His opportunity, and not one of the "any-and-every-available opportunities," independent of the dictate of His spirit's witness for the service. An apparent opportunity, however, does lay us responsible for watchfulness to inquire what the will of the Lord is for our use of it.

As regards the third standard of times for testimony, namely the witness of the Spirit for His own authorized moments in which a testimony is to be borne, an interesting recital of an opening to the mind of an aged Friend during his perusal of the Revised Version of the New Testament has come to hand, from which we prefer to quote in his own language:

Early on the appearance of the Revised Version of the Holy Scriptures, the writer obtained a copy and at times when free from other engagement, read thoughtfully, a considerable portion of the New Testament without discovering changes from the language of the long familiar and valued Bible published by the "Bible Association of Friends" or anything on account of which I would have considered a revision of the text of sufficient importance really to call for the labor and pecuniary cost which the undertaking involved. High regard

however, for some of the men who were engaged in the revision encouraged a continued careful perusal.

Faithfulness to the original appeared to have been the manifest aim of those engaged in the great work and this was the criterion of my judgment as to the value of the new, compared with the long loved language of the old.

Although a few changes met with, were approved because of comformity with the original, yet a decided opinion as to the importance of a revision was not reached until on reading the second chapter of the Apostle Paul's Epistle to "his son" Timothy (fourth to seventh verses). Here, for a time, my eye ceased to follow the printed lines. A great far-reaching reality came to my view. The words, "the testimony to be borne in its own times" seemed to bring up the impression due to all my readings of dear George Fox's journal. No such renderings was contained in our so dearly loved Bible, and yet it seemed the very exemplification of the Divine original beaming upon me from all the literature of my people. Very often reflections upon this discovery have steadily deepened the impressions made upon my understanding. I have thought that due reflection upon this one unfolding of the need there was of revision should stir and animate the heart of each and every member of the Society of Friends and strengthen the inclinations toward it, of the many on whose minds and hearts light is dawning concerning the importance and value of that which is restored to us and to the world by the new version embodied in those words "the testimony to be borne in its own times." These words tell us and tell to all lovers of the Truth as it is in Jesus, that the Holy Spirit does furnish helpful ability to preach the gospel in the demonstration of its own precious influence.

Not only in the ministry of the gospel is the value of that helpful Holy Spirit to be appreciated. The humble, simple readers of the Scriptures are not left without comforting assurances of the value of the ever-present reality near and around about every believer who in simplicity looks for and depends upon it, the most favored minister of the gospel and the humblest of the hearers of the ministry.

Where is admonition found of greater value than this, given by the inspired apostle that the testimony to these great doctrines is to be borne in *its own time?* Here, at this point of unsurpassed importance and value, the former translators gave such rendering of those words of Scripture that they throw the door wide open for the diversified, man-made ministry that so abounds in the world, and shutting off those words which by the original Divine intent, would, probably have turned the feet of many from the idea of seeking in theological schools for a qualification for the ministry and inclining them to look more deeply into the source from which their goodly exercises and impressions came.

In less than forty years from the first publication of the Bible authorized by King James, the Lord, the author of the great gift of the Bible to mankind, raised up and qualified dear George Fox, who, with fellow laborers, introduced a ministry of the Gospel which was in accord with the direction Divinely given by Paul to Timothy and which characterizes the "ministry of true, faithful Friends" to the present day in which we truly have still preserved amongst us a goodly heritage. Do we appreciate and value and cherish it as we ought?

Advantage has been taken of the former rendering to introduce the wage system to the minds and spirits of those whose hearts yearn toward a religious life—to betray many even within the pale of our own Society—into the ruts of practices common in the "religious world" with those whose time is ever "*due* time," so that they have appointed times and stated services, all held to be allowed of by the "authorized version" that has so long been dear to us. The thousands of preachers and the millions of readers of the Bible, the members of Yearly Meetings of Friends, the "Christians" of all denominations, these all have had the Bible, precious indeed, but mutilated at one of its vital points. Had George Fox and his fellow-laborers, down to the present day been in possession of the Bible accurately translated, had they in their conflicts with hirleings been armed with that plain and simple testimony of Scripture is it probable that priesthood would have obtained such power to persecute—the power by which they rule even now?

Yes, in the absence of that Friendly-like clause of Scripture, now restored in the "revised version," what plausible devices in religious work have entered our bodies? In many places a reverent silent waiting upon God is not allowed to obtain. In cumulative degree the minds of those longest accustomed to the new ways, seem weaned from a disposition to realize silent worship in waiting upon God.

It will be noticed that the above communication was written in view of the fact that where the Authorized Version says: "Who gave himself a ransom for all, to be testified in due time" (1 Tim. ii: 6), the Revised Version reads, "Who gave himself a ransom for all, the testimony to be borne in its own times." The latter version has also rendered Titus i: 3 consistently thus: "God in *his own seasons* manifested his word in the message (proclamation) wherewith I was entrusted according to the commandment of God our Saviour." Paul also writes: "If any man speak, let him speak as the oracles of God" (1 Peter iv: 11); or R. V.: "Speaking as it were oracles of God." The scribes, or scholars, are spoken of as speaking in the letter and text, and so perfunctory teachers, but the Master "as one having authority, and not as the scribes." But the standard of "speaking as it were oracles of God" represents the oracular speaking of the inspired ones.

Some would refer the expression "testimony in its own times" to the due time for the ushering in of the gospel dispensation, as "when the fulness of time was come God sent forth his Son," and "manifest in these last times," and "In due time Christ died for the ungodly." But this only goes to confirm the view that He has his own times as for his great works, so for all his works through his witnesses, knowing best how and when to speak to one's condition, or to the world's condition. His time is not always ready for our operations, and his testimony awaits its own right times, whether it h a dispensation for the world or a message f a soul. "He waiteth to be gracious," and as us in turn to await his own times. It is n for us to know the times or seasons which t Father hath put in his own power, but we sh receive power, as the witness of his Spir comes upon us and is heeded, to witness in h own times unto the conditions for speaking word in season anywhere. By such as are the watch to obey the testimony of his Spi in daily life, the right and Christian testimo will be borne in its own times and not in ou or man's.

The Glories of War.

Silly boys are captivated by gay uniforn military music, and the pomp and circumstan of war. But men who have seen war kn more about it. "War is hell," said one gr general.

Speaking of recent military operations t *London News* says:

"To-day the engines of war are again work. Carnage, havoc, such as we can faintly realize, must be the inevitable result the loosing of the dogs of war. This is no ti to blind our eyes or turn away from a ghas sight, because war is not in progress withi few miles of our own homes. We are separat after all, only by minutes from scenes wh the dying are in agony, where the shells scre through the air and plough up the earth, wh regiments march at the word of command i the jaws of death.

"It is but a few minutes away. Before last shot is fired we know how the battle beg It seems but yesterday that we inspected machine guns which hurl a continuous rai bullets, and latest rifles, acting like revolv and capable of carrying immense distan and other so-called improvements of mod means of warfare. The old soldier who plained the marvellous mechanism by whic seemed clear that a regiment might be aln annihilated by a few turns of a handle, g grave when we questioned him as to the ter of a battle in which such instruments v used. 'God keep us from it!' was all he s and his memory went back to the never-to forgotten field of Sedan. We have it on authority of Dr. Russel, an eye-witness of fight, that no nightmare could have bee frightful. 'No human eye,' he wrote, ' rested on such revolting sights. Conceive n bodies riddled with shot, and scattered and mbered limbs on every side, bodies lying skulls shattered, faces blown off, flesh and clothing all pounded together as if brayed mortar, extending for miles, not very thic any one place, but recurring perpetually weary hours; and then it is impossible, the most vivid imagination, to picture the ening reality of that butchery.'"

And this is glorious war!

Our expectations, our ideals, our hopes intentions in beginning life are generally al low. Many and many a one is only indiffer successful in living a strong life, becaus the start the standard of what one ougl be, and the belief in what one may be, set too low.—*Charles Cuthbert Hall.*

For "The Friend."

From Letters of Joseph S. Elkinton.

(Continued from page 52.)

When we reached the house where we lodged our journey out, we concluded to stop again, ling thankful to be taken in, for it was get- g damp; a good deal of rain fell in the night l the mosquitoes were hard to bear.

There was a religious opportunity, and ex- tations, attended with a depth of feeling, t whilst I could not understand Russian any ter than I supposed they could understand glish, yet I could understand the expression, ank you" after each time that I spoke, as evidence they were learning English.

We were helped to get an early breakfast start off, meeting quite a number of teams the way with families to their settlements. ed again at Jacob Wurtzs, and on arrival at kton found a great change in the appear- e of the camp; only six Cyprus tents on the l; those however who came from Brandon not left, the most of them housed in the gration building which had four apartments. ery kind welcome was given, and a religious ortunity was had in each room, and the re- nses being to the import, "We want our wishes given to all our brothers and sis- that are in Christ Jesus."

was asked to attend a business meeting in evening, for they were in trouble, the posi- of land allotted to them not being clearly ned; this of course I could not handle, there earing to be need of patience on both sides, need of improvement.

representation from the women greeted before I retired from the camp for the night had articles of their own manufacture to bit, and to present, as tokens of affectionate embrance and of good feeling.

ook passage on the twenty-eighth for Win- g, and was in company with a man who had iderable dealings with the Menonites, and s them a high character for integrity.

n arriving at Winnipeg I had interesting in- iews with the agent, W. F. McCreary, he ng an ear to what I had to offer about ges, ferries, roads and sanitary measures. eaving Winnipeg I reached Quebec by the ndian and Pacific Railroad on the morning eventh Month 2nd, and proceeded to the grant buildings, to find that whilst the antine had been declared off for some days, leans of transportation had been provided Gross Isle. Prince Hilkoff had gone to quarantine ground two days before.

vessel arrived about three o'clock this A. ith about two hundred passengers from nd, Norway, England and Ireland, amongst a company of little boys under charge of ister, and a company of little girls under of two young women, sent out by a shel- g arms society in England to an institu- in Knoulton, Canada, where they are to be d out according to the judgment of those have them in charge. It was pleasant to he whole number that arrived presenting ood an appearance. They left on a train e twelve o'clock for Montreal, some would there for the United States, others for toba and a few were left in the emigrant ing stranded for want of money.

vailed myself of the invitation to keep my ters in the emigration building whilst in ec.

Seventh Month 3rd. A ferry boat was sent to Gross Isle at an early hour this A. M. supposed to be at the expense of the Dukhobors, it being reported that the steamship company, did not consider it their place to bring them, and later information has been to the effect that the charterers of the vessel have been liable for sixty pounds per day, for the expenses incurred at the quarantine for the support of the Dukhobors, amounting to about twelve hundred to fifteen hundred pounds in the aggregate; which has been the subject of a special appeal to have reimbursed. Five hundred or more were brought to the emigrant building about noon, including two hundred men, especially detailed to handle the baggage which had been landed when the steamship *Lake Huron* was released from quarantine.

In an interview with Dr. Montizambert (who is the head physician of the quarantine agencies, and quartered on both occasions of the detentions with the Dukhobors), he said that no case of small-pox had proved fatal; the deaths which had occurred were of the aged and feeble, and a few young children; he also said it was not nearly so trying on this occasion as it was last winter, when it was a great exercise to keep the buildings warm enough without getting them on fire.

Alexandre de Konchine came in the first boat from quarantine. He is reported to be a friend of Tolstoi, and came from Batoum as I understood in charge of the passengers. He appeared like a man of culture and refinement.

I had a passage on the boat that returned to Gross Isle, and whilst it was receiving its second load of five hundred and fifty-seven passengers with their baggage, I was allowed to enter the quarantine grounds, and take such a view of the arrangements and interview those there, as time would allow until the whistle of the steamboat summoned me back. During the passage of twenty-seven miles I mingled with the passengers, and with the aid of a Government interpreter could communicate with them in the religious opportunities afforded. Our craft was not a large one, and in approaching the landing about 9 P. M., I could appreciate the remark of Captain Taylor, of the *Lake Superior*, that the approach to the landing in the dark was critical. All got on the landing safely, with the exception of one boy who fell in the dock on the way from the boat to the emigrant building and was rescued with some difficulty. Most of those who arrived about noon took cars for Manitoba about seven o'clock.

Seventh Month 4th.—Being weary I retired pretty soon after the return from Gross Isle last evening, but was told that a train left about two o'clock this A. M. All however could not go, and the day and evening have been very interesting. It was no light matter to engage six trains of cars for the greater part of a week at a time when they were supposed to be most wanted for excursion parties, probably paying a higher rate of passage than immigrants were charged, and trains having been in readiness before it was known that passengers of the steamship *Lake Huron* were to be detained in quarantine, called for an exercise of patience at the emigrant building, until one train after another was furnished. This afforded a fine opportunity for mingling with the emigrants, as also with the people of character from the citizens of Quebec who were granted admission, and those who came on from Ottawa to take charge of the trains, the acquaintance with whom I prized, having had more or less intercourse with them on previous occasions.

The third boat load from quarantine arrived about noon, and the fourth in the latter part of the day, leaving twelve sick in the hospital there, and fourteen of their relatives with them. As might be supposed there was much to enlist the sympathy, and some scenes that were very touching. Some very aged who could not be left alone behind, and as yet fourteen hundred miles or more from their destination, which seemed doubtful if they could reach; one a hundred and three years old had to be carried, and he was not the only one that could not walk. An aged man with his wife, both said to be over ninety, were thankful they had not been cast into the sea. I saw one man carry his mother a distance of four or five hundred feet; a mother with an infant two days old walking the same distance.

I was called into a room in the second story of the emigrant building by a woman who wished to show me her aged mother, whom she had come from Winnipeg to meet; she was at first refused admittance into the quarantine when she had asked to go and be with her mother. I had rather pleaded for her, as she had probably been vaccinated when in a previous quarantine, and it would be a great comfort to the mother to have her. It being an unusual case, the authorities relented. This daughter had lost her husband, and all her sons were in exile, and to have obliged her either to travel back to Winnipeg disappointed, or spend her time during the quarantine in Quebec would have seemed uncalled for. The response she made in a religious opportunity when I first met with her gave evidence of deep religious feeling. She had her little tray set for me with some tea in a glass with lemon to season it, and some cake that she took pleasure in seeing me partake of, whilst I took satisfaction in knowing that she had her mother with her.

A train started off in the afternoon, leaving by the time the last company came from quarantine, making over one thousand in and around the emigrant building, who, when all settled in the hall and porches and under the baggage shed, prepared for a call, should there another train come in for them, exhibited a show of composure, cheerfulness and patience that was instructive.

Money was given the matron in charge at the building to buy milk for the children of each train, supposing there would be six trains, and it was interesting to see it dealt out, and how it was enjoyed. After the evening devotion, a company of youngish women went together in an open space in the enclosure, and embraced one another most affectionately, parting with a kiss and a single bow. It was supposed that they belonged to different villages, and they would be separated by the different trains to be differently located at their destination in the distant provinces. After these exercises were through with, and no prospect of the train of cars, arrangements were entered into for the night which was quickly and quietly accomplished. Two rows along the hall of the building leaving a passage way in the middle, one row on the porch, one on each of the sides and two rows under the baggage shed, and thus one thousand people

were snugly laid away for the night. Felting and sheepskin coats were very useful.

(To be continued.)

A Letter from Elizabeth Rogers to her Niece Mary Haughton.

LISBURN, Ninth Month 3rd, 1829.

I have had and have abundant cause for thankfulness to that gracious Almighty Power who had been in abundant goodness pleased to lay His holy hand on me in mercy and draw me as with the silken cords of love, nearer and nearer, until I was made willing to return to my father's house like the prodigal son, where I believed there was plenty and to spare, whilst I suffered with want and privation of the only food that could nourish and sustain the soul. And now I can say from a feeling sense thereof "Thou invisible and powerful God, thou art pleased to prepare me by thy chastening rod, whilst thy sustaining arm was in mercy extended to support me during the mighty conflicts I have passed through. Thou hast kept me from sinking in the tempestuous water that hath raged about me. When the billows nearly overwhelmed me and I could see no way to escape the mighty command went forth, 'Be still,' and the tempest ceased. Great and marvellous are thy works, just and true are all thy ways, thou King of saints! Thou has been pleased to make those who sat in darkness see a great light and to those who have sat in the region and shadow of death light is sprung up. Surely this is life eternal to know thee the only true God, and Jesus Christ whom thou has sent. This is the only true and saving Faith, to experience His spiritual washing in the heart which if submitted to in humility, self-denial and watchfulness and faithfully bearing the cross as this Divine light shall point out, we shall happily come to the knowledge of the power of Christ, being indeed the resurrection and the life in the soul. Praise the Lord, O my soul, may all that is within me bow before thee in humility and self-abasement, strengthen my faith and confidence in thy mighty power, for without thy aid I can do nothing towards my own salvation. I know that in the Lord Jehovah is everlasting strength, and therein I hope to trust to the end!" Oh that it was in my power to convince the people how good the Lord is and how ready to help in the needful time, all who are willing to suffer the crucifying power that can purify the heart and would consume all but the pure gold. For those who hope to reign with Christ must suffer the death of the cross to their own self, working in an entire submission to the Divine will, be enabled to say, "Father, thy will be done." It was the language of our blessed Redeemer—He as man felt the cup was bitter. I hope I may not have said too much, but my heart is filled with love even to running over with desires that every one of my fellow creatures may come to the true knowledge, having their faith built on the rock of revelation against which the gates of hell cannot prevail.

My most affectionate love to thy dear husband and children; and may they never forget that self-denial, watchfulness and faithfully bearing the cross is the way to life eternal. For without the cross there is no crown.

ELIZABETH ROGERS.

The above-mentioned female was a native of the county of Wexford. Her parents were John and Mary Doyle, of Ballinamona, Friends belonging to Ballinclay Particular Meeting. When a young woman, about the year 1795, she went as teacher to the Ulster P. School, which station she filled with much satisfaction to Friends until she imbibed the pernicious errors of John Hancock and his adherents. She married John Rogers, of Lisburn, who was a young man of sober and serious mind, but getting contaminated with the same pernicious doctrine they were married in a very singular manner. Their marriage was published at the market place and accomplished in a private house before a few witnesses, the young man having a very stammering tongue, it was done without any expression of words, but merely by their signatures to their marriage certificate and the signatures of the witnesses.

They lived a good many years together, having settled in the town of Lisburn, and by every account were very moral in their lives. They went to no place of public worship, and disbelieving many or most of the doctrines of the Holy Scriptures, ceased in the perusal of them, and instead thereof read such publications as tended to draw them farther from the simplicity of truth. Falling into a poor state of poor health she began to be more thoughtful and anxious for the welfare of her immortal part, and probably from her observation for a number of years of the sorrowful fruits produced in the conduct and situation of many of those who had alike deviated from the path of Truth, whose principles produced blasting and mildew in a religious sense on themselves and their offspring, and seeing that she had been long feeding "on the husks which the swine did eat" she was drawn by Divine regard to her Heavenly Father's house who willeth all to repent, return and live, and in this state we find her declaring her repentance and acceptance with her God and merciful Creator. Her example has been a warning to all who tread in forbidden paths, and her restoration a glorious instance of Divine love. She did not long survive, and died in full assurance that her sins were forgiven, her iniquity was pardoned, and that she hath received at the Lord's hand double for all her sins.

WHAT BECOMES OF YOURS?—What do people do with their surplus time? They used to weave the cloth their garments were made of and make them by hand. They now get them ready-made at the stores. It takes less time to do every act of drudgery than it used to take. What becomes of the surplus time? If we have gained an hour over our ancestors, what becomes of it?—New York *Telegraph*.

The Christian Observer says: "The three Hebrew captives, Shadrach, Meshach and Abednego, did a wise thing for themselves when they refused to enter into a debate before King Nebuchadnezzar, as to their bowing before an idol. They would not discuss, but simply answered to the effect that whether God would or would not deliver them from the fire, 'we will not serve thy gods nor worship the golden image which thou hast set up.' If they had entered upon any discussion they might have weakened or been turned aside. But when they took a decided position that they would simply do right, they were on safe ground. In this there is a lesson for us all."

For "THE FRIEND."

Some Old Friendly Relics.

One day this summer I called in Devonsh House, London, to see Isaac Sharp; and v delighted there to meet with two Philadelp Friends. In the course of conversation he fered to show us some of the treasures sto in the strong rooms connected with the me ing house. To go over those old relics brir one strangely in touch with our early Frien They reveal that our predecessors in the Tr were after all men and women not very differ in some respects from ourselves. A short count of what Isaac Sharp so generously hibited may be of interest to some readers THE FRIEND.

We were first shown the Charter of Rele granted by Charles II., whereby some four h dred Friends who were lying in jail were set liberty. This great relief was largely brou about by the unremitting labors of Geo Whitehead, whose life and toil I wish w more largely familiar to some of the yo Friends of our day. The tale of this gr achievement is deeply interesting. The hist document on which we gazed consists of ele splendid pieces of parchment, each about thi five by twenty-four inches in size. Each pi is beautifully written, and the first page ha somely engrossed, including a fine portrait the merry and dissolute monarch who in case seems to have had his heart warr towards his unfortunate subjects. The gr seal is attached, a portion of which rema The name of each of the four hundred prisor is given in the charter eleven times. It i curious fact that John Bunyan, who was a gr enemy of Friends, was at that time also a p oner, and was included in the benefits of the lease, and his name appears in the charter al with that of those whose enemy he had b

Next we saw the first minute book kept London Yearly Meeting. The initial docum recorded was not a record of transactions, a copy of a letter or epistle sent out from gathering of Friends in London, and dated sixteenth of Eleventh Month, 1668. The regular minute in this book was that of twe ninth of Third Month, 1672. This old mir book, which so faithfully depicted the zeal works of that early day, is mostly written fine hand, a Friend named Ellis Hookes ha been recording clerk of the meeting for a g many years.

The shelves of this room contain a num of large volumes, about twelve by eight inches in size, narrating the sufferings of Friends. As cases of persecution were ta care of by the Meeting for Sufferings, were recorded in these massive volumes. last one was for the year 1856, and cont records of distraints for non-payment of chr rates. These were the original books f which Besse acquired his information wh was incorporated in the well-known *Besse's ferings*. What a record of human fidelity duty and of courage do those old manuscr contain. In them I saw recorded that a cer John Allen was "spoiled" in 1671, having taken from him "seven heifers, worth at l seventeen pounds." But this was a small t ble compared to many other instances na ted.

The most interesting book to me was which was kept in London about the clos

seventeenth century during the brightest of Quakerism, wherein the ministers would e their names opposite a list of meetings-es, to show that they expected to go to in meetings on a particular First-day. In book the names of the many meetings in lon were put down, and the book carefully l; and it was generally arranged that two sters would attend each meeting. Thus sterial labor was divided for the good of nd as I scanned the list where two names recorded against each of those early ings, I read the signatures of John Es-h, William Penn, George Whitehead, and rs valiant for the Truth. On the following nd-days these ministers would meet in the ing and report their labors and the con-n of things where they had been the eding day. This Second-day morning meet-till exists under the name of the "Morn-fleeting."

nother strong room has some intensely ble relics of the early Friends. Here is reat arm-chair in which died John Wool-when on a religious visit to England—a , old-fashioned piece of furniture, quite ly upholstered all over, with head-rests e sides, and covered with faded red rep. is George Fox's Bible, a copy of Cram-Bible of 1541. How many flashes of holy came into his strong mind, as he had ed over those sacred pages! Here is part e travelling kit of Samuel Bownas; how its owner had grown weary as he cheer-accepted hardships which modern Friends ot called upon to endure! Here is Thomas 's desk — that early Friend who knew he believed and why he believed, had a riting desk. It is full of false bottoms and t drawers, and funny little corners, wherein vner could hide precious papers, instead ng the modern safe as we do. And so ht go down the list did time permit.

an American Friend, it is interesting to e the first, I believe, of publications is-by any Yearly Meeting in our country. is most likely the only copy extant. It ublished in 1686, was printed in Phila-ia by William Bradford on the first print-ess brought to the new city; and was a al epistle entitled "From the Church of lelphia." There is also one of the original ns of Barclay's Apology.

almost sacred seems the original letter en by William Robinson from Boston jail, the twelfth of Fifth Month, 1659, a short previous to his execution, a martyr for the of the Lord Jesus Christ. It is most ifully written in small letters, with a fine How those early worthies found cheer in Master, and cheered each other in Him, gh sufferings which our easy age can little ive of!

ain I recall some "testimonies" penned orge Fox regarding some of his deceased s, particularly concerning Ann White-

They are in George Fox's own hand-g. He used vigorous language, evidently just what he wanted to say, and his heart owed with love for God and man; but the compels me to say that he was not an ent penman, and was a very poor speller. eapot said to have belonged to George s in this wonderful collection. It is pos-about six inches high, and round, being of a very attractive form. It is made of china, but has a silver spout. The lettering, "G. F., 1680," is on it; and the china is prettily decorated. Fox, although somewhat of a utilitarian, had some very nice things, as I can attest, after having viewed other relics of his elsewhere.

I will conclude with telling about some of the William Penn relics. There is a number of old deeds, etc., of his, containing his well-known signature. Exceedingly valuable is a grant of land from Penn to his friend Pike, having attached to it his seal as Governor of Pennsylvania. It is a large seal, some four inches in diameter, and although broken, is almost intact. On it are the words, "mercy and justice," whilst on the other side is the sentiment, "Truth, Peace, Love and Plenty." What seemed very novel was to look on a marriage settlement between William Penn, third, and Christiana Forbes—a big document, as befitted such an important matter. It was dated 1698, and handsomely engrossed. This, I think, was the young man who at first was engaged to be married to a young woman Friend, but he afterwards desired to be released from the contract. She would not at first consent, but at last father Penn offered her one thousand pounds (five thousand dollars), and the Monthly Meetings also agreed to release young Penn from his engagement in consideration of that sum having been paid her. All of this little episode was duly recorded in the Monthly Meeting book, of Kingston Monthly Meeting—not Devonshire — and appears therein until this day.

Last but not least, I enjoyed a copy of the original edition of a book entitled "A Serious Apology for the Principles and Practices of the People called Quakers," etc., written jointly by George Whitehead and William Penn, published in 1671. This book, as became the ardent young Quaker, author and lover, had been presented by William Penn to his sweetheart, and bears date shortly before his marriage to her. On the fly leaf he had carefully written, "For my deare friend Gulielma Maria Springett, W. P." WM. C. ALLEN.

Eighth Month 26th, 1899.

What is Pharisaism? Pharisaism is religion without Christlikeness. And if our religion fail in this, is it not all a failure? The end of our redemption is to restore us to our first estate, to the image and likeness of God. All things are at work to this one end, that we be conformed to the image of His Son. If we have not His spirit we are none of His. If this likeness to our Lord be lacking, in vain we plead our beliefs, our prayers, our raptures, our associations, our gifts. From within the closed doors there comes the answer, grieved, yet unalterable, "I never knew you." So rings the dreadful doom of the religion that stops short of Christlikeness.—*Mark Guy Pearse.*

CHRIST must needs go through Samaria. It may not have been a pleasant route, it certainly was not a comfortable journey, but yet He must needs go. And there, as He sat, wearied, faint and hungry, on Jacob's well, He was enabled to proclaim the message of salvation to a lost and wandering soul, and thus bring to the Samaritans the words of grace and life.—*The Christian.*

For "THE FRIEND."

The following poem was found among the writings of the late Louis Taber, a beloved minister of Ohio Yearly Meeting of Friends, who died Twelfth Month 7th, 1887, in his seventy-seventh year. It was dated less than a year previous.

THE AGED CHRISTIAN'S PSALM OF REST.

Wing-weary, from a storm tossed sea,
I have found those blessed isles of Rest,
On Thee, my Saviour, only Thee,
I lean and rest upon thy breast:

Partaker of the oil, the balm,
Robed in thy garments undefiled;
In a cloudless calm, on those isles of palm,
My Father's called and chosen child.

By angel wings the air is fanned;
Holy and sinless by my side
Thy saints adore and, forever more,
Thy name is honored, glorified.

Thy beauty in my face will shine;
Or life or death alike to me;
No wish but Thine, Thy will is mine,
I am settled, centred, lost in Thee.

Upon a waveless, peaceful shore,
Safe folded in thy love Divine,
I will trust thee o'er and mourn no more!
For Thou art mine and I am Thine.

Brief is my stay by fitful fires
Under the shadow of Thy wing;
Till I join the choirs with their golden lyres,
Singing the songs Thy seraphim sing.

There He shall sit, the Ancient of Days,
The Lamb, who was slain, by his throne;
Prayer will raise to the voice of praise
In glory, in honor, to Thee alone.

So I watch and wait by a pearlen gate
That opens on streets of crystal and gold,
Where "their angel band" in that glorious land,
Forever, O Father! Thy face may behold.

Selections from the Letters and Memoranda of Robert Milhous.

(Continued from page 34.)

Eighth Mo. 20th, 1882.—In our little meeting to-day, E. F. spoke at some length on the great and glorious plan for our redemption out of our fallen estate, and of the mercies of our Heavenly Father in sending his only begotten Son into the world, to save us from our sins. The meeting closed under feelings of thankfulness and praise unto the Lord, for the fresh evidences of his Divine regard.

Twelfth Month 10th.—Under poverty and weakness I have again taken up my pen to record the fresh evidence with which I have been favored this day, of the Lord's continued mercy to me, a poor, unworthy creature. In our little meeting to-day, I apprehended myself called upon to speak a few words, concerning the universal love of our Heavenly Father, in which I felt strengthened to relieve my mind, beyond what I looked for, and I trust the praise was ascribed alone unto Him who is the Fountain of all good. May such seasons of favor be the means of strengthening my faith under trial, and of causing me to yield more unreservedly to the will of Him whom I desire to serve.

24th, First-day.—This day we attended the funeral of our friend William Llewelyn, who died from the kick of a horse, after several months of great suffering, perhaps about the sixteenth year of his age. How uncertain to us is the time of our sojourn here. A large company present at the funeral. Before re-

tiring from the grave, an invitation was extended to all present, who felt a freedom to do so, to retire with us into our meeting-house, and soon after all were seated, a very solemn silence prevailed over the company, and apprehending myself called upon to rise to my feet, my mind seemed to be very solemnly impressed with a fresh sense of the universal love of our Heavenly Father to his creature man, and I felt strengthened to declare of his mercy and goodness and to point out the way to reconciliation with Him and a state of preparation for an admittance into his kingdom of rest and peace. I was favored to return to my home with the reward of sweet peace.

First Month 20th, 1883.—I thought it might be right for me, although under feelings of poverty, to record an exercise that attended my mind to attend Chesterfield Meeting on First-day, which I gave up to through much exercise, as some of my family were not well, but was favored to leave the meeting peaceful. Next day attended Plymouth Monthly Meeting, in which I seemed to be led forth in testimony, in regard to some subjects in which close doctrines seemed to be the burden of my spirit; left the meeting relieved and peaceful. Returned home and found my family all pretty well, for which I felt thankful. I greatly desire to be preserved from going abroad unsent, or of presuming to speak in the great and sacred name, without his preparation and putting forth.

Second Month 2nd.—Poverty and strippedness has been my portion of late; a state which I find often very needful in order to humble the creature as in the dust before the Lord.

(To be continued.)

Mauna Loa, the Hawaiian Volcano.

Anyone who drew his idea of volcanoes from the fanciful pictures used to illustrate geographies, etc., would be disappointed, as I was, in his first view of the great volcanoes of Hawaii. Volcanoes ought to terminate in a sharp cone-like apex, and some do, but this is not the way with Hawaiian volcanoes. Again, the stereotyped idea is that a volcano when in action spouts a great geyser of lava right out of its peak. Here too the Hawaiian volcano is disappointing, for it has never been known to develop a flow of lava from the top; all the eruptions so far have been from leaks, as it were, in the side of the mountain. Indeed this was true also of the volcano that destroyed Pompeii. Ninety-nine people out of a hundred would say it was Vesuvius that caused this great catastrophe, but it was not from Vesuvius that the destructive flow came, but from a new outlet, now known as Mount Somma. True, in Hawaii, both Mauna Loa and Kilauea have great craters at their summit ten miles or so in circumference, and at the bottom of these a brew is always steaming, and occasionally seething and spouting up, but within the period of tradition these craters have never filled up and overflowed. The sides of the mountain are too weak to support such a terrific strain as this would be, and they invariably give way and let the molten lava escape before this level can be raised very high.

It should be recalled that the island of Hawaii, from which the group takes its name, though the largest in size, is not the most important. Oahu, several hundred miles to the north, is the best known of the islands; Honolulu being situated on it. On the island of Hawaii, however, is the important city of Hilo, second only in size to the capital. It is this city that is now threatened with the flow of lava from Mauna Loa.

Every one who pretends to see the sights of the islands visits the crater of Kilauea, which is only four thousand feet above the sea, but it is an undertaking requiring great physical strength, endurance and will to ascend to the summit of Mauna Loa, which is almost ten thousand feet higher. There is a hotel, the Volcano House, on the brink of the crater of Kilauea, which is readily accessible from Hilo, and tourists thus have an easy way to visit one of the most interesting craters in the world. To go to the top of Mauna Loa you must have an experienced native guide, for the summit of the mountain is generally wrapped in clouds, and anyone who attempted to find his own route would inevitably be discouraged long before he reached the summit. At best it is a two days' trip, and provisions must be carried along. Even in this tropical climate an altitude of nearly fourteen thousand feet takes one up into the region of almost perpetual snows. The sister mountain of Mauna Kea always has its summit crowned with snow, but by some meteorological mystery Mauna Loa, which is practically of the same height, is generally free from snow. Nevertheless, the traveller who explores its summit must be prepared for Arctic weather. His skin is parched by the glaring heat of the sun, while every lava block he touches is like a block of ice. Moreover, the air at such an altitude is so thin that you can only breathe with difficulty, and the very time when you need all your breath—on the terrific climb up the last cone to the crater—you can only get your breath in short gasps. Then too you are liable to be attacked with nose-bleeding or with the mountain sickness.

At first, as you leave Kilauea, the way leads through scrub timber, but as you approach the higher levels this gives way until at last there is not a blade of vegetation to yield shade or cheer the eye. It takes centuries for plant life to gain a hold on the inhospitable lava and reclaim it. The plant that grows highest up is the "silver sword"—a lily-like plant with long silken leaves and small flowers. This is the edelweiss of Hawaii, and anyone who picks it must have braved the difficulties of high-mountain climbing. From Hilo, Mauna Kea presents a grand aspect, while Mauna Loa looks insignificant. Mauna Loa has no distinct summit; it is only a big hill, with gentle slopes and rounding top, and there is something about its shape that detracts from its height.

The last thousand feet of ascent is very difficult, being over wastes of jumbled lava blocks which are terribly sharp and jagged.

You are constantly lured on by the smoke from the crater. It appears to be only just beyond the next ridge of lava. When you have gained that, however, you see the smoke still further on. This is almost enough to dishearten even the most courageous, but at length all of a sudden you find yourself standing on the brink of the crater, with a great abysmal gulf yawning five hundred feet deep before you. You can, if you feel a little foolhardy, climb down to the floor of the crater. The lava is here so hot that you don't care to stand in the same place long. There is a great subter nean muttering and rumbling, and from vent holes charges of hot lava are intern tently gorged up, while the sulphurous fur are stifling. Of course there is no absol guaranty that the bottom will not drop out the crater while you are right there, and as thought gets hold of you you begin to cli out as hurriedly as the conditions will perr

Mauna Kea has long been extinct, and Mau Loa, Kilauea and Hualalai are the only th volcanoes that ever slop over now, though th are dozens of dry cones all over the islar From any height you can easily remark course of the lava rivers that have issued fr different ruptures of the mountain-side in p times. The two flows of 1868 and 1887 close together at the southern point of island, one coming from a vent ten miles inla the other from one twenty miles inland. former had the speed of ten miles in two ho which seems to be the record. The largest most menacing flows have broken out very cl together and have followed almost the sa course. The flow of 1852 was the first of group. It was headed in the direction of H but cooled off and stopped a few miles out the town. Three years later another broke out on the same flank of the mount followed the same course, threatened Hilo o more and stopped after flowing uninterrupte for fifteen months; its edge was only ei miles from Hilo when it congealed. Agai 1880 Hilo was attacked. For nine months stream rolled along. Every day it made s advance, every week it was a mile or so nea and it never swerved in its direction. It aimed directly at Hilo, and there seemed hope for the city, from which the people be to move in terror. When that flow stoppe was only three-quarters of a mile from populous part of the town. There are t outbreaks together in the present erupt each on a different flank of the mountain. one of these outbreaks, the largest one, i the same place where three others have br through and aimed at the city below.—*R Haliburton, in The Pathfinder.*

For "The Friend

In the Shawangunk Mountains.

It is pleasant and profitable to those feel like having a change from their ordi homes, in warm weather, and especially those who reside in cities or towns and fee need of it, to find at times in pure mour air, with good water and beautiful and exte views, as well as great variety of scer places where they can *rest*, enjoy nature recruit their health, away from the slaver fashion; whilst surrounded by truly cultiv and highly refined people, who value you appear to do so) for what they think you rather than for what you are supposed to sess, in goods or fame.

One such delightful place was recently f by three relatives and the writer, in the S angunk Mountains, Ulster County, New Y where we had on First-day our quiet Fri meeting in the parlor of the principal boar house—at Cragsmoor; (Herrnhut House) thirty or more persons attending, nearly whom were members of our Society.

The view from the front of this house is extensive and beautiful; comprising, as it

eights and mountain ridges in several es in New York, as well as some in astern Pennsylvania and northern New , from the Catskills on the north around west to the mountains of northern New and south-eastern New York, in the with a fine valley in front, through flows the Sandburg Creek, the latter enter- e renowned Roudout within the landscape, he water in the Delaware and Hudson visible at many points. We traced range range, and peak after peak of the high- ges and points from the near mountains east, the Catskills on the north and l by the west and southwest as before , the names being given us by persons ir therewith.

sun rose over a mountain estimated at feet above tide water, and set behind higher ones to the west, and as sunsets nrises are beautiful and at times grand country, they were especially so there his high and commanding position, about feet above tide.

he pure mountain air, the lover of nature natural science finds much to see and from high mountain ranges and peaks utifully wild and secluded glens, along ain brooks, where waterfalls and rocky abound, as well as mountain fruits to and satisfy the taste. To attempt de- on would be to court failure; but the ains themselves, their various gorges and vith varied hues of verdure grew in beauty gazed upon them, and can be best appre- when seen.

ries of various kinds peculiar to such ains abound, and in this vicinity, a bot- aid there were seven varieties of huckle- s alone, with abundance of blackberries, rries, June berries, etc., etc. The huckle- crop is an enormous one there, and gives yment to a large number of people, many om camp out during the berry season, ts and cabins, and ship them to the arkets; their good quality commending o the trade. The writer never saw the n such abundance before, as it grew over after miles of open mountain, yet the s said the crop was not quite so great as and one person could pick only about ushel per day. Some of the pickers' in the shelter of and on high rocky cliffs d descriptions of the noted cliff dwellers southwest.

flora of these mountains is very rich and , as is well known, comprising many of autiful flowers found in Chester County, , as well as those peculiar to the moun- In the deepest and darkest glens, and he greater water-falls hemlock, and black were the principal trees. We found ain laurel (rhododendron) and a large azalea in bloom on Seventh Month 27th, he Kaeterkill Falls, such plants blooming ur Pennsylvania homes some two months .

s and lakes abound in the vicinity, some walking distance and others easily d by carriage. Of the former we visited rkill Falls on foot and found them as de- d to us—beautifully grand. The water ear the top of the ridge falling over a itous natural wall, about 100 feet high deep rocky glen, and thence flowing under and among enormous rocks, out through a wild, wooded and deep gorge into Wallkill Valley. By carriage we visited Hanging Rock Falls, eight miles distant, where the water of Bear-Kill Creek flows from its upper level for a mile or more over falls and rapids—nearly, if not quite 1000 feet, and in a rocky walled and deeply wooded gorge to the lower level of the creek.

Lake Awoosting was seen in the distance, near the top of the Shawangunk Mountain range, and we walked by Lake Maratanza on our return from Kaeterkill Falls, the latter lake being only a few miles from our stopping place, and about 2000 feet above sea level.

FOR "THE FRIEND."

Patrick Not a Salaried Preacher.

Reading a short time ago a plea for stated pastoral support by one holding membership in the Society of Friends, it was re-assuring to meet with the following passage from "The Story of Saint Patrick" lately compiled by Joseph Sanderson.

Patrick's father, Calpornius, was a deacon, and his grandfather, Potitus, a presbyter, both, therefore, though clergyman, being married, and presumably not advocates of that enforced priestly celibacy officially promulgated about two centuries later (A. D. 566) by the Council of Tours.

"The fact," says Sanderson, "that Calpornius, a clergyman, held a farm, and was a local town councillor, conflicts in no way with the usages of the time. It is certain that in the early centuries clergymen of whatever name, earned their bread by their own toil, as Paul did. The history of those days makes it plain that clergymen cultivated farms, kept shops and banks, acted as physicians, shepherds, smiths and artificers of all kinds. Hatch, a celebrated historian and lecturer, tells of one clergyman who was a weaver, of another who was a shepherd on the mountains of Cyprus, of another who practised in the courts of law, of another who was a silversmith, and of another who was an inn-keeper at Ancyra. Patrick's own nephew, though a clergyman, was a pilot, and of those clergymen who were Patrick's companions one was a smith, and another was a maker of satchels for books. Patrick himself was poor, and performed gratuitously the functions of his calling, as did the Apostle to the Gentiles. There is no evidence in early Christian literature that the pursuit of a secular calling was incompatible with the office of the Christian ministry. The proposal of the Montanists to pay a fixed salary to the clergy was condemned as an innovation alien to all prevailing usage. Salaries to clergy and their withdrawal from secular calling came into the church when it was losing its spirituality."

The above testimony may certainly be deemed to be unprejudiced, being declared by one who appends both "D. D." and "LL.D." to his name. He further says "What Patrick values and emphasizes most is the fact which he asserts, and to which he refers again and again, that he received his call from a higher than any earthly source—that his mission was from God; and he seems always to take pleasure in relating the circumstances in which the Divine voice spake to him, and in adding: 'I testify in truth and in joy of heart, before God and his holy angels, that I never had any reason except the gospel and its promises for ever returning to that people from whom I had formerly escaped with difficulty.'" So, in his *Confession*, Patrick says "Wherefore, though I could wish to leave them, and had been most willingly prepared to proceed to the Britains as to my country and parents; and that not only, but even to go as far as to the Gauls, to visit the brethren and to see the face of the saints of the Lord—God knows that I greatly desired it—but I am bound in the Spirit, who witnesseth to me that if I should do this he would hold me guilty; and I fear to lose the labor I have commenced; and not I, but Christ the Lord, who commanded me to come and be with them for the rest of my life. If the Lord will, and if He will keep me from every evil way that I may not sin before Him." This sounds almost like a passage from D. Wheeler or S. Grellet. Good reason there appears to be for Patrick's biographer concluding: "There is not the shadow of a proof that he was ever at Rome, or that any pope commissioned him to proceed on a mission to Ireland; nor is there any evidence whatever that he was licensed to preach by any human authority, or ordained by any man or body of men, or delegated by any creature. He appears to have been appointed to his work by God, without the official sanction of man." While Ireland's so-called "patron saint" may well be claimed as of the church Catholic, universal, it is evident there is no consistent place for the appendage Roman.

JOSIAH W. LEEDS.

THOU shalt love thy neighbor as thyself.—(Matthew xix: 19.)

Notes from Others.

Bedlam (Middle English, Bedlam), stands for Bethlem, Bethlehem. It was the name of the Hospital of St. Mary of Bethlehem, in London, founded as a priory in 1247, with the special duty of receiving and entertaining the Bishop of St. Mary of Bethlehem, and the canons, etc., of this, the mother church, as often as they might come to England. In 1330 it is mentioned as "an hospital," and in 1402 as a hospital for lunatics; in 1346 it was received under the protection of the city of London, and on the dissolution of monasteries it was granted to the mayor and citizens, and in 1547 incorporated as a royal foundation for the reception of lunatics. Thence the modern sense.—*N. Y. Tribune.*

A most remarkable union has taken place in Persia recently, or rather it should be called an absorption of almost the whole body of the Nestorians by the Greek Church of Russia. For several years a few missionaries from the Greek Church have been working to bring the Nestorians over, and the latest news is that they have succeeded in a most remarkable manner. Nestorians are so named from Nestorius, their founder, and have existed since the fourth century. The Roman Catholics have been at work also among them, but not with remarkable success. There is also a Protestant mission in Persia, which stands it out bravely. In this change there is little more than change of name. But it adds many thousands to the membership of the Greek Church, and it is probably only the beginning of conquests by that Church.

The existence of the various denominations, we believe, then, to be a necessity for two reasons: First, because each true denomination has in it some truth or phase of truth different from any other denomination, and this truth will live forever; secondly, because in these different denominations men and women can find church homes suited to their

own peculiar temperaments. . . Each true denomination, we remarked, stands for some principle which will live for ever, for "the one eternal truth of God reflects itself in the minds of men in many peculiar forms." "The Holy Ghost speaks in ten thousand tongues." We may not be able to lay our finger on the ever-abiding principle, yet we believe that it is there.—*Reformed Church Messenger.*

SUMMARY OF EVENTS.

UNITED STATES.—The United States Treasury statement shows that the amount of net gold on hand was $247,880,601, which is the largest amount on hand at one time in the history of the Department. The receipts for Eighth Month exceeded the expenditures by nearly $4,500,000.

The income from the war revenue taxes for the last fiscal year was $102,617,763; over $37,000,000 was obtained from stamp taxes.

The annual report of Commissioner of Pensions Evans for the fiscal year ended Sixth Month 30th last shows the total number of pensioners to be 991,519, a decrease of 2195 in one year. The amount paid to pensioners in the year was $131,617,961, being $649,498 more than ever before. The roll contains the names of 553,451 surviving soldiers, the remainder being dependent relatives. There are four surviving widows and seven surviving daughters of the Revolutionary War, and one surviving soldier of the War of 1812.

The Secretary of War has designated the Hong Kong and Shanghai Banking Corporation as depository of the Department for the Philippine Islands, the corporation having given a bond of $1,000,000.

The Army Commissary Department is now buying coffee in Porto Rico for supplying the army in that island and Cuba. This action has been taken as a measure of relief.

The Insular Commission has submitted to Secretary Root, a code of laws for Porto Rico. The Civil Government for the Island, will abrogate all Spanish laws and Royal decrees, no provision is made for elections. The Commission desire that the change be made at once, by order of the President.

The cotton receipts in Montgomery for the year ending Ninth Month 1st, were 170,072 bales, the largest in the history of Montgomery. Business in all branches has been satisfactory and merchants are hopeful of better results the coming year. There is an absolute certainty of abundant food crops throughout the whole State, and there has been greater diversity in farming than ever before.

To effect a combination of trusts is the scheme of a Cleveland, Ohio man, who has taken out papers of incorporation for the Central Company. By this means he proposes to use all industrial power in reach, with a consequent increase in wealth so rapid as to change the whole condition of society.

A despatch to the *Public Ledger* of Eighth Month 30th from Allentown, Pa., says: "Negotiations for the purchase of the plant of the American Cement Company at Egypt, this county terminated to-day in the sale of the concern to E. B. Smith & Co., bankers, of Philadelphia. The consideration is $2,500,000. The plant consists of five mills, with a daily output of 4000 barrels. With the plant is sold a tract of land underlaid with cement rock, giving the company an inexhaustible supply of raw material."

On the same day the following came from Pittsburg: "A continuance of the extraordinary demand for every variety of material in every stage of production, with the maintenance of the upward movement in prices, are the features of the week's transactions in the metal markets.

"Furnace men have their production sold through the first six months of 1900, and at an advance that is materially higher than what was regarded as good prices for 1899. The rate at Pittsburg for Bessemer is $23@23.25, a slight advance over last week, and with the raise comes the announcement that this price is on the sales up to Seventh Month, 1900. Foundry irons have advanced in the same ratio with Bessemer, and higher prices here are regarded as a certainty by the first of next month. Bar iron has taken on another advance and is as active as any other line, at $2.40@2.50."

Disastrous forest fires are raging in Calhoun County, Arkansas. Fire fighters are working night and day, and several have been prostrated from heat. The fires have devastated a large area.

There were 336 deaths in this city last week, which is 70 less than the previous week and 77 less than the corresponding week of 1898. Of the whole number, 79 were children under one year of age; 164 were males and 172 females: 37 died of consumption; 28 of heart diseases; 24 of cholera infantum; 22 of marasmus; 21 of inflammation of the stomach and bowels; 14 of pneumonia; 13 of nephritis; 12 of diphtheria; 10 of old age; 10 of apoplexy, and 10 of convulsions.

Markets, &c.—U. S. 2's, 100¾ a 101; 4's, reg., 111¼ a 111⅞; coupon, 112⅞ a 113½; new 4's, 130 a 131; 5's, 111¼ a 112; 3's 108¼ a 108⅞.

COTTON sold in a small way to spinners, on a basis of 6¾c. per pound for middling uplands.

FLOUR. Winter, super., $2.15 a $2.30; Pennsylvania roller, straight, $3.15 a $3.30; Western winter, straight, $3.20 a $3.35; spring, straight, $3.50 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$2.90 a $3.00 per barrel as to quality for Pennsylvania.

GRAIN.—No. 2 red wheat, 69¾ a 70c.
No. 2 mixed corn, 37 a 37¼c.
No. 2 white oats, clipped, 27½c.

BEEF CATTLE.—Extra, 6 a 6¼c.; good, 5¾ a 5¾c.; medium, 5¼ a 5½c.; common, 4¾ a 5¼c.

SHEEP AND LAMBS.—Extra, 4¾ a 5c.; good, 4¼ a 4½c.; medium, 3¾ a 4c.; common, 2¾ a 3¾c.; lambs, 4 a 6c.

HOGS.—Western, 6¾ a 7¼c.

FOREIGN.—The millenienth anniversary of the death of Alfred the Great, King of England, who died A. D. 901, is proposed to be commemorated by his descendants in 1901. These are believed to number several millions, not a hundredth of them probably are aware of their ancestry. Edward Foulke, who with his wife and nine children emigrated from Wales and settled at Gwynned, Pennsylvania, in 1698, and who has several thousand descendants now living—a number of whom are readers of THE FRIEND—was of the twenty-sixth generation from King Alfred, whose descendant, Matilda of the eighth generation, married Henry 1, King of England. Thence through the Royal line of the Plantagenets we come to King Edward 1. Edward's daughter, Eleanor, married Henri Count de Barr, and Edward Foulke was a descendant of the last named couple of the twelfth generation—all the connecting links of both sexes being on record.

Great Britain still faces a crisis in South Africa, but there is still hope of a diplomatic settlement.

British Secretary Chamberlain has made public the despatches with President Kruger growing out of the Transvaal issue, and as indicating a continuance of the crisis military activity continues in England and at Cape Colony. President Kruger is reported to have said that he expects war, and the Boers are fully armed.

Hveen, a little Danish island in the Sound, half way between Seeland and the Swedish coast, and only fifteen miles from Copenhagen, is being bargained for by a German syndicate which wishes to turn the island into a gambling resort like Monte Carlo. We hope not!

Several new and serious cases of bubonic plague officially are reported at Oporto, and a sanitary cordon has been formed around the city.

In Germany potato bread is used by the natives of Thuringia to feed their horses, especially when they are worked hard in very cold weather. The animals thrive on it, and their health and strength are excellent.

Near the town of Capljina, in Bosnia, archæologists have exhumed a new Pompeii in the form of a Roman camp. All the walls are well preserved, and some of the rooms are decorated with fine paintings, while weapons, lamps and various other objects have been found in them.

It has been announced that the Russian Minister at Pekin, De Giers, and the British Charge d'Affaires, Bax Ironside, to submit the Hankow incident to arbitration.

Cherrapunji, in Assam, northeast of Calcutta, has the reputation of being the wettest place in the earth, the average annual rainfall being 493.15 inches, while it has the record of one month in which 147.17 inches fell.

Argogula, an insurgent stronghold in Negros, was captured recently by the United States troops under Lieutenant-Colonel Byrne. Many of the insurgents were wounded and captured, and twenty-one were killed. The American scaled a steep, almost perpendicular slope, being constantly under fire for 1000 feet.

General Brooke has reported from Havana that the Cuban army had been paid, and that of the $3,000,000 set apart for that purpose there was on hand a balance of $400,000.

President Figueroo, of the Republic of San Domingo, has yielded up his office on the demand of the revolutionists, whose cause is thus made victorious. The abdication is said to have been in favor of General Jiminez, who may at the coming election be chosen Chief Magistrate of the Republic. He has been released from arrest in Cuba.

San Domingo advices state that the cities of Santiago and Puerto Plata have proclaimed in favor of General Jiminez for the Presidency, and that a provisional government has been set up.

There are 850,000 men in the world who gain a livelihood chiefly by fishing, making an annual catch of $225 worth of fish for each man. The fisheries of the United States supply 800,000 pounds annually, and those of Europe 1,800,000 pounds. The American citizen eats about 25 pounds of fish and 140 pounds of meat in a year, while the European eats 64 pounds of meat and 11 pounds of fish annually.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 73.

Arnoldi Haight, agent, Canada, $14, for him; Lydia Clayton, Lydia Moore, Mordecai E. Starr, Fra Starr, Albert E. Starr and John D. Roland; Li Balderston, Md. and for George Balderston; John Haines, Pa.; Mary E. Branson, Phila.; Walter E. V N. J.; E. V. Stanley, agent, Iowa, $18, for Tel Emmons, Thos. E. Mott, Joseph L. Heald, Willia Spencer, Milton J. Shaw, Russell Z. Taber, Ge Young, Joseph L. Hoyle and B. D Sidwell; Tho Shearmen, Canada; Solomon E. Barker, Del, and Anderson M. Parker, N. C.; Julianna Peele, N. Elizabeth K. Hutchinson, Phila.; J. Borton Hu N. J.; D. D. Maris, Del.; Emily Pusey, Pa.; Albe L. Hoyle, N. J.; Sallie A. Armor, Del.; T. A. W Agent, O., and for Jonathan Brown; William Robir Agent, Ind., $5, for himself, Susanna Cox and Sey Hinshaw, $1, to No. 27; Mark H. Buzby, N. J.; Ra E. Bell, N. J.; D. Thompson Mitchell, Del.; John Ballinger, N. J., $6, for himself, Chas. D. Balli and Edward H. Jones.

☞ *Remittances received after Third-day noon will appear in the Receipts until the following week.*

NOTICES.

FRIENDS' SELECT SCHOOL, 140 North Sixteenth St Philadelphia, will re-open Ninth Month 18th, 1899.
J. HENRY BARTLE
Superinten

Contributions in Aid of the Dukhobor Fu

J. H., Iowa, $1.50; Z. T., Iowa, $2.00; W. E. R., E. C., N. Y., $20; W. T. and E. R. E. $10; Cotton Monthly Meeting, Kansas, $36.10; "A Friend," Ind $3.00; C. R., $50; B. M. R., $50.

A YOUNG woman and member of the Society of Fri who is a graduate of a kindergarten training scho teachers, and has had a year's experience as an assi desires a position for similar employment with chi Address at this office, the Editor.

REDUCED RATES TO OHIO YEARLY MEETING, *via* more and Ohio Railroad. Friends desiring to attend Yearly Meeting can go and return for $15.50. T sold Ninth Month 18th to 22nd, inclusive, and will be until Tenth Month 2nd, 1899, inclusive. For ticket at 834 Chestnut Street, Philadelphia, Pa. For furt formation call or address THOMAS C. HOGUE, West Ch Pa., or JAMES POTTER, 834 Chestnut Street, Phila.

HADDONFIELD QUARTERLY MEETING will be held 14th inst. at Medford. Friends from Philadelphi Camden will take the 8.30 train for Mt. Holly. A s train will leave Mt. Holly for Medford immediate arrival of the above, and will return from Medford Holly at 4.30, connecting with the Sea Shore train at which will stop at East Moorestown to let off passe and arrives Philadelphia at 5.45.

DIED, Sixth Month 10th, 1899, ISAAC W. THORN aged seventy-six years, six months and seven da much loved member and minister of White River M Meeting held at Jerico, near Winchester, Ind. sound in the faith and faithful in the testimonies Society of Friends, his friends have a well-grounde that their loss is his inconceivable gain.

——, First Month 12th, 1899, at the residence wood L. Stern, near Fairville, Chester County, Pa. SCOTT, in the eighty-first year of her age; a mem Parkerville Particular and Kennett Monthly Meetin

——, On First Month 18th, 1899, at her residenc Fairville, Chester County, ANNIE E. STERN, wife of I L. Stern, in the forty-ninth year of her age, a m of Parkerville Particular and Kennett Monthly Me

——, Eighth Month 26th, 1899, at her late resi in Camden, N. J., AMY J. BROOKS, in the eighty-nint of her age; a member and elder of Newton Part and a life long member of Haddonfield Quarterly ing. She was very conversant with the disciplin deeply attached to the principles of our religious s and was firm in upholding them. She was social nature and especially interested in young people, endeared her to a large circle of friends and ac ances. Her walk in life was a consistent one, a natural energies overcame many of the difficultie dent to advanced age. She "rests from her labo her works do follow her."

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For "THE FRIEND."

rom Letters of Joseph S. Elkinton.

(Concluded from page 60.)

enth Month 5th.—Had an early break- and knowing how busily Prince Hilkoff ngaged, I wrote a farewell address for ukhobors, and left it with him, which he e would translate. He and I bade fare- ı tears, he expecting to sail next day on eamship *Ontario*, with Captain Taylor for ool. I took an early train for Montreal, ed to some business there, then went on awa, and had interviews with heads of ments, setting before them the needs Dukhobors as they appeared to me. ing heard of Eliza H. Varney and Job S. intending to go to Manitoba, I went to respective homes before returning to elphia, to put them in possession of such nation as I supposed would be useful to

CT OF A LETTER FROM ELIZA H. VARNEY, DER DATE OF SEVENTH MO. 28th, 1899.

ived at Winnipeg on the 27th, and was y two of my cousins, also by Rose Os- who is a faithful worker among the bors, and is to go with us to Selkirk to- o see the company there. Some two nd. · Yesterday went to the Immigrant ngs, and found a few there with whom nversed through an interpreter very sat- orily. Then went into the office of W. F. ary, where we had an interesting visit im of half an hour or more. He is wil- o do all he can to forward the work. terday afternoon visited both hospitals, e for infants and one for adults. In both ese prayer was offered, believing our nly Father would understand the feeble n of one of his little ones even if there o interpreter for them to understand, arried it home to their hearts so that ere tendered to tea-s and kisses on our in token of love and respect. We saw me women that we saw at the immigrant ig. They are mostly of the Cyprus ny. The men were troubled with their nd one had gone blind, but seemed so ed to his situation and was even cheer- ful. Two children we saw were sad to behold, one had cancer of the nose—a child of seven or eight; her mother had her on her lap. The nostrils are closed and the nose out of shape, very much so with the growth. We all were brought near in spirit, and bowed down before the Lord. Truly a broken and contrite spirit, O God, thou wilt not despise!

This morning went back to Selkirk, where we met over a thousand of the Dukhobors. They welcomed our coming, and after visiting the sick, who are under the care of their nurse or doctor, that came with them, I asked her if she would kindly tell me what they were most in need of. She replied that the sick and the children were much in need of milk and eggs, but she had no means to get them. I gave her ten dollars of what thou left me, and Job S. Gidley gave ten of what he brought with him. We then went to the large tent, and had a very favored sitting with them, which brought them very near in spirit. They chanted for about ten minutes, when one of the Russians offered prayer. He was deeply interested in what was said to them, at times seemed almost overcome; he had evidently been well brought up, and seemed anxious to help me.

Whilst we were at dinner one of their women came to ask if it would disturb us if they sang in the large room, their interpreter said "No," so they chanted all the time we were eating. After dinner we came out into the large room and found that outside the doors they had a large number of children collected in a half circle with the men and women at either end, and on our stepping out, all these children, one hundred and fifty or more bowed down three times in humble gratitude for what had been given for their benefit, the nurse having told them what had been given her before dinner. We could not understand their movements until she explained. The children were then feelingly addressed. Many of these children have the most open, kind-hearted faces I ever beheld. Just before leaving, J. S. G. had them called together, over a thousand of them, and gave them excellent counsel, which they took very kindly, and had their interpreter thank us for our sympathy and words of comfort.

It was a scene never to be forgotten. The men are so anxious to be at work and earning something, they hardly know how to wait. They were encouraged to be patient and in due time the Lord would make a way for them where there seemed to be no way. We then bade them farewell. To-morrow morning we leave for Yorkton.

EXTRACT OF A LETTER FROM WILLIAM HALSTEAD, UNDER DATE OF EIGHTH MONTH 4TH, 1899.

Joseph S. Elkinton,

My Dear Friend:— . . How precious it is to know that we belong to our Heavenly Father, and that we are all one in Jesus Christ, who loved us and gave himself for us.

I am pleased to say that the prospects of our Canadian West are more and more encouraging. There will be much railroad building, and this season it is likely that a great number of men will be needed for the saving of a bountiful harvest, so that our friends from Russia will be able to get plenty of honest employment.

EXTRACT OF A LETTER FROM WILLIAM BELLOWS.

SELKIRK, Manitoba, Seventh Month 7th, 1899.

I returned with Dr. Mercer to Yorkton three or four days ago, and after spending a night at that place, came on to Winnipeg, where I went to see W. F. McCreary. From him I learnt that the Kars Dukhobors (Lake Huron), were already on their way west, and that some were expected to arrive at Selkirk without delay. As McCreary intended to come down to Selkirk to meet the trains and see them settled in, I decided to come with him, and accordingly we left Winnipeg last evening by the Imperial Limited, accompanied by Leanhardt the interpreter. Arrived at Selkirk at about half past ten at night, we waited at the station for an hour or so and then had news by wire that the first train from Quebec would soon be in.

It was a strange and striking sight to see these poor people leaving the train, by starlight, and heavily loaded up with their private belongings, bourkas, sheepskins, etc., making their way along the mile of road leading to the immigration shelter.

An hour or so after the arrival of the first train the second came in, bringing part only for Selkirk, the remainder proceeding via Winnipeg to Yorkton. By this time it was early morning, and we were glad to get a few hours' sleep in the small bedrooms upstairs. The Dukhobors were not long in going into the details of their new home, and on rising this morning the noise of conversation amongst them downstairs in the main building might be likened to that of a mill. A Russian gentleman from Moscow, named Konshin, has accompanied them from Batoum, and he and W. F. McCreary went to Winnipeg by this afternoon's train. The former intends, I think, to go down into the Mennonite settlements to buy horses in a day or so, and then a delegation representing all the Kars Dukhobors will proceed to the Saskatoon and Prince Albert district to "search out the land." They seem anxious, I fancy, to settle in that part of Canada, if possible.

A few of them went to Winnipeg by this afternoon's train, one of them with the intention of selling some Persian rugs that they have brought from Tiflis. Some of the latter are really nice articles, and I am told that they will easily be able to dispose of them at Winnipeg.

There are a great many wild strawberries near here, and the children have been out picking them to-day with the result that to-night I

saw some women busily making a great many strawberry tarts. It is nice to think that they can enjoy the luxury so cheaply.

The ex-president of the C. P. R., Sir W. Vanlorne, is on the point of starting a very large farm close to this point, and I hope some work may be found for the Dukhobors upon it. It is intended to act as a permanent advertisement of the suitability of the land, to catch the eye of settlers coming into Manitoba.

The principal events, for this evening, have been the erection of a large tent for the storage of baggage just outside the building, and the arrival of the third train from the east with four hundred and one on board. Two of the Dukhobors on this train got accidentally left behind on the track, but will doubtless be here to-morrow.

THE ORIGIN OF BOWING.—The probability is that the origin of this custom could only be found by going far back into the age of antiquity, when prostration was the attitude of the slave before his master. In short, what we now call politeness began in servility. There can hardly be any doubt but that the practice of bowing the head originated in exposing the neck to the stroke of the sword. From its earliest literal meaning it took a figurative one, meaning first submission, then deference, then mere politeness. As Herbert Spencer says, "The nod or bow of modern politeness is the last relic of the prostration of ancient servility." In the same way we shake hands with the right instead of the left, because the right was the sword hand, and the giving of it into the hand of an enemy was a sign of peace and good faith. Taking off the hat, too, is a relic of doffing the helmet, and so leaving the most vulnerable portion of the body undefended as a mark of confidence on entering the dwelling of an ally or friend.—*Pearson's Weekly.*

THE RICHEST MAN IN THE COUNTY.—Thus the *Pittsburg Advocate* speaks of the "greatest things in the world." It reminds us of an incident heard many years ago. A rich man in Harris County dreamed that the richest man in the county would die at six o'clock on a certain morning. This dream was repeated three times, and it greatly troubled him, as he was reputed to be the richest man in the county, and supposed the dream referred to himself. He made all his arrangements to meet the issue, and had the doctor and his family at hand at the eventful hour to minister to his needs. The morning and the hour came and passed, and no "pale horse" was in sight. The man arose relieved, and went into his farm. Very soon one of the men came up and informed him that the old man in the cabin across the branch had died that morning. "Ah!" said the rich man, "he is the man I was dreaming about, he was the richest man in Harris County. I gave him the cabin because he had nowhere else to go. I found him one morning eating his breakfast at the spring. It consisted of dry bread, soaked in water. I said something to him about his poverty. He resented the idea, and said that he was the son of the King. He went on to speak of the wealth of his Father in heaven, and how happy he was in his inheritance, until his face glowed with the heavenly light. Yes, he was truly the richest man in Harris County."

Merit.

"I have seen an end of all perfection, but thy commandment is exceeding broad" (Ps. cxix: 96).

It has been remarked by a celebrated author, as a characteristic of the unsophisticated vigor of the earnestly inquiring mind, that "things take the signature of thought." The longer we live, if we live deliberately and independently, the more fully do we realize the fact that external nature is but a mirror upon which are shadowed in demonstrable outlines of beauty or deformity, the principles of our interior experience. To assert this, even in anticipation of the realization, would be but to extend to our human nature, the observation which we all find to be true in subordinate spheres of knowledge, that force is even interior to form. In both cases is the force, or life, concealed by the form, or body, and yet revealed by it. Indeed it may be said to be concealed by it in order that it may be revealed by it, as the ordained channel for the communication of intelligence. It is thus that the material world may be said to confess itself the servant of the spiritual, ever closely following and legibly registering its progress in the harmony and power of truth.

Never, indeed, without conflict, is the supremacy of the ideal over the actual experimentally maintained. The spiritual domain of emotions and motives must witness a triumph within itself over the intrusive suggestions of sloth and discord, before it can manifest itself in efficient and harmonious action. Only by perseverance in the uncompromising warfare which the Son of God, and Saviour of men, descended from heaven to institute, and lives in heaven to direct, are the eternal freshness and power of truth to be realized in inward and outward fruits of happiness and peace and glory. The life of the faithful Christian, and it alone, is endowed with the subtle graces and genuine activity of perennial youth.

Youth itself, however, may be said to be a form, as well as a force. As a phenomenon of time and space, it bears precedence among the controlling conditions of every individual existence. Through the neglect of its spiritual potentialities it may become a decaying and corrupt form; but as it is animated by the love of truth and duty, it is found to be at once firmly conservative and irresistibly progressive. By the exercise of the Divine charity which believes, hopes, and endures all things, while it may seemingly ignore the existence of essential evil, it grasps and wields the only weapons which can oppose and overcome it. Steadfastly ceasing to do evil in its own preconceived forms of work, it as steadfastly learns to do well in the life of faith; and its path is "as a shining light, shining more and more unto the perfect day." The perfection of yesterday may become the imperfection of to-day; but the "exceeding broad commandment" remains to conduct it onward to the perfect manhood of "the measure of the stature of the fulness of Christ."

It is perhaps one of the least imperfect or improper, and therefore one of the most persistent and most useful allusions of the youthful pilgrim, to place more or less confidence in the fallible authority of his fellow-man. The prescription of tradition, and the prestige of service, seem to him to invest merely occasional rules and merely mortal examples, with the sanction of universal and enduring applicabil By them he is willing to be guided, and them he would fain appeal "that his de may be made manifest that they are wrou in God." For only as the education of nat is entirely subordinated to that of grace, is promised sonship attained, whose happines is to distinguish the one immediate, undecei and Divine Light, from all transmitted or flected radiance. But so far as the stand and the sanction of the Christian neoph may be thus in the keeping of his fellow-m he cannot "be fully persuaded in his mind," and his store of rejoicing must be cordingly not in himself, but "in anoth The depth and fulness of the promise, "w my father and my mother forsake me, t the Lord will take me up," must remain t realized by him. One by one his mortal thorities must fail to fulfil his purest expe tions, as they more or less gradually ex their own natural limitations; while still oth will be at hand to attract the allegiance of imperfect faith, until the revelation of ri eousness in the gospel "from faith to fai shall finally emancipate him from all dep ence upon mortal priesthoods. Then wil first fully realize with regard to his fell that which he may perhaps long before l discovered with regard to himself, that w ever merit there may be in human works, t is none in the human worker; but in Him shall have wrought all their works in them xxvi: 12.) R. I

FOR "THE FRIEN

MERIT.

'Tis said by self-made millionaires,
That of the gains which crown their lifelong care
The first five hundred for the whole prepares.

They speak of what they partly know:
The real mine in which their nuggets grow,
Is the fixed method which their labors show.

Fixed method tells of single aim;
Of will unbound by brute affection's claim,
Or selfish passion's countless cords of shame.

Thus for his earthly crown contends,
With all the singleness such service lends,
The man who trusts by gold to shape his ends.

In earnest work true merit lies;
Not in the worker, be he ne'er so wise,
But in the fruits which grow beneath his eyes.

Then leave the miser to his rule:
Perchance he yet may find a nobler school
In which his works shall never call him "fool."

And if thy power thou wouldst exert
Where wisdom's ways their lasting charms asse
Let not his abject fears thy will pervert.

WE put offences or stumbling blocks i way of men's souls whenever we do any to keep them back from Christ, or to turn out of the way of salvation, or to disgust with true religion. We may do it direct persecuting, ridiculing, opposing, or dissu them from decided serving of Christ. W do it indirectly by living a life inconsistent our religious profession, and by making tianity loathsome and distasteful by ou conduct. Whenever we do anything o kind, it is clear, from our Lord's words we commit a great sin.—*B. P. Lyle.*

GODLINESS with contentment is great (1 Timothy vi: 6.)

Prohibition in Maine.

BY JOSHUA L. BAILY.

a recent issue of THE FRIEND reference nade to one of our members visiting g the cities of Maine to investigate the s of Prohibition. As it is probable some r readers may be interested to know the , we publish this advance copy of his nt.—ED.]

a recent visit which I made in Maine, one chief objects was to observe the working prohibitory law of that State. While I many persons who considered the law in ge measure successful, I was somewhat sed at the number of those who con- ed it as a failure. I found the latter were o classes; those who were opposed to the nd would like to have it repealed, because ne interest which they had in the liquor ss, or because it interfered with or re- ed the indulgence of their appetite. The class was made up chiefly of those who sed to be Prohibitionists, but who pro- ed the law a failure because it did not suppress the traffic.

solved to make an investigation for my- nd availed of every opportunity that of- for obtaining information. I spent three in Portland. At one of the principal where I dined I noticed the menu con- no wine list, and I asked the waiter the for it. He told me the law would not it. Had I dined at any prominent hotel ost any other city, New York, Philadel- r Boston, I would have been confronted wine list covering a whole page. At a nent hotel where I dined recently in an- city, there were seventy-three kinds of named on the wine list, seventy-three in- ons to drink. All of these were wanting e Portland Hotel. Methought the law nly doesn't fail in this. I noticed there o wines or other alcoholic liquors on the

The popping of corks, so observable at hotels, was wanting here. I asked the if one could not have a bottle of wine; oked very much surprised and told me the Maine law, no doubt thinking I was gnorant. Again, I thought the law doesn't this.

ok up two of the principal newspapers of nd, "The Argus" and "The Express." ed through them column after column, where found any liquors advertised for any information as to where they could . There was beef, but no beer; bread, brandy; corn and oats, and wheat, but iskey; dry goods and clothing and gro- but no liquors of any kind. In almost per in any other city outside of Maine I have no difficulty in finding where every f liquor could be had, either in the small- the largest quantities.

lked up and down the streets of Portland, e principal streets only, but the narrow s and out-of-the-way places, and I no- read on any sign the word "liquors" or n," nor was there in any window on any any bottles or decanters of wine or other s, nor were there any beer or whiskey s, full or empty, to be seen on any pave-

I found out what corresponded in Port- s nearly as there could be any resemblance at is familiarly known as the "slum district" in other cities. From 9 o'clock until midnight I walked through the streets which had been named to me as most nearly deserving that appellation. I did not see any store or building which gave any outward indication of its being a place where liquors were sold. I did not meet a drunken person, and only one upon whom I discovered the odor of liquor, and he was a policeman. I was surprised at the loneliness and quiet of the streets, and concluded that the Portland people either spent their evenings at home, or went to bed early. A policeman kindly gave me the information that a theatre had opened that evening on Peak's Island, a few miles out in the harbor, and that a steamboat load of people had gone out there to attend the entertainment, and he said that the boat would be due on its return trip at 20 minutes after 11 o'clock. I concluded that this rendezvous in the Portland harbor was probably another Coney Island, and that the denizens of the district I had been visiting had gone out there to have a frolic, and so, taking a position in the shadow of an electric light, I stood waiting their return. As they came in and passed by me I could see every countenance distinctly. They were men, women and children. I looked at them with surprise, as I failed to discover any evidence that a single one of them had been drinking. There was no alcoholic odor on the breath of any of them. They were a quiet, orderly, respectable company, just such as any one would expect to meet coming home from a Methodist meeting. I took the liberty of asking an explanation of a gentleman who was walking alone, and he told me that neither love nor money would buy a drop of any alcoholic liquor on Peak's Island. He kindly told me what he might have supposed I did not know, that the island was a part of the territory of the prohibition State of Maine. Surely, I thought to myself, some of those people who so flippantly told me prohibition was a dead failure, were not in the habit of visiting Peak's Island.

The tramp which I made through the streets of Portland that night was made alone. I felt a sense of security which I would have felt in few other cities. I have been through what is known as the "slum districts" in my own native city of Philadelphia, and in New York, but I was always accompanied by one or more police officers. I have been in nearly all of our Atlantic cities, and in many in the West, but never in any city at the hours named, have I witnessed the same degree of order and decorum which I saw in Portland.

Notwithstanding these conditions which I have described I do not mean to give the impression that there is no liquor selling or drunkenness in Portland, quite otherwise. The omission of wine lists at the hotels, and the absence of liquors from hotel tables, and no advertising of liquors for sale, no saloon signboards on the streets are certainly so many outward indications of an observance of the law, an observance which in a very large degree removes temptation. To guests at the hotels, readers of newspapers, and to those who walk the streets of Portland, whether strangers or residents, the temptation is not as in other cities, constantly presented. It is certainly a much safer place for young men to live and grow up than in other places where the temptation is ever before them. But the sale and use of intoxicants in Portland, as in many other places in Maine, is carried on clandestinely under such conditions as are very unattractive. In the very hotel where I dined, as before described, I found in an out-of-the-way place in the basement an apartment which answered the purpose of a barroom. There was an unpainted pine counter, and a number of bottles displayed containing ginger ale, sarsaparilla, and other such drinks as are commonly called "soft" and there was a bartender, and either under the counter or in some other hiding place, or in a refrigerator there were stronger drinks which could be had when called for. There were no stools, nor chairs, nor tables in the room, no pictures on the walls, nor any of the ordinary paraphernalia of a barroom to induce any one to tarry longer than necessary. I was in this apartment several times, and usually found the bartender alone, and found him obligingly willing to be interviewed. He told me the public authorities knew perfectly well that liquors were being sold there, that the officers usually came there every six months and made them pay a fine of $100 and costs, and then so long as they kept certain city regulations not to sell liquors on Sunday or to minors, or drunkards, or were complained of by no one they were not molested until another six months came around. I found similar apartments under like conditions in some other hotels in Portland, and I found interior or back rooms in a number of fruit and grocery stores where liquors were for sale under very similar conditions, but these were not, however, the most reputable stores, and they were usually in out-of-the-way places, not likely to be found by strangers, and not likely to be frequented by citizens who had a care for their reputation.

I have been a not infrequent visitor in Portland in recent years, and what I have last witnessed may be taken as the prevailing conditions for a number of years past, but my familiarity with Portland extends far back of this recent period. Portland, its streets, its commerce, its wharves were familiar to me more than forty years ago. There were then liquor saloons on nearly all the business streets, and there were blocks of buildings on the streets near the wharves where liquor selling seemed to be the chief business. Jamaica rum was one of the principal commodities dealt in, as evidenced by the barrels which crowded the wharves. There were then some half a dozen breweries in Portland, and at least two distilleries. Where are these saloons now, and the barrels of Jamaica rum? What has become of the breweries and the distilleries? They are not there now. What caused their removal? If it was not the prohibitory law which closed the saloons and stopped the importation of rum and silenced the breweries and distilleries, what was it? Tell me, ye whose traffic has been destroyed, and who yet denounce the law as a failure. Tell me, ye professed friends of prohibition, who denounce the law as a failure because it doesn't work miracles, tell me, what has brought about this marvellous change?

It is said that the blessings which are nearest us and which are everywhere about us are those of which we take least note, and I am afraid it is so with many of the good people in Portland, and elsewhere in Maine, and I don't know but that some of them have short memories. Those

who can remember far enough back have only to recall the circumstances of forty years ago, and compare them with the prevailing conditions of to-day.

I made a visit to Bangor, but found affairs there so similar to what I saw in Portland that it is not necessary to describe them, and there are other cities and towns, some of which I visited, and others of which I have reliable knowledge where the conditions are much the same, but in many of the smaller towns, and generally throughout the rural sections of the State where I have not only had the opportunity for personal observation, but opportunity also for collecting reliable information, I feel warranted in asserting that prohibition is in a good measure successful. In very many places drinking and drunkenness are unknown. Young people have grown up to manhood and womanhood without having known the sight or taste or the presence of intoxicating liquors, and I have been assured by men and women of mature years that they have never seen that sight to us so sadly common, a drunken person.

I have spoken of two classes of persons in Maine who denounce the prohibitory law as a failure; one class, those who do so from selfish motives, and demand the repeal of the law, but this is not a very formidable class. The cry of repeal has been many times raised but never made much headway. It is only a few years since one of the political parties of the State made repeal a plank of their platform, and on that plank they were able to elect less than half a dozen members in a House having a membership of more than one hundred, and the repeal scheme was a ignominous failure.

That prohibition is the settled policy of Maine is very generally admitted, and it would be suicidal on the part of any party to make its repeal an issue.

The other class is made up, as I have already stated, chiefly of prohibitionists. By this, I do not mean members of the prohibition party, but professed friends of prohibition without respect to any party affiliations. They condemn prohibition as a failure, because it does not everywhere stop the sale of liquor, close all the saloons, and make sobriety universal throughout the State. It seems to me that such are very unreasonable, as well as inconsistent and unwise. They don't condemn the law against stealing as a failure, although thieving may be committed in different parts of the State on every day in the year.

The worst foes of prohibition, those who are really doing the most mischief, are not those who openly denounce the law because they hate it and would have it repealed. Little do the professed prohibitionists think of the harm they are doing, unwittingly it may be, when they put themselves in the way of being quoted, as they are quoted throughout the country by the enemies of prohibition, who say, "Why, even the prohibitionists of Maine admit that prohibition is a failure."

There is no failure on the part of the law. It is everything that could be asked for to attain the end in view: the suppression of the drink traffic, and the punishment of those who are law-defiant. Many of those who are elected or appointed to administer the law are failures because they do not enforce it, and many of the prohibitionists themselves are failures also (I dislike to say it, but the truth must be told) because they do not give to the officers of the law the aid and support which as good citizens, it is their duty to give.

A case in point let me narrate. A woman in Portland, a widow, lived in a house which she owned, having a family of several children, among whom was a grown up daughter and two young sons just coming into manhood. A party purchased the adjoining property, opened a store, and in a back room he established a bar for the sale of liquors. The apartment where this illegal business was carried on was in full view of the windows of the woman's house. The woman was indignant at the scenes which were daily enacted before the eyes of her daughter and her sons, and she resolved, if possible, to have the nuisance suppressed. She was diffident about going to the public authorities, but resolved to lay the whole matter before a friend of hers, a prohibitionist of some prominence, and get him to intercede for her. She put the whole case before him; he assured her of his sympathy, how very greatly he regretted the unpleasant circumstances under which she was placed, but that the party who had purchased the property and of whom she complained, was one with whom he had business relations, and whom he would not like to offend, and that any interference on his part would be a loss to him in his own business; therefore he would have to be excused from doing anything for her. This man was a coward, the meanest kind of a coward. All his professed interest in the cause of prohibition was nothing to him when his own selfish interests lay in the other scale. I do not know how many such prohibitionists there may be in Maine. I would not like to think that there are many, but I must be candid, and the truth must be told, even if somebody is offended. I have great reason to believe from the testimony presented, that the cause of prohibition in Maine is greatly injured and its enforcement hindered and retarded by the apathy and indifference of many of its professed friends, and their unwillingness, as in the Portland case already recited, to do the simple duty which devolves upon every good citizen to aid to the extent of his ability in the enforcement of the law.

The people of Maine have upon their statute books the best laws enacted by any State for suppression of the drink traffic, and the encouragement and education of the people in habits of sobriety. In very few of the other States have the friends and advocates of temperance any such backing. The laws in many of the States serve the protection rather than the suppression of the traffic. Whatever advance is made along temperance lines elsewhere, is made against fearful odds, against a strongly entrenched and powerful foe. We do not mean to say that the people of Maine have no foe to encounter. The liquor traffic is everywhere a relentless, law-defiant and unscrupulous foe to the highest and best interests of the community, and the drinking passion will always and everywhere resist restrictive legislation, and be fruitful in expedients to avoid and evade it. But in the prohibitory law, and in the public sentiment of the people, which sustains it, the prohibitionists of Maine, and the whole people of Maine have everything to encourage and stimulate them, not only on account of the advance so far made, but because of the rare opportunities which they enjoy of keeping their State not simply abreast, but in harmony w the motto of the coat-of-arms of Maine (Dirij in the very fore-front of this great reform.

To the Members of the Three Monthly Me ings in the City of Philadelphia, 1805.

Dear Friends:—Our minds have been s rowfully affected under the consideration the many failures and bankruptcies which latter times have taken place among us, the wounding of the testimony of truth, reproach of our Christian profession, and ruin and distress of individuals and famil Of the causes which have led thereto we very fully disapprove, and declare our disu with; and as we seriously wish that more stances of this kind may be avoided, we th it right to warn and caution all against properly grasping after the things of world, and engaging in hazardous undertak out of the counsel and wisdom of truth, wh by they may be rendered incapable of b punctual to their promises and just in the ment of their debts.

Repeated and salutary advices have given, both publicly and in private, whic attended to, would have preserved many have fallen into great straits and difficulties

Many causes which might be enumer have contributed to produce these sorro effects; but there is one that has particul engaged our attention, to wit, The practic giving and taking promissory notes, called commodation paper, and endorsing them for another, and thus improperly becor sureties, sometimes even to a greater am than such parties are capable of paying. much better would it be, to be contented such trade and business as are within the r of our capitals; and never to enter into engagements or promises without provi funds of our own to comply with punctual

We are also engaged to caution every vidual against imprudently entering into securities with others; for by these pract many innocent wives and children have inevitably and unexpectedly involved in ruin and deplorable circumstances. We there earnestly desire Friends to keep strictl their guard, that none through any spe pretences of rendering acts of friendsh others with safety to themselves, may their own peace and reputation, and th curity of their families: in order hereunt recommend the salutary advice of the man to their special notice and regard: not thou one of them that strike hands, them that are sureties for debts: If thou nothing to pay, why should he take awa bed from under thee?"

Finally, dear Friends, we recommend attend carefully to the principle of grac truth in their own minds, which is sufficie preserve and keep us from falling; and to do justly, love mercy, and walk humbl

Signed, by appointment, on behalf of th meetings, respectively held the twenty- twenty-seventh and twenth-ninth of the Month, 1805.

DAVID BACON
JOHN PARRISH
JACOB TOMPKI
JOHN ELLIOTT,
NICHOLAS WA
DANIEL DRINK

For "The Friend."

DANGER.

(Eccl. viii: 11.)

Mammon's minions, all unconscious how
rity's grace their license doth allow,
Revel in mortal good!
seek their own, and not the things of Christ;
ck-rakers mere, who will not be enticed
By gain not understood.
t in the dark by sheer self-management,
er, not earnest, in their spirits bent,
Their narrow hardihood
erses every rule of duty, and
petty treachery reads God's commands.
Come, healing heavenly Food!
in all souls this sordid appetite
strangely leading some to hopeless night!

For "The Friend."

TRUSTING JESUS.

Come unto me, ye weary ones,
And I will give you rest,
How many souls, the Saviour's words
Have comforted and blest.

Then let us ever trust in Him
And comfort He will give
And teach our ever seeking souls
The truest way to live.

Martha Shepard Lippincott.

ESTOWN, N. J.

For "The Friend."

ccount of a visit paid to the south of Ire-d in the summers of 1841 *and* 1842, *by uel Capper of Bristol, accompanied in the ormance of it by Robert Charlton, Thomas le and John Cadbury.*

e my going on business to Ireland in 35, in which journey I passed through of the towns in the province of Munster, the county of Wexford, I have had an hension that it would be required of me ne time, to visit these places again and d meetings with that part of the popula-hich, on account of its poor and degraded it is not easy to approach. This prospect s I apprehended so ripened, that in the of 1841 I thought it would be right dur-hat summer to go over, but the severe s and death of my son John prevented my taining the subject, as regarded its actual tion, until after his decease. He died on xth of Third Month, 1841 and was buried e fourteenth of the same.

the sixth of Fourth Month I laid this ect before the Monthly Meeting of Bristol, hat meeting after a time of solid delibera-n which many minds appeared to enter into the subject, directed a certificate prepared, which was brought in and is as 's:

o Friends of the city of Cork and of some places of the south of Ireland.

r Friends:—Our dear friend Samuel Cap-as brought before us a concern which he lt for some years past, to pay a religious o the southern parts of Ireland, and par-kly to the city of Cork, chiefly with the f holding meetings among those who are embers of our religious Society.

subject has engaged our serious con-tion; and much unity and sympathy with ear friend, in this prospect of service, been expressed, we think it right to set liberty to proceed in it—he being a min-n unity with us.

s our desire that all his movements there-be ordered of the Lord, that he may be thened and preserved in the path of duty at a blessing may rest upon his labors. We would commend him to the guidance and protection of Israel's Shepherd and to your brotherly care and sympathy. Remaining with a salutation of love, your Friends.

Signed in and on behalf of Bristol Monthly Meeting held there fourth of Fifth Month 1841."

This certificate is signed by thirty-seven men and twenty-four women.

Some few days after the Monthly Meeting in the Fourth Month, William Woods of Limerick, was in Bristol, and as Friends had directed a certificate to be drawn up on my behalf, I thought it best to acquaint him with my views a little more particularly; he seemed to think it would be well to mention them to some Friends of the Meeting of Ministers and Elders of the Munster Quarterly Meeting, then about to be held at Clonmel.

I received a letter from William Harvey of Cork, dated fifteenth of Fourth Month, 1841, of which follows a copy, and to which on the twentieth I sent the subjoined answer:

"*My dear Friend, Samuel Capper:*—It was left with me by Friends in the station of Elders who met at our Quarterly Meeting held at Clonmel within a few days, to convey to thee something of their feelings on hearing that thou wast likely to be soon in this part of Ireland, in service of a peculiar kind, for which thou had obtained the certificate of thy Monthly Meeting only, and did not purpose laying thy concern before thy Quarterly Meeting, previously to entering on the work, which latter information brought Friends under some exercise as it did appear to them, that a concern such as thine was described to be, ought to obtain the fullest consideration which the good order of our Society provides for.

We fear that the omission of thy Quarterly Meeting's sanction would be unsatisfactory to many, and as the nature of thy concern, *viz.*, holding public meetings in a tent, would be, we conceive, attended with both difficulty and danger in this land: would it not, in case of any serious disturbance arising out of the unruly dispositions of the people, be a comfortable reflection to thyself, that thou hadst not engaged in it, without the full concurrence and unity of thy friends both at home and abroad; these observations seemed due to thee and the cause, and they are offered in love for thy consideration. I remain affectionately thy friend,

William Harvey."

The answer.

Fourth Month 20th, 1841.

"*My dear Friend, William Harvey:*—Thy kind letter came to hand in due course and requires my acknowledgment of the care and solicitude of the Elders of Munster Quarterly Meeting, who have regarded my prospect in its true light, as a concern of deep responsibility and very arduous. I am not surprised that Friends unaccustomed to the peculiar service which I believe myself called to, should be somewhat startled at it, and it will certainly be my place to acquiesce in the decision of Friends should they think it best that I should not proceed. Personally I might be induced to feel that your doubts present an opportunity, which my inclination would be pleased to embrace, of withdrawing from a service by no means gratifying; at the same time I would offer a few remarks for the consideration of thyself and the kind Friends who have taken an interest on the subject. In contemplating this engagement in your nation, I could not do otherwise than ponder the points so strongly set forth in thy letter, *viz.*, the risk of disturbance and personal danger to others as well as myself; but when these things have come discouragingly into view, it has been accompanied with a feeling that if we are desirous of being the servants of Christ, we must be willing to follow those requirings which are made manifest to us: though I have been tried with thoughts of this kind, yet I have been favored not to be uneasy about the issue; it may be, as has been much the case in this land, that even in the worst neighborhoods we have had often quiet satisfactory meetings; nor do I think that were I certain of much difficulty and danger attending, I dare on that account, abandon the engagement. I find that a Friend, Young Sturge, who will write, will be likely to advert to the inability I was under of applying to our last Quarterly Meeting, and I shall only add, that I am quite disposed to act in accordance with the judgment of Friends, but should be uneasy if the omission of this apprehended duty were to lie upon me. Desiring to be remembered in dear love to Friends in your city and such others as may remember me, I am thy affectionate friend,

Samuel Capper."

(To be continued.)

God is Love.—"I don't see how God can be Love, and yet people suffer so," said a rebellious young learner. And the teacher answered with a story found in her lesson book on Job:

A kind captain once found his cabin boy clinging to the high rigging, trembling and pale, but unwilling to come down; he was afraid of the mate, he said.

But why?

"Because," answered the boy," "he took a knife and cut a piece of flesh out of a sailor's arm; then he took a red-hot iron and burnt it dreadfully."

"Was that all?"

"No: he killed Bruno and threw him overboard. He is a cruel man, and I am afraid of him."

"Now listen," said the captain; "Bruno went mad and bit the sailor; the mate saved his life by what he did to his arm. In order to save your life and mine, he killed Bruno and threw him overboard; now are you afraid of him?" And the boy became ashamed.

"Now," continued the teacher, "that is the way suffering looks to us when we cannot understand it; but come down from these trembling, miserable doubts, little sailor, and remember that 'the Lord is merciful and gracious, slow to anger and plenteous in mercy' and that 'our light afflictions, which are but for a moment, are working out for us a far exceeding and eternal weight of glory.'"—*Christian Arbitrator.*

Do you ask how to overcome? It is an open secret. "Ye have overcome, little children," the apostle said, "because greater is He that is in you, than he that is in the world." Receive into your heart the stronger than the strong man armed. Open your whole being to His indwelling. Let the nature of the living Christ rise up to the wrestle with Apollyon. It is not Christ without only, but within, who is the secret source of the overcoming life.—*F. B. Meyer.*

Job, an Appreciation.

It has been well remarked that were the Book of Job rightly understood, it would be seen to tower above every other poem, as the great pyramid of Egypt does above all other buildings. It is a work the splendor of which grows on the reader. Its greatness is not apparent at first, but the more it is studied the more wonderful it appears. When and by whom was it written? Who has the glory of having planted the grandest flower in the whole garden of literature? The question is of considerable interest. There is a talmudic tradition that Moses wrote the Book of Job during his sojourn in Midian. . . . .

And this view of its great antiquity—the view that its date is prior to the Exodus—is confirmed by the language. We need scarcely go to the original to see that we have here a very archaic work. There are probably two references to the destruction of the cities of the plain; there is not one to any incident at or during or later than the Exodus. One unexpected feature of the book is that the author, desiring to give the portrait of a good man, goes outside the chosen race and finds one amongst the people of the nations without—an ideal it is difficult to imagine being cherished by a Jew, especially by one of the post-exilic period, when the narrowest conceptions prevailed.

And what is most remarkable, and has not yet received the attention it deserves, the whole book is thoroughly Egyptian. Every animal mentioned belonged to Egypt; some, such as the hippopotamus and crocodile, especially so. The same fact is true of the vegetation. The natural history is not that of Assyria or Chaldea, but of the valley of the Nile; although the scene is laid in the country east of the Jordan. Recent discoveries in ancient Egyptian literature cast side-lights on many passages formerly obscure. The poem belongs to an age of books, but especially of rude inscriptions. The money is of patriarchal age. The musical instruments are those, and only those, found in Egyptian monuments. Still further, there are a number of lesser allusions which hieroglyphic literature illustrates, such as the evident sanctity of monogamy; the prominence given, in times of festivity, to the society of sisters; the formation of spirits under the waters; the reference to men having to be weighed in a balance, so frequent in the "Book of the Dead"; the breaking in of waters, sending streams on the fields, the waters drying up and passing away; and many others—of no evidence taken separately—but which indicate that the book in every part is leavened with ideas distinctly Egyptian. Were there no traditions of the author, were the question discussed purely on internal evidence, the conclusion would be forced upon any person acquainted with the literature of ancient Egypt that the Book of Job must have been written by one learned in the learning of the Egyptians.

Whilst founded on fact, the poetic character is very manifest. This sublime poem, for such it is, has been called the Melchisedek of literature. It commences with a vision of unseen interpenetrating the seen—not the least truthful portion of the book. This is not a dream of the poet, but a realization of the seer that in the near invisible mighty world of spirits beings are in contest for the souls of men. .

Returning to the scene, we find the wealthy and respected Job plunged into a series of troubles, and eventually smitten with a dire disease. In his sorrow, three old friends pay him a visit of condolence. Their names and dwelling-places are stated with unnecessary minuteness, unless they were actual men and not fictitious characters. Either the men were known at the time the book was written, or the descriptions are disingenuous and inartistic. Then the poetry commences, and continues with twenty-one speeches—three sevens. The friends came to comfort; they meant well, but Satan influenced and they but made matters worse. There was first seven days' silence. Then Job began with a curse on the day in which he was born. "Why could he not have stayed in the realm of unborn babes and been at rest with kings and counsellors of the earth who built for themselves pyramids?" . . . .

But it is just when most crushed, when from this brave soul comes the cry, "Have pity upon me, O ye my friends, for the hand of God hath touched me," that he gives utterance to the one universal faith of God's elect in every age:

"I know that my Redeemer liveth,
And that He shall stand up at the last upon the earth:
And after my skin hath been thus destroyed,
Yet apart from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another."

Zophar does not venture on a third address, and Job is left master of the field, having borne down all his adversaries. The brook of human comfort has dried up, and like the bed of a mountain torrent, left nothing but hard and arid stones. These good men, completely silenced, had nothing more to say. A long monologue by Job follows, in which came visions of the past days of peace and prosperity. The twenty-ninth chapter has been admired in every age. The beautiful description of a good chief in primitive times has an indescribable charm:

"I delivered the poor that cried.
The fatherless also, that had none to help him.
The blessing of Him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My justice was as a robe and a diadem.
I was eyes to the blind.
And feet was I to the lame.
I was father to the needy:
And the cause of Him that I knew not, I searched out."

This has been pointed out as showing a state of society of a later date. As a matter of fact, it is distinctly Egyptian. Amongst the recent discovery of Nile monuments is the epitaph of a chieftain of a date prior to Moses, who says: "Not a little child did I injure; not a widow did I oppress; not a herdsman did I ill-treat; there was no beggar in my day; no one starved in my time; and when the years of famine came, I ploughed all the land of the province to its northern and southern boundaries, feeding its inhabitants and providing their food. There was no starving person in it, and I made the widow to be as though she possessed a husband." Of another it is said: "He made no distinction between a stranger and those known to him. He was the father of the weak, the supporter of those who had no mother. Feared by the ill-doer, he protected the poor. He was the avenger of those whom a more powerful one had deprived of property. He was the husband of the widow, the refuge of the orphan." The expression of Job, "I was eyes to the blind, and feet w to the lame," almost seems taken from "Book of the Dead," which speaks of b "Bread to the hungry, water to the thi clothes to the naked, a refuge to him th in want." . . . .

One important point should not be o looked. To the Jew the horse was forbi in battle. The war horse was a detesta With the Egyptian it was the chief reliand war. Naturally a poet of Egyptian cul would select the creature as a noble speci of the Divine handiwork; no Jew, especial the post-exilic age, would dream of giving an illustration as that which came from mouth of God. The hippopotamus and cr dile were creatures of the Nile. Job medit upon these. Not by a thought of Divine and pardoning grace, but of irresistible n he is brought to self-distrust. Then lying at the feet of God in dust and ashes he rep with the repentance of self-abhorrence, the great God becomes his friend. The Eg tian ideal of a good old age, as mentione several places, was 120 years, Job lived and died full of days.

The composition of the Book of Jo marked by unusual strength. It is a cat of vigorous clear-cut sentences, coming fo most part in pairs or parallelisms. The rh is of thought, not of words. There is ne sign of weariness. When any expressio unusual importance is to be made it is ac panied by some lengthy piece of descri well sustained. For instance, when El wishes to emphasize the question "Shall m man be more just than God?" he introd with vivid description an apparition who it. In another place, the difficulty of fi wisdom is introduced by a long well-sust account of mining operations. The cont tion of this work to the current coin o conversation to-day is remarkable. It w be difficult to find another poem of equal le to which we owe so much. Such expres as "Where the wicked cease from trou and the weary are at rest," or "Coming t grave like a shock of corn fully ripe," or moon walking in brightness," or "He that clean hands groweth stronger and stron and at least forty others which coul brought out, are unalloyed gold. It is a vincing evidence of its poetic excellence, coming from the uttermost parts of the e and the uttermost ages of time, this should have laid so strong a hold on th pressions of our day. It is the fullest sublimest view of natural theology tha ever appeared. As such it is most val breathing as it does in every sentence the of a fuller revelation of God to meet the of suffering sinning men. . . . .

As we read we see the large open tent hillside on the east of Jordan. There is tall, powerfully built, with noble counte and bushy black locks. He is crouchi the ground in agony, for some strange di has covered him with boils. On one si three fine noble-hearted men, men of well attired; they are quiet, having been pletely silenced in the argument. On other side there has just entered a m some standing. He is young, but has al gained much respect; he has more than ary mental power, holds advanced view

confidence which sometimes marks ed- d youth. He takes the place of Zophar, declines to speak further. He fails to the attention of Job, and shows the an- ce by repeated requests to be heard, and an accusation that Job is treating him scorn. But Job's thoughts were else- —they were with God. Elihu insists on heard, and at length appeals to the s present as "men of understanding." proceeds a storm arises, and he weaves vations of its progress into his address. is the patter of rain, the drops are seen, ncrease, they pour down abundantly, the s gather; they are the tent of God, who s in the firmament a sea of water; there abling in the pavilion, with its cloud cur- and flashes of light. God's hands are f arrows of lightning, each of which is lly aimed at its mark. Cattle are alarmed; states that his heart trembles, and is d out of its place; he calls on his hearers ten to the voice of God. Lightning is out to the ends of the world, each flash eded by a roaring voice. Seven peals of er are heard, majestic and marvellous. continues to moralize, and says: "Great s doeth God which we cannot comprehend." as is sometimes in the midst of a storm, is snow; it soon changes to rain, then to ers of mighty rain. No one is able to in the fields. Wild creatures fly to their ts and remain in their dens. Then the h of God becomes a shower of hail. Is correction? or for the benefit of the or in mercy? Let Job explain if he can. gather their garments about them, for the is cold. Elihu asks; "Dost thou know alancing of the clouds?" "Why the gar- warm thee?" Job answers not. A space of blue sky appears like a molten r. There is a bright light in the clouds. orm has gone by. Elihu concludes: "Out e north cometh golden splendor, God pon Him terrible majesty: touching the hty, we cannot find Him out." Or, as translate, "we cannot discuss Him ." "He is excellent in power and in ent, and plenteous justice He will not . Men do therefore fear Him. He re- d not any that are wise at heart. Then s the sublime conclusion, commencing: Lord answered Job out of the storm and —J. HUNT COOKE, *in Biblia.*

RISTIAN BOLDNESS.—"What can I fear?" hrysostom, when sentenced to be ban- "Will it be death? But you know that is my life, and that I shall gain by death. t be exile? But the earth and all its s is the Lord's. Will it be the loss of ? We brought nothing into the world, n carry nothing out. Thus all the terrors world are contemptible in my eyes, and at all its good things. Poverty I do ar. Riches I do not sigh for. Death I shrink from, and life I do not desire, nly for the progress of your souls. But how, my friends, the true cause of my It is that I have not lined my house with pestry. It is that I have not clothed obes of silk. It is that I have not flat- he effeminacy and sensuality of certain or laid gold and silver at their feet. But ed I say more? Jezebel is raising her persecution and Elias must fly. Herodias is taking her pleasure, and John must be bound in chains; the Egyptian wife tells her lie, and Joseph must be thrust into prison. And so if they banish me, I shall be like Elias; if they throw me into mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John, the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder."

IF it costs something to be a Christian, it costs more to be a sinner.

Items Concerning the Society.

John G. Lane, who died last Fifth Month, a resident of Philadelphia, and interested attender of our meetings, but a member of New York Yearly Meeting, left one hundred thousand dollars to that Yearly Meeting for educational purposes.

On Fifth day of last week, when the city was full of visitors to the reunion of veterans of the Civil War, a considerable number of strangers attended the Friends' Meeting at Fourth and Arch Streets. On the afternoon of that day and on Sixth day about one thousand it was thought visited the grounds attached to the Meeting-house.

The *Venlig Budbringer* is a periodical published quarterly by the Friends in Denmark and Norway. The Society has about one hundred and sixty members in these countries, who are struggling to keep up their meetings in the face of great discouragements, as military conscription makes adherence to peace principles a great hardship. — *Australian Friend.*

Our friend Zebedee Haines has had religious service within the limits of Muncy Monthly Meeting. Both he and Cyrus W. Harvey attended Burlington and Bucks Quarterly Meeting, after which C. W. Harvey had three public meetings within its limits. Since his return from Canada and New England, he has been largely engaged in religious service within the limits of different Quarterly Meetings of Philadelphia Yearly Meeting.

The Quinquennial Conference, in which the larger number of American Yearly Meetings were represented, appointed a committee to present to the Yearly Meetings a draft of a uniform Discipline for them all. The sub-committee engaged in preparing the proposed Discipline has been expecting to have it ready in time to lay it before Indiana Yearly Meeting in the present month. But the work appears to need such further careful consideration, that they have abandoned the idea of having it finished in time for the Yearly Meetings which come this autumn.

"D. D.," AND "REV."—[The following letter from a Baptist minister to the *Raleigh Post* so thoroughly accords with Friends' views on the subject of unscriptural titles that we reprint it here. And let us hope that while so many in other churches are coming to see the folly of "Rev.," "D. D." etc., that Friends will curb their slackness in the use of these terms.—*Editor of North Carolina Friend.*]

For the past few years Wade Forest College has well nigh quit putting D. D. to preachers' names. Many people of common sense thought this a tendency in the right direction. It was fondly hoped by many that this college would set the example of entirely quitting this foolish practice. D. D. means a doctor, or teacher of divinity. Divinity means the divine power, justice, goodness and mercy of God the Father, Son and Holy Ghost. Every God-called preacher and every faithful Sabbath School teacher, who teaches these Divine attributes of the triune God is a teacher of divinity. Therefore it is making a foolish, unnecessary, unscriptural and invidious distinction to single out a few and call them teachers of divinity. . . Many felt sad when they saw that Wade Forest College had marred [a beloved brother's] name by putting D. D. to it. I am sure that the brother does not believe in such a title and that he did not want it.

The Roman Catholics have put "St." for saint to the names of Matthew, Mark, Luke and John. "St." ought to be left out of our Bibles, and ought never to be called. But "D. D." has no more Scriptural authority than "St." It is ridiculous even to think of saying Dr. Jesus, Dr. Matthew, Dr. John, Dr. Paul.

It would have greatly belittled Spurgeon to have called him Dr. Spurgeon. He repudiated all such titles as unscriptural. Rev. for reverend is a Roman Catholic title, and ought to be repudiated by all who take the Bible as their guide. Why cannot Christian ministers be satisfied with scripture titles — Elder, Overseer, Bishop, Evangelist? Elder J. B. Gambrel, of Texas, than whom there lives no better or more useful man, was given some years ago the title of D. D. He does not believe in it. He was troubled because it was conferred on him.

With all of what little influence I have, I want to stand unyieldingly against all unscriptural titles, teachings and institutions, and firmly for the simplicity and purity of Bible truth.

J. A. STRADLEY.

Our Young Friends.—George Fox began from nineteen to twenty-two years of age to travel over England, quietly sowing the seed of the kingdom; in 1646 he began his more public labors, carried right on to within three days of his decease in 1690. Then follow :

James Parnell, Proto-martyr, from 16 to 19 years old, gathering in "thousands of people."

George Harrison . . .	23 to 26 years	old.
Edward Burrough . . .	17 to 27 "	"
George Whitehead . . .	17 to 87 "	"
William Caton	17 to 29 "	"
Benjamin Holme . . .	14 to 57 "	"
Ellis Lewis	13 to 87 "	"
Thomas Robinson, Jr. .	20 to 23 "	"
Isaac Alexander . . .	17 to 25 "	"
Jonathan Burnyeat . .	12 to 22 "	"
Elizabeth Huntington .	20 to 22 "	"
Ambrose Legge . . .	21 to 70 "	"
Josiah Cole	23 to 35 "	"
John Audland	24 to 34 "	"
Richard Davies	20 to 73 "	"
George Newland . . .	11 to 19 "	"
Barbara Bevan	16 to 23 "	"
Elizabeth Rawlinson . .	16 to 80 "	"
Thomas Carr	21 to 80 "	"
Robert Barclay	21 to 41 "	"
Robert Barclay	22 to 75 "	"
John Barclay	21 to 42 "	"
Katharine Storrs . . .	18 to 75 "	"
Rachel Wilson	18 to 54 "	"

—*From a Letter of Thomas Wise, in British Friend.*

SUMMARY OF EVENTS.

UNITED STATES.—James B. Eustis, Ambassador to France during the second Cleveland administration, died at his summer home at Newport, Rhode Island, on the 9th inst. He was at one time United States Senator from Louisiana.

The widow of the late United States Senator Bruce, has accepted the position of Woman Principal of the Tuskegee Normal and Industrial Institute, at Tuskegee, Ala. Senator Bruce was the only negro who served a full term in the United States Senate and was the first negro Register of the United States Treasury. His widow is a woman of great intelligence and refinement, and is deeply interested in the cause of industrial education.

The amount of gold certificates withdrawn from the Treasury to the 5th inst. in exchange for gold coin is $41,665,050. The amount of net gold in the Treasury continues to increase, and on the 4th with $249,246,254, exceeded all previous records.

Last year 5,200,000 pounds of aluminum, valued at $1,716,000, were produced in the United States. The value per pound was therefore 33 cents. In 1888, 19,000 pounds of that metal were produced, valued at nearly $3.33 a pound.

A despatch from Key West, Fla., of the 11th instant, says: "The total number of yellow fever cases up to date is 189; reported in the past twenty-four hours, 12. The physicians have failed to make report to-night. No deaths have occurred in the past twenty-four hours."

The Chicago *Inter-Ocean* says: "According to the report recently published by the Interstate Commerce Commission, the railroads of the country, which are extremely sensitive to industrial conditions, are feeling to a remarkable extent the wave of prosperity that is sweeping over the United States. In mileage, in equipment, in receipts, in number of passengers carried, in amount of freight hauled and in financial conditions the last year showed an improvement as remarkable as it is gratifying. In the matter of public service the figures show a proportionate increase. The aggregate number of passengers carried during the year was 501,666,681, being an increase over the previous year of 11,621,483. The number of passengers carried one mile during the year was 13,379,930,004, an increase of 1,122,990,357 compared with the previous year. The greater density of passenger traffic is shown by the fact that in 1898 the number of passengers carried one mile for each mile of line was 72,462, and only 66,874 in the previous year. The number of tons of freight carried during the year was 879,006,307, a growth of 137,300,361. The number of tons of freight carried one mile was 114,077,576,905, which, compared with the previous year, shows the immense increase of 18,838,554,080 tons. The number of tons of freight carried one mile for each mile of line was 617,810, which was 98,731 tons greater than the corresponding item for the previous year. The gross earnings of the railways, covering an operated mileage of 184,648, were $1,247,325,621, being greater by $125,235,848, than during the preceding fiscal year. Forty-five roads were taken out of receivers' hands."

In Massachusetts more money is invested in cotton mills than in any other manufacturing industry, but the making of boots and shoes yields the most valuable product.

Kansas reports an increase of 10.82 per cent. in cattle for the year, making the sum total, milch cows included, of 2,886,068 head. The greatest gain was in Barber County, 22,207, but these are mostly for beef, only 3,263 of the 65,806 credited to the county being cows. The total number of milch cows is 684,182, Dickinson County having the lead with 14,948. The gain will be greater for the year to come, as the immense stock of corn and forage must give a surplus to be either fed at home or burned.

Negotiations are progressing at Vancouver, British Columbia, by which New York capitalists will acquire every salmon cannery property in British Columbia. Greenerymen agree to take half cash and half stock of McGovern & Co., which firm is now forming a big combine in New York. There are sixty-eight canneries all told, valued at about $40,000 each.

The total receipts from all sources at the three principal ports in the Philippines during Eighth Month were $667,618, exceeding those for Seventh Month by $135,618.

The new *Voice* and Chicago *Lever* says: "The liquor traffic is for territorial expansion. Two thousand saloons have been opened in Cuba since the war. Long trains of Milwaukee beer, New England rum and Kentucky whiskey have been moving toward the Philippines, to help Mauser rifles and gatling guns civilize the heathen."

A writer in the *American Lumberman* suggests that Southern red gum be used in the manufacture of certain kinds of furniture and for finishing interiors. The general superiority of oak is admitted by him, but he says: "With almost a famine staring consumers in the face, something must be found to fill the void. The Mississippi Delta is crowded with tall and symmetrical red gum trees. Along the streams of Southern Missouri, Arkansas, Tennessee, Mississipi, Louisiana and North and South Carolinas they constitute the most numerous and stateliest denizens of the woods. Red gum is almost as susceptible to the saw and plane as white pine, is more easily worked and dried than oak, while its weight places it in the same class as white ash, walnut and cherry. The wonder is that dealers have been so slow in realizing the usefulness of a wood so abundant and so easily manipulated."

During last week the worst forest fires in the history of Northern Wyoming raged in the mountains between North and South Forks of Tongue River, west of Sheridan. Four townships were burned over and the town of Rockwood was wiped out.

There were 405 deaths in this city last week, which is 69 more than the previous week and 132 less than the corresponding week of 1898. Of the whole number, 104 were children under one year of age; 230 were males and 175 females: 59 died of consumption; 34 of marasmus; 33 of heart diseases; 29 of cholera infantum; 17 of apoplexy; 17 of pneumonia; 16 of inanition; 15 of diphtheria; 14 from casualties; 12 of convulsions; 11 of nephritis; 11 of inflammation of the stomach and bowels, and 6 from septicæmia.

Markets, &c.— U. S. 2's, 100½ a 101; 4's, reg., 111¼ a 111¾; coupon, 112¾ a 113½; new 4's, 130 a 131; 5's, 111½ a 112; 3's 108¼ a 108¾.

COTTON sold in a small way to spinners, on a basis of 6¼c. per pound for middling uplands.

FLOUR.—Winter, super., $2.15 a $2.30; Pennsylvania roller, straight, $3.15 a $3.30; Western winter, straight, $3.25 a $3.40; spring, straight, $3.50 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.00 a $3.10 per barrel as to quality for Pennsylvania.

GRAIN.—No. 2 red wheat, 69¾ a 70¼c.
No. 2 mixed corn, 37¼ a 37¾c.
No. 2 white oats, clipped, 28c.

BEEF CATTLE.—Extra, 6 a 6¼c.; good, 5⅝ a 5¾c.; medium, 5¼ a 5⅝c.; common, 4¾ a 5¼c.

SHEEP AND LAMBS.—Extra, 4¾ a 5c.; good, 4¼ a 4½c.; medium, 3¾ a 4c.; common, 2½ a 3½c.; lambs, 4½ a 6¾c.

HOGS.—Extra Western, 6⅝ a 6¾c.; others, 6¼ a 6½c.

FOREIGN.—The British Empire has a population of 406,000,000 people; of this number 40,405,000 are in Europe, 308,300,000 in Asia, 45,000,000 in Africa, including Egypt; 7,100,000 in American colonies and 5,500,000 in Oceanica.

The trial of Captain Dreyfus at Rennes in France, has resulted in his conviction for treason, and a sentence of ten years imprisonment in France. The Judges stood five for conviction and two for acquittal. They stated there were "extenuating circumstances;" a remarkable admission, in view of the crime of treason being regarded as one of the highest known to the law. Many of the witnesses against Dreyfus, were perjurers or guilty of other crimes; while important witnesses for the defense were not permitted to give testimony bearing on the case. The action of the Judges is severely commented upon by the press of Europe and America. The success of the Paris Exposition is likely to be greatly impaired as a result of the verdict.

The report of the British Consul at Manila on the state of trade there, says: "There is abundant evidence that when peace and a settled form of government are well established, the future prosperity of the Filipinos will far exceed the past."

The reading rooms in the Whitechapel district of London have been visited by 1,750,000 readers in two years, and their numbers are rapidly growing.

A despatch dated the 10th inst., from Brigus, N. F., says: "The Peary-Harmsworth steamer *Windward*, Captain John Bartlett, from Etah, North Greenland, Eighth Month 26th, arrived here, reporting all well on board. She will be followed in a week by the PearyArctic Club's steamer *Diana*, Captain Samuel W. Bartlett, also from Etah. The *Windward* reports that all on board the *Diana* were well at the time the vessels separated. Lieutenant Peary and the sledge parties were in the field almost continuously from Tenth Month 1898, to Eighth Month of this year, and have effected an extraordinary amount of important work, not only bearing on the future of his own expedition, but adding much to the geographical knowledge of the coast line and the interior of Ellesmere Land, the southern portion of Grinnell Land. His sledging journeys aggregate more than 1000 miles, not including several trips repeated over portions of the track. Lieutenant Peary found Fort Conger exactly as Greely left it. The table was standing from the last meal, and all the other appointments had remained undisturbed for sixteen years. The buildings were in fair condition, though some of them would not be serviceable much longer. He took possession of all the property, real and personal, in the name of the United States Government, and posted notices to that effect. A considerable quantity of provisions was also found and protected for further emergency. Four tons of provisions, two at Conger and the others distributed between Cape Sabine, Dunville, Louis Napoleon, Frazer and other points not more than fifty miles apart, have been deposited, and both natives and whites engaged in work have been made so familiar with the route and caches that all risk to life and limb along this path is practically ended. A boat is also cached at Cape Louis Napoleon. Ellesmere Land was found practically ice free and to contain much game. The water to the west of the coast, as far as could be seen, was also comparatively clear of ice."

The Pasteur Institute Commission, which recently arrived at Bombay to study the epidemic, asserts that it is the genuine Indian plague. The Commissioners have begun treating patients with the Pasteur serum, and protest against the inefficiency of the sanitary cordon.

Germany manufactures 70 per cent. of the world's production of coal tar colors.

The distress in Bessarabia in consequence of the failure of the harvest is very great. Farmers are unable to feed their horses and are giving them away for a few copecs or allowing them to die. The Red Cross Society is deavoring to help the starving people, but through la funds is able to accomplish but little.

A Swedish officer named Kuylenstjerne, who is at ent travelling in China, reports that the Manchurian way cannot be completed under five years, partly be all the wood has to be imported from America, and because most of the 12,000 Chinese laborers who had engaged went home again, being dissatisfied with the t ment they received at the hands of the Russians, an able to endure the cold winter.

The authorities in Algeria gave $40,000 towards ing the grasshoppers. In one section 3200 camels employed to carry the material for burning over the p where eggs had been deposited.

From reports reaching Austin, Texas, from Mi there is every indication that the next year will w the biggest importation of American made machine goods into Mexico that was ever shipped to any fo country. There is to be a concerted action on the p all Caucasians in the Republic to buy their goods American manufacturers in the future. It is reporte President Diaz has been interviewed upon the subjec he is quoted as saying that Mexico desires to lend possible assistance to American people and Americ dustries who desire to visit, locate or do business in M For a number of years Mexico has been depending Europe largely for much of its goods, etc., but from on all this trade will be diverted to American soil. argued by many in Mexico that the United States natural producer for Mexico, and it should be looked t everything. For years past the lack of railroad fac has mitigated against any extensive buying from the U States, but now, with improved railroad facilitie United States will look to Mexico as a most luc market.

Despite the growing use of motor traction, the r of horses gives no sign of diminishing. Against 2 horses in 1888, the Argentine Republic has, by the of 1895, 4,234,032. That country now ranks third in rearing nations, being excelled only by Russia a United States.

RECEIPTS.

Unless otherwise specified, two dollars have bee ceived from each person, paying for vol. 73.

Laura A. Osborn, Conn.; Geo. L. Smedley, F Elizabeth B. Alger, R. I.; Wesley Haldeman, Richard W. Hutton, Pa.; Mary Ward for T Ward, Calif.; Margaret J. Scott, Pa.; Eley M. per Robt. P. Gifford, R. I.; M. Hodgson, Phebe A. Elkinton, N. J.; Samuel H. Headley Zenaide M Hartz, Phila.; Jesse Negus, agen for Margaret Ann Tomlinson; Ole T. Sawyer, I for himself, John Knudson, Iver Olson, Sigbj Rosdale, Malinda Thompson and Anna T. Tost Anna Spencer, G't'n; Henry B. Leeds, agent, $4 for Wm. B. Haines and John M. Roberts; Miller, O.; E. B. Taylor, Phila.; Elmira S. De J.; Wm. T. Cooper. N. J.; Rebecca E. Buzl J.; James C. Chappell, N. C.; John M. Sage Richard Wistar, N. J.; Sidney Garrigues, I Sam'l L. Whitson; Barclay Smith, O.; Samuel Phila.

☞ *Remittances received after Third-day noon appear in the Receipts until the following week.*

NOTICES.

A YOUNG woman Friend wishes a situation as panion or housekeeper in or near the city. Address "H," Office of THE FR

MEMORIAL OF JOSEPH WALTON.— This Memor now be had at Friends' Book Store, No. 304 Arch Philadelphia, in paper covers at five cents per cop cloth binding at six cents per copy, postage paid.

FRIENDS' SELECT SCHOOL, 140 North Sixteenth Philadelphia, will re-open Ninth Month 18th, 1899 J. HENRY BART *Superin*

REDUCED RATES TO OHIO YEARLY MEETING, vi more and Ohio Railroad. Friends desiring to atte Yearly Meeting can go and return for $15.50. sold Ninth Month 18th to 22nd, inclusive, and will until Tenth Month 2nd, 1899, inclusive. For tick at 834 Chestnut Street, Philadelphia, Pa. For fu formation call or address THOMAS C. HOGUE, West Pa., or JAMES POTTER, 834 Chestnut Street, Phila

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ed as second-class matter at Philadelphia P. O.

e of the Dukhobors to the Society of Friends in Philadelphia.

our dear brothers and sisters in Christ we send you our love and greeting and vishes. We thank you with all our soul. he Lord give you his eternal salvation r great help to us. We are very pleased ie members of your Society came to visit extend to us a helping hand. We see that your love is great. We have seen reat is your faith in Jesus Christ which eternal salvation. Precious is help in need. We send a few small pocket hand-efs, embroidered, with our good wishes. sters wish to see amongst them the kind of your Society who have helped us. main your brothers and sisters of the rsal Christian Brotherhood.

ECENT VISIT TO THE DUKHOBORS IN MANITOBA.

(Continued from page 66.)

n different sources information has reach- that our Friends, Eliza H. Varney and Gidley, after their arrival at Yorkton, ded to visit the Dukhobortsi in their s or settlements. After leaving York-ey proceeded to Fort Pelly on the way it is called the North Colony. A covered rance with a good team was provided for V. by a Friend with whom she made her n Yorkton, a member of her Yearly Meet-ob S. Gidley had in his team a tent with ients, furnished by a government official, sides the driver Ignace Alamanoffsky a n, was with him, (who had been impris-everal times in Russia for preaching the and came to Winnipeg about twelve go, and has found employment as an in-er.) A Russian Jew and a Frenchman with river, had a third conveyance. They ar-t Jacob Wurtz's and dined and from thence ded on to the East camp, on White Sand where they took supper and had a religious unity. It was the judgment of most of mpany to remain over night, but the Jew renchman were impatient to go on to Fort Pelly, and one of the drivers believing that the young man who was their driver could not manage to cross the Assinaboine River alone, it was decided to proceed, but before starting the Jew and his companion who had objected to the religious opportunity at the settlement, apologized, and said it was good for them to be there.

On arriving at the ferry about half after ten o'clock in the evening they found the scow was in the middle of the river; one of the drivers went hand over hand along the ferry rope to the scow, but found it fast on the rock so that he could not extricate it. The party then travelled about half a mile down the river to a ford, where the horses to the tent wagon stopped in the middle of the stream; after various devices for extricating the wagon the driver got out into the water nearly waist deep and attached a rope to one of the other wagons, (they having got over in safety) he next attached it to the one in the river. The rope, however, snapped twice, and it was with some difficulty the ends were found and fastened together again, but at last the wagon was drawn to the water's edge, so that the other passengers who had been held for over an hour in the river could alight. Here the horses were changed and the wagon was pulled up the bank, and when all were again loaded up they proceeded to Fort Pelly, reaching there about midnight; but not getting to the most suitable lodging place had an uncomfortable time; still they got their clothes dried and escaped taking cold.

E. H. V. remarks that she felt perfectly calm while crossing the river although the water was pouring over the bottom of the carriage.

The camps, with little exception, on Swan River, Assinaboine and White Sand River were visited before returning to Yorkton. They spent two nights with a family of the name of McDonald, driving to different camps around that particular point. They had several religious opportunities with the members of this family, and others who seemed to prize the privilege of being with them, which were tendering seasons; in one of them the Russian interpreter offered a prayer in his own language, which was described as being attended with a right feeling. Several of the McDonald family went seven or eight miles to a meeting among the Dukhobors.

Under date of Eighth Month 11th, Job S. Gidley writes: Eliza H. Varney and I with our company arrived in Yorkton last night. We visited nearly all the camps on the many creeks and rivers between here and Thunder Hill, and were gladly welcomed by all the Dukhobors. It is wonderful to see how much this people have accomplished. The different villages have cut and stacked quite a large amount of hay, the largest amount in any one village was estimated at two hundred tons. I fear the potato crop will be very small, on account of the late planting, and the early frost, that has cut them pretty hard in places already.

I felt that E. H. V. was greatly favored in her supplication and testimony in every village visited. The expressions of the Dukhobors in the different villages were very similar, and in substance were: "We thank God that He has put it into your hearts to leave your homes and all you hold dear to visit and encourage us by the words you have spoken, and we believe what you have said, and we wish you to tell your friends that we are glad to have people of God to visit us as you have done."

Our ten days journey in the wilderness has been a remarkable one in many respects, and will be remembered I trust with thankful hearts by all of our company as well as by the visited.

Eighth Month 18th, E. H. V. writes: "We visited both colonies and held thirty meetings among them after the manner of Friends, much more so than we at first thought possible, and they have mostly proved very favored seasons." They, however, met with considerable sickness, many times they were affected to tears at the sense of the condition of the settlers, and it appears from several accounts received that the spirit of supplication was granted in an extraordinary degree, which, with the testimonies, were not only well received, but heartfelt expressions of gratitude were heard for these favors, as also for the distribution that was made amongst them of material aid. One settlement is described as being especially in want, where the arrival had been too late for any crops except hay, which they were sometimes wronged out of by squatters after they had cut it, and in one place after they had stacked it. In another place their fishing net had been taken, under the pretence that their net had not the lawful meshes.

The conditions in places, especially where scurvy and malaria have appeared, is pitiable, and it is plain that much help will yet be needed to afford subsistance for months to come.

Steps were taken for the furnishing of milk and the speedy distribution of fifty bushels of beans, split peas and barley.

A second journey was taken from Yorkton which, including the first, involved fifteen days among the Dukhobors, and the attendance of thirty-eight villages out of the forty-two; on one of these occasions the interpreter was so touched that he seemed unable to proceed for the welling up of tears, and what seemed most remarkable to him was that no two prayers on the route were alike.

In another letter E. H. V. writes: "One poor woman in one of the villages said she was thinking God had forgotten them, and that the people of the country did not love them or they would come and see them. And now to think God had sent his servants to comfort and cheer them, it was the Lord's doings, and they

were bowed in thankfulness to God in thus remembering them. We parted in much love; they took our baggage across the river, and then took us over on the raft one at a time, when they sang farewell as we left them, many of them wiping their eyes. We then proceeded seven miles to the next village where they had good log houses well finished, and everything clean and comfortable. Not only their earthen floors, but their door yards were perfectly clean; they had heard of our coming, and were waiting on the hill-side for us, and as we drew near sang us a welcome which was sweet, low and melodious. We have had much to be thankful for day by day. Never had we experienced deeper peace or more holy covering over our spirits than on this journey. I slept that night in one of their houses all curtained off, on a first class bed, made up of some of their pillows, very different from the night before. Such kindness I never experienced in all my life in the same length of time. It truly made what otherwise would have been hard things, easy.

We then went about seven miles without a trail to the next camp, where having been delayed in the morning we camped and had our dinner, the Dukhobors helping what they could. After dinner it was decided for me not to attempt to cross the Swan River, but to sit on one bank and the Dukhobors on the opposite, as both banks were steep and dangerous, and the raft poor. When I went to the top of the bank I felt so much for them I said I must go across, accordingly they put some pieces of plank on the raft, and although at this point the stream was quite rapid yet I got safely over, and the women nearly carried me up the bank; then we had our meeting."

The foregoing are some of the experiences of the pioneering of our friends, both of whom expressed themselves as being well satisfied with undertaking the journey, one of them saying, "It was the crowning visit of my life."

(To be continued.)

Job S. Gidley's Account.

Seventh Month 27th, 1899.—About seven o'clock in the morning we reached the beautiful city of Winnipeg, the metropolis of Manitoba.

After taking a respite for an hour or two we proceeded to the immigration building where we had a very pleasant interview with Wm. F. McCreary, to whom we had a letter of introduction from James A. Smart, Deputy Minister of the Interior. Wm. F. McCreary being the head of the department of immigration at Winnipeg, seems to be the right man in the right place.

He showed us every kindness in the furtherance of our plans to visit the Dukhobors in and about Yorkton, two or three hundred miles towards the northwest of Winnipeg.

At Winnipeg we formed the acquaintance of Rose Osborne, who seemed to be greatly interested in the Dukhobors. She told us that she had a class of Dukhobor children at Winnipeg last winter, and found them very easy to learn the English language. She visited the general hospital with us in the afternoon where there were several sick ones.

We made arrangements to visit the Dukhobors who were at East Selkirk on the 28th, Rose Osborne going with us: Leaving Winnipeg in the morning and returning in the afternoon. We found nearly two thousand Dukhobors at this place anxiously waiting for the time to come when they could go on to the land set apart for them. On our arrival at East Selkirk a novel sight met our eyes, for a hundred or more Dukhobor women and children were in, and on the banks of a small stream, all busy doing their washing. The young people were tending the fires to keep the water hot. After watching the people at their laundering for a time, we walked slowly through the woods (people of the N. W. Territory would call it brush) for a half mile or more, when we came to the Round House; the headquarters for the Dukhobors while in East Selkirk.

Here we found great activity among all of the shut-ins. Some were making tents, the first thing needed for protection in pioneer life. Others cutting and making garments. A few were knitting stockings and mending.

Some of the men were making harness, still others were making wooden spoons, etc., etc. The cooks were busily engaged in baking bread in ovens which the men had made out doors in the side of a little mound or hill not far from the tent and Round House. There was quite a number of these ovens. Other women were making their soups, in kettles hung over an open fire.

There was a meeting for worship held in the tent during the forenoon, which was a season of Divine favor.

We were told that funds were lacking to procure milk and eggs for the sick ones and the children, whereupon twenty dollars were left them for that purpose.

We took dinner with the caretakers. While we were eating, the Dukhobors in the main hall and adjoining the room in which we were, sung or chanted their psalms. When we had finished our repast and had gone out to the front of the building we were kindly greeted by about two hundred little Dukhobor boys and girls. As we passed through the door out into the sunlight they, all in perfect order, bowed their heads to the earth in recognition of what had been done for them.

Just before leaving East Selkirk in the afternoon there was another meeting held for religious worship in the Round House, where there must have been a thousand or more Dukhobors in attendance, who listened very attentively to what was offered in testimony and in supplication. This was also a favored season, a time when the tears did flow. Before we left them, one man who was fifty-six years of age, tried to tell me something, I asked the interpreter what he wanted. "He said that he wanted to talk English just as you do." I had one primer with me, and gave him a little instruction before we parted. He was eager to learn. Some others wanted to know if books could not be obtained with Russian on one page and English on the opposite page so that they could learn English without a teacher? Second hand primers and first readers even in English alone, would be very helpful to the children, who have little or no reading of any kind. On reaching home I found the following letter descriptive of this visit.

SELKIRK, Aug. 10th.

Beloved, dearest brethren and sisters, living in the faith of Jesus Christ and fulfilling his Testament.

We are very happy to tell you that we had a great pleasure. The twenty-sixth of we enjoyed a visit of a brother and a siste your Brotherhood, who related to us a your Society of Friends.

We thank God for his bounty and ch to us. He knows our needs and helps us be we ask Him.

We thank you dear brothers and sister your fraternal and sincere love, and for assistance in our scarcity of body and sou

We had the same day the visit of a sister-m ber of the Society of the Universal Brotherh founded by Miss Blovodsky, who has broug America the teaching of Kapoustin. V we heard from her the explanation of her and we learned from whom they received teaching we listened to her with ecstasy. words were of great interest for us, bec we see that here we shall find our brother sisters who have the same faith.

We thank God for his kindness, for He men who can help us and do help; we rec twenty dollars to buy some milk and egg the small children and sick persons.

Your sympathy, dear brothers and siste a great encouragement for us, because h dear is help in extremity.

We thank you heartily for your visit your brotherly love, and we pray God, tha should reward you.

Sincerely your brothers and sisters in C Christians of the Universal Brother

Seventh Month 29th.—We left Win for Yorkton and had a pleasant journey, a day was fine and the train was a slow which gave us a better opportunity of ge an observation of the "Garden of the W (so called by our brothers and sisters ov line). Some parts of Manitoba may w called a fertile garden, judging from the fields of grain growing luxuriantly on side of the railroad.

From a casual glance of the countr might judge Portage la Prairie to be the of the wheat growing belt.

We reached Yorkton about midnight satisfied with the occurrences of the day

First-day afternoon, the thirtieth of Se Month.—We held a meeting for religiou ship in one of the public halls in Yorkt which the Dukhobors at that place we vited. It was first thought to have the ing in the open field under the can heaven; but as the thermometer was 90° and the sun was shining brightly, thought better to be held elsewhere. terpreter, Ignace Alamanoffsky, with Dukhobors, soon put the hall in readin our meeting, to which near 200 Dukh with some others, gathered.

After a favored season of silent w Eliza H. Varney appeared in supplicat the Throne of Grace, followed by testim which, being interpreted, seemed like see ing upon good ground, judging from th ner in which it was received.

On the thirty-first of Seventh Month, w Yorkton, I met a young man about twenty of age whom I met at Halifax last winte who then could not speak a word in E At that time I taught him how to reac simple sentences from a primer and the him the book. He can now talk quite

old me that he, with other Dukhobors from illage, had bought a horse for which they paid seventy dollars, and that they had ht a wagon on credit. He made me under- l that if they had the cash it would cost forty-eight dollars. If they could pay t in one month it would be fifty dollars, f not paid for till the end of four months uld be fifty-five dollars. He told me all without the aid of an interpreter.

few days after my return I received the ving letter:

ASSINIBOIA, N. W. T., August 7th, 1899.

r Redeemer liveth, the Blessed God of n and earth, great is his glory. We e Him and glorify Him. Almighty Creator aviour Jesus Christ is risen. Grace and to you dearly beloved in Christ Jesus, er Job Gidley.

have the honor to receive from you your ve feel to say that your aim was great l for our salvation, which is very dear in me of our affliction, even the wagon in- ete, which has been paid by your forty- dollars.

thank and glorify our Heavenly Father esus Christ the Saviour of the world, for ercy and love to us sinners, and every om young to old we heartily give thanks n. May our Lord Jesus Christ reward imself and in his own time. We greet love our very dear brother, and all yours l your Society of Friends and the church therhood.

wish to you all goodness from the living Good-bye,

Spasowka Village.

Christians of the Universal Christian rhood.

V TO LEARN TO TALK WELL.—Learn to well, and very soon you will find yourself ng the word in season and surprising lf, as well as others, by the quickness hich your thoughts will be expressed.

the works of great writers, think them nd conclude in what way you differ from

The woman who talks well must have is—decided ones—but she must have ell in hand, as nothing is so disagree- s an aggressive talker. Say what you o say pleasantly and sweetly; remember that the best thing in life—dear, sweet nas often been won by that delightful "a low voice."

ot be too critical; remember that every iven another woman is a boomerang vill return and hit you with double force. his into consideration—it is never worth naking a malicious remark, no matter ever it may be.—*Ex.*

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lo not realize the importance of the un- us part of our life-ministry. It goes on ally. In every greeting we give to on the street, in every moment's con- on, in every letter we write, in every with other lives, there is a subtle in- that goes from us that often reaches , and leaves a deeper impression than ngs themselves that we are doing at the It is not so much what we do in this as what we are, that tells in spiritual and impressions.—*J. R. Miller.*

For "THE FRIEND."

A Visit to Minnesota.

A correspondent who has lately made a trip by way of the Great Lakes from Buffalo to Duluth, and thence into the western part of Minnesota, has allowed us to extract from an interesting account of his journey as follows:

The harbor of Buffalo presented a busy scene as the steamers passed to and fro with the puffing little tugs industriously keeping them in line in the well sheltered but narrow water way. The queer grain elevators brought to mind the wheat fields of the northwest which we were so soon to be among. A smooth night's run on Lake Erie in the elegant steamship *North West* brought us to Cleveland in the morning by breakfast. We were interested in noticing the bid Cleveland is making for the lake commerce by the construction of a sea wall; thus creating an artificial safe harbor from the lake storms. Its position seems distinctively favorable as a coaling station for the lake steamers, and here our great steamship, the *North West* filled its three capacious bunkers. The operation was quickly performed by simply opening the gates to three great funnels leading from a coal elevator. I was interested in observing a result of the ingenuity of man in labor saving contrivance as exhibited in an adjacent dock. A barge was to be loaded with coal; a car (probably twenty-five tons capacity) was lifted with a section of the track to a height of about twenty feet and then turned over on its side, dumping the contents into a wide shute leading down into the barge. The operation was directed by one man, and was accomplished in little more time than it takes to tell of it, and was done as deftly as one would empty the contents of a coal scuttle. Continuing our voyage, the lake still very smooth before nightfall we had passed up the Detroit River to Detroit, Michigan's great mart, with its population of three hundred thousand souls. Beyond Detroit variety was given to our journey while passing through the St. Clair River; the banks of which upon the Michigan side are studded with cottage and other buildings erected upon piles, a place of summer resort, presumably for the Detroitians. As night was now upon us this illuminated miniature Venice appeared very attractive.

By the following evening we had passed over the waters of Lake Huron, which also were very placid; had stopped at prettily situated Mackinac, an island summer resort, and threaded through the numerous beautiful islands of the St. Mary River and had reached Sault St. Marie, commonly called the "Soo." Here it is needful to ascend twenty feet to the level of Lake Superior; the waters of the St. Mary's River making the descent by rapids. The locks are said to be the largest in the world, but the length was none too great for our mammoth steamship which stretched almost from gate to gate. Statistics show that the annual tonnage of the "Soo" Canal is twice as much as that of the great Suez Canal. Night having overtaken us, the search-light of the *North West* was brought into requisition, apparently for the entertainment of the passengers while the lock was being passed. The town, the canal, and the rapids were thus in turn beautifully lighted up. The following morning found us bounding across the bosom of Lake Superior, the largest body of fresh water in the world. The smooth sailing for the last two days was at an end. We were driving at the rate of probably twenty miles an hour; (the ship's speed is rated at twenty-two miles per hour) right into the eye of a strong northwest wind. Upon turning out of our berths we found the motion to be considerable and visions of sea sickness began to flit over our minds. We managed to dress and then to take breakfast without becoming "unsettled," and as the day wore away and we came more under the north shore of the lake, the motion grew less, and we were thankful to escape with a good record as sailors.

Lake Erie and Huron were mist laden as we passed over them, and their shores often could not be described, but the strong northwester that was blowing upon Lake Superior gave a beautifully clear atmosphere, so that, while the southern shore was almost continually in sight, partly because of the proximity of the ship's course, the northern outline also was traceable most of the day, and as we approached the western end of the lake its greater elevation gave it a bold outline.

We noticed that for a considerable time before Duluth was reached our ship clung closely to the northern shore: our supposition was to secure greater depth of water, as bluff shores are usually accompanied by adjacent deep water. Kind friends had warned us to make provision for cold weather upon Lake Superior, and we are now prepared to add our testimony to its constancy as a cool summer resort, indeed with the high wind it was hard to find a place upon deck where one could keep comfortably warm though it was the twenty-first of the Eighth Month. The low temperature is in measure at least accounted for by the great depth of the lake, about one thousand feet, so that as we were informed, the temperature of the water changes but a few degrees throughout the year. As we approached the end of our water journey, the sun set in great splendor upon the elevated northwesterly bank of the lake, and just as it disappeared in the west, the full round moon emerged as it were from the waters of the lake to the east: a scene of beauty long to be remembered.

Our tour of the Great Lakes of over a thousand miles in length was at an end, and we entered by a narrow passage way into the wonderful harbor of Duluth, still keeping close under the north shore. There was no need of sea wall, a kind Providence has formed an ideal harbor by casting an arm of land from the southern shore almost to the northern giving a protected water way within that would float a thousand ships. Thus situated at the head of the lake navigation, and a natural railroad centre for the northwest, it is no wonder that Duluth is growing by leaps and bounds. While the railroad tracks, the grain elevators, and other business enterprises are covering the flats to the west and south of the head of the lake, the residence portion of the city is extending avenue by avenue, up the abrupt shore slope to the north and east, so that the weary merchants may sit at eventide and overlook from their elevated sites the beautiful lake that affords them not only beauty but wealth. We were pained to note however, that here as elsewhere, "only man was vile," for in the store portion of the city, it seemed as though every other door was a liquor saloon. Here doubtless the poor sailors of the lakes in large

measure give up their hard earned money to enrich a vampire brood, and in return receive only pauperism and wretchedness.

The eye accustomed to our Atlantic coast is impressed with the almost entire absence of sailing crafts, large or small, upon the Great Lakes. Steam evidently is better adapted for the carrying trade, and as to fisheries, there seem to be none.

Our trip from Duluth to St. Paul was without especial incident; most of the journey was through a most uninviting country. At Minneapolis the St. Anthony Falls of the Mississippi River form a water power of fifty thousand to one hundred thousand horse power. The tracks of the Great Northern Railway by which we were travelling pass right over the site, giving an excellent view of the adapted fall. The grain elevators are the conspicuous objects on every hand, both at Minneapolis and at St. Paul; the names upon them indicating numerous ownerships. To understand how the immense capacity of the elevators of Buffalo, Duluth and St. Paul can be taxed to the utmost at times one needs but to see the great wheat fields of the west.

Our coming to Minnesota is for the dryness of the climate and thus far there seems reason for satisfaction upon this account. There had been almost daily rainfall for a week before our arrival in Minnesota, said to be unusual for this season of the year. Yesterday, however, was a most beautifully clear day and we heartily enjoyed it in our no-top wagon ride of nearly thirty miles from Fergus Falls.

While the sun was hot the horses seemed hardly to lay a hair in the long trip. Our road lay through an undulating country, very winding to avoid the grade of the hills; wheat fields on every side, interspersed with stretches of unbroken woodland of only moderate growth. The timber was of oak, basswood and poplar, but not so heavy as we have in the East. The reason assigned for the relative smallness of the timber, (few trees exceeded two feet in trunk diameter) was that up to fifty years ago when the Indians were in possession of the lands they burned them off annually to foster the growth of the grass for the buffalo, with them doubtless, a principle source of support. There are however in Minnesota the two descriptions of land, the wooded and the prairie land, and we passed through some of each in our morning's ride. Numerous lakes are a marked feature in the Minnesota landscape, and several of them lay along our course, which were very beautiful as they sparkled in the bright sunlight. All the way from St. Paul to our destination, about two hundred miles, wheat seemed everywhere to abound, and probably nine-tenths of the cultivated land was in wheat, and the country was for the most part under cultivation. The reaping was finished and about half the harvest was in shock, and the other portion had been gotten into stack. Yesterday the farmers were very busy with their stacking as one or two days of dry weather after the successive rains enabled them to proceed therewith. Our livery man said the stacking of the grain was a recent development in the agricultural methods of the farmers of the State, the practice having come in vogue within five years; formerly it was allowed to stand in shock until threshed. We observed a few fields that indicated their owners were of the unprogressive kind who think the old ways good enough. The fields varied in size from small patches to probably fifty acres and upwards. Minnesota is not a ranch state, the farms usually are from three to four hundred acres down to seventy-five acres in extent. Up in this region the Norwegians and Swedes are quite a factor in the farming community. Our driver spoke of them as good and prosperous citizens. As we met them on the road the Scandanavian features and complexion were quite marked.

Our informant stated that improved farms can be had here at twenty to twenty-five dollars per acre, and that there has been considerable activity in farm real estate during the past year, farmers selling out in Illinois and Wisconsin and purchasing these cheaper farms in Minnesota. When we consider the cheapness of transportation, is it any wonder that we Eastern farmers and farm holders are crowded to the wall in the production of wheat, with land at fifty to one hundred dollars per acre? Wheat is now bringing sixty cents per bushel here and I suppose it is hardly worth seventy cents in New Jersey. One feature of cheap production was often witnessed as we rode along, that of the women working in the fields side by side with the men. We were interested in noting the stackers stood upright using forks. While we saw some good stacks, as a rule they were not so well put up as we see in the East; some I thought would take water. Our driver excused them by commenting that stacking was comparatively new in this country and in any event they would not have to stand a great while.

Any spring wheat is sown, winter wheat is considered softer and does not sell as well. The farmers are already beginning to plow the stubble for next spring's planting. The ground is again mellowed with cultivators just before the sowing, which is done about the Fifth Month. Our informant stated that no commercial fertilizers are used, and it was evident that most of the land received nothing from the barn yard. The soil is a black loam and looks as though it might stand this exhaustive cropping for some years yet to come. We noted however, as we sped along in the train a number of large herds of cows within the first hundred miles out from St. Paul, and our driver stated that Minnesota stood third in dairy products among the states of the Union. We doubt not that the dairying will gradually spread over the State and recoup the soil.

HURRIED AND FLURRIED.—A great portion of our work in this world is marred by hurry and flurry. Our minds do not work easily when fretted and chafed; and we need the leisure of self-possession in order to accomplish our best work. If we could only grasp the great thoughts of eternity, and understand that the everlasting future is before us, and at our disposal; if we could see the grand repose of Him who "fainteth not, neither is weary," who "is not slack concerning his promise, as some men count slackness," and yet who, through the march of countless ages, pursues his steady course, and brings to pass his mighty purposes; and if we could catch something of this spirit and this composure, we should learn the meaning of those words, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that lieveth shall not make haste" (Isaiah xxviii:

We need to get beyond the rush and h of this headlong, impetuous age; we nee look to the eternal things, and thus look we may rest in the Lord, wait patiently his coming, and fret not ourselves in any to do evil.—*The Christian.*

For "THE FRIEN

The Tyranny of Literature.

The demands of fashion have become as perious within the realms of literature as they were in the matter of dress or addres

In this day of innumerable books and odicals a wise discrimination is imperative yet the multitude follow the approval of pu opinion implicitly.

An author of some acknowledged ability duces an inferior work—the more fictit the more eagerly accepted—and none are posed to be "well read," who have not wa their time over it.

The answer to the query whether such such a new book has been read sometimes, an infrequently, decides the literary, if not s standing of the individual addressed—w certain circles. This ought not to be. Many informed persons either conscientiously ab from or are not situated so as to have le for reading such ephemeral literature.

The bane of our generation is cramm Literary dispepsia results and the benefit ing from the proper assimilation of well sel and digested mental food is never rea We need to bring back that careful cla culture—subject always to the limitatio the Spirit of Truth—which made the writers, in all ages and every tongue, fountains of literary excellence.

The importance of training the youthfu petite for good reading and the diligen of leisure moments to store the mind profitable knowledge has frequently brought to view, but this modern craz the "latest" publication has scarcely rec the attention it deserves—by way of pro

"Of making many books there is no and the world's stock of knowledge is g increased thereby, but the capacity o human mind will never be such as to b to appreciate more than a very small p of this. No pressure or fashionab e de should be permitted to divert or distur student or general reader who may be ing a more worthy course than that wh only too popular.

Much of the current literature has written to gratify a morbid taste for the istic and even dramatic, and when on scanned its pages a certain sense of di faction if not disgust arises, so that an that will not bear a second reading or by one feels a real uplift, might well be omit together, notwithstanding the verdict would-be all-informed.

IT is of supreme moment for the mainte of the non-sacramentarian position that who adopt it shall know for themselves, able to witness to others that they a possessors of those spiritual realities w the outward element is held to be the sign.

KANSAS' WALL OF CORN.

at the crop of three hundred million
s of corn means to Kansas, Ellen P. Al-
the wife of a Brown County farmer,
her "Walls of Corn." And it is told
t poetic license.

What do they hold, these walls of corn,
Whose banners toss in the breeze of morn?

He who questions may well be told
A great State's wealth these walls enfold.

No sentinels guard these walls of corn,
Never a sound there of warder's horn.

Yet the pillars are hung with gleaming gold,
Left all unbarred, though thieves are bold.

Clothes and food for the toiling poor,
Wealth to heap at the rich man's door!

Meat for the healthy and balm for him
Who moans and tosses in chamber dim;

Shoes for the barefooted, pearls to twine
In the scented tresses of ladies fine;

Things of use for the lowly cot,
Where (bless the corn), want cometh not;

Luxuries rare for the mansion grand—
Gifts of a rare and fertile land.

All these things and so many more,
It would fill a book to name them o'er,

Are hid and held in these walls of corn,
Whose banners toss in the breeze of morn.
—*From Phila. Ledger.*

Samuel Capper's Visit.

(Continued from page 69.)

the fourth of Fifth Month, the day on
the Monthly Meeting granted the cer-
es, I again heard from Wm. Harvey, as
's, and immediately dispatched the fol-
g reply:

"DUBLIN, 4th of Fifth Month, 1841.

y Dear Friend, Samuel Capper:— Thy
and also that of our friend Young Sturge
t reach Cork until after I had left home
is place to attend our Yearly Meeting,
ey having been forwarded to me here; an
tunity was afforded of interesting the
of our Yearly Meeting more at large on
ery important subject of thy concern, in
dering which reference was had to that
e of your Yearly Meeting referred to by
g Sturge, but notwithstanding the case
e one for which the liberty implied in
ninute might be availed of, it did appear
the prevailing, if not the unanimous feel-
hat it would be much more satisfactory
u could bring with thee the certificate of
uarterly Meeting, too. It is not intended
is to imply any want of unity with thy
rn, but Friends feel the present to be a
re when this safeguard cannot well be
sed with. With love to thyself and our
Young Sturge, I remain thy affectionate
WM. HARVEY.

S.—I do not think it needful to write
S. too, on the present occasion."

answer:

"BRISTOL, sixth of Fifth Month, 1841.

y Dear Friend, William Harvey:— Our
ly Meeting was held on the 4th instant,
y of the date of thy letter just received,
hich has been shown to Young Sturge.
ordance with the purport thereof, I shall
mmence the visit till after the Quarterly
g, and as time will only permit (if I have
action of that meeting), or a part of my prospect to be accomplished, it appears to me probable that I may think it best to abandon that part, which I might have performed before our Quarterly Meeting. Some important matters will require my attention, and quite prevent my leaving home, until after the commencement of the Seventh Month, indeed they would have obliged me to return for two or three weeks from about the middle of Sixth Month to the second week in the Seventh Mo. had I been engaged in Ireland, during a part of this month and the early portion of next month, as I expected. Perhaps as I am writing it may be well to inform thee that the Monthly Meeting issued a certificate setting me at liberty to proceed in the service, signed by thirty-seven men and twenty-four women Friends, and also gave me a copy of a minute which I transcribe:

"'*Minute of Bristol Monthly Meeting to Accompany the Certificate Granted to Samuel Capper:*

"'As it appears that the nature of our friend Samuel Capper's concern is such that it can only be pursued during the summer months, it was concluded at our last meeting to leave him at liberty to proceed with it, without waiting for the Quarterly Meeting, it being understood that the concurrence of that meeting should be obtained for such part of his service as may be then unaccomplished.

"'GEORGE THOMAS, *Clerk.*'"

"I think thou wilt have now the whole matter before thee. I am content with the issue, as I have done all I could properly do in the matter. I am with love to thyself and friends in Cork generally, thy affectionate friend,

"SAMUEL CAPPER."

The prosecution of my object was thus put off until a period in which it was unpracticable from the advanced state of the season to do much in this summer, and the Quarterly Meeting on its sitting on the sixteenth of Sixth Month, 1841, issued an endorsement as underneath:

"*Quarterly Meeting of Bristol and Somerset, held at Taunton, sixteenth of Sixth Month,* 1841.

"Our dear friend Samuel Capper having laid before this meeting, our women Friends being present, a concern which he has felt for some years past, to pay a religious visit in the southern parts of Ireland, and particularly to the city of Cork, chiefly with a view of holding meetings with those who are not members of our religious Society, and having produced a certificate from Bristol Monthly Meeting expressive of unity and sympathy with him in his said concern. This meeting, after serious deliberation, cordially unites with our said Friend in his prospect, desiring that under the guidance and protection of the Shepherd of Israel he may be assisted and preserved in his arduous engagement, and be favored to return with the reward of peace.

"Signed in and on behalf of the said meeting by YOUNG STURGE, *Clerk.*

"Signed in and on behalf of the women's meeting by MARY WRIGHT, *Clerk.*"

On the fourth of Seventh Month my friends, Thomas Doyle, Robert Charlton and I arrived in Cork, and were met by several friends. We lodged at the house of our kind friend, Wm. Harvey, and the next day conferred with a number of Friends of Cork Meeting, who discussed the prospect I had and pressed upon me not to attempt anything until after the Monthly Meeting to be held on the eighth. I brought under their notice that I had now waited until the season for service of this kind was nearly passed over and that I felt very much losing a single evening. Abraham Beale and Joseph Harvey both signified that they could have nothing to do with the concern, calling it an awful engagement and so forth. Wm. Harvey, Wm. Martin and some others appeared willing to assist in carrying it out, but there was certainly a general disinclination to forward the prosecution of the engagement; this disinclination was very much increased, on account of the contested election for the city which had just commenced and was to last a week, at which time the election for the county, also contested and held in the city, was to take place, and would continue another week, it was therefore concluded to commence at Bandon, about fifteen miles from Cork, and accordingly on the next evening a public meeting was held there in the tent, which was largely attended by both Protestants and Romanists. There might be about five hundred present, many of them quite young and probably about equally divided between Protestants and Romanists. Several Wesleyan preachers were present, one of whom thought the tent admirably calculated to meet the prejudices of the people, the meeting was a solemn and favored one, as I apprehended.

Some of us returned to Cork to attend the Monthly Meeting there on the eighth instant, while others proceeded onward to make preparation, if they could, for meetings at Clonakilty and Skibbereen, but as the populace were greatly excited about the election, it was doubtful how far they might succeed. The Monthly Meeting, which was held on the eighth, seems to have been a good meeting. Friends appeared rather less disposed to discouragement, and a committee was appointed to assist in carrying out the service: in the afternoon of that day we went to Clonakilty, but found that in consequence of the election, and its being market day, no meeting could be obtained that evening, we therefore went on to Skibbereen, where we succeeded in holding a meeting in the tent; our company consisted of Wm. Harvey, Wm. Martin, Thomas Doyles, Robert Charlton, Joseph Harvey of Youghal and myself. The meeting was numerously attended, but there was an unsettled disposition and inclination to disturb; the people's minds were much excited about the election. It was a trying time, but I was thankful that we succeeded to a degree of relief to my own mind. The next morning we went to Skull, and after a day wherein followed a succession of circumstances calculated to humble and drive us down to the souce of all spiritual strength, I retired to rest, confirmed in the conviction that we must look alone to superior direction and support, whilst we are occupied in such an undertaking.

(To be continued.)

SPIRITUAL house-cleaning is always in order. The Psalmist, at all times, was ready to exclaim, "Create in me a clean heart, O God, and renew a right spirit within me."

ZION'S attractions are unique, they belong to another order of beauty, the beauty of holiness.

For "The Friend."

THE TEST OF FAITH.

"He that believeth on me, the works that I do shall he do also."

External and transient are one
In the creed by experience earned;
By external pursuits, when begun,
The eternal begins to be learned.

The curse which degraded the earth
From the harmony paradise knew,
Still affects the corporeal birth
Which humanity ramifies through.

Inherited discord disturbs
The subjection of matter to mind,
Till the curative crucifix curbs
Our revolt, with severity kind.

The work of the cross thus maintains
Its pre-eminent place in God's plan,
While the spirit by conflict regains
The dominion He purposed for man.

The working-man true therefore cares,
First of all, to be watchful within;
And his heart for the battle prepares
With the mystical motions of sin.

The father of sin, through the flesh,
And not else, can approach to delude,
Or secure in his horrible mesh
The unhappy forsaker of good.

The fastness of faith is a birth
To be reached in the spirit alone:
Let us so issue thence to the earth,
That our faith by our work may be shown!

Monachus.

For "The Friend."

Athletics vs. Gymnastics.

The steady increase in the interest taken in the so-called Field Day contests between different colleges or different classes of the same college, has been the means to call into serious discussion the ultimate utility of the practice in general. It is at present a question upon which the opinions of the best authorities differ. The fact that these athletic contests still continue and are prosecuted with increasing vigor, proves that the college authorities at least, are united for their support.

Whatever the opinion of professionals may be, the balance of public opinion is decidedly against college athletics and favorable to gymnastics. Now much ambiguity is attached to the terms "athletics" and "gymnastics." To persons who have taken no special insight into the subject, they mean one and the same thing. When gymnastics are mentioned to such persons, visions of athletic training and athletic contests with all their objectionable features rise before their minds, while the true significance of the word either does not come up at all or occupies a very small place. Athletic training means the regular exercise of certain muscles which are used in the performance of certain feats, with the sole object of performing that feat better than some one else. Gymnastic exercise means the systematic performance of movements designed to call all the muscles of the body into action thus producing an even development which must result in a perfect all-round physique. The one is pursued with increasing vigor till the field day arrives, when the whole system is taxed to its very utmost, and then frequently all the previous exercises are dropped. In it the sole and ruling motive is the *desire to excel;* hence the training along certain lines which will never produce a symmetrical, healthy body. In the other, a general and milder exercise is pursued with hygienic objects in view.

The writer once heard a specialist in throat and lung diseases say that a person who took exercise to develop chest muscles and lung capacity, *and those alone,* did not decrease his liability to consumption. If however, chest muscles were developed along with the rest of the muscles of the body, thus increasing the strength of the whole system, then there was greater power to resist disease.

This irregular and violent training and the supreme effort with which it closes, together with the excitement attending contests, are the chief objections to athletic exercises, none of which apply to gymnastics. Gymnasiums are not factories for turning out athletics or circus performers, they are not schools for military training, against which we as a Society bear testimony; but they are simply special places for gymnastic exercises. Their value as an adjunct to schools is unquestioned by all, and is attested to by the thousands of schools and colleges which are either remodelling old ones or constructing new and more commodious ones.

As intimated above, the only possible objection to a gymnasium is the fact that under improper management, it may degenerate into a place for athletic exercises, but as this tendency is easily controlled, the objection can have no weight with even the most cautious. The writer believes that the schools of our Society are, as a rule, deficient in this respect. They devote too large a per cent. of their time to the purely intellectual, which invariably causes a weakened body and consequent loss of mental force. Let all our schools have some place for physical exercise in wintry weather, and when gymnastics are mentioned, let them not be confounded with athletics.

Report of the Committee to visit Subordinate Meetings of Western Quarterly Meeting.

The committee set apart by this meeting Eight Month 19th, 1898, under a concern for our subordinate meetings, has been interested in the service, and we have visited individually as we have felt drawn, from time to time, all the meetings for worship and those for discipline.

A concern has lived in our minds, for the true interest of our fellow-members, and not merely to fulfil the appointment as such, but in waiting to know the pointings of the Master, believing that as He is the originator and appointer in right concerns, He only can lead along in them, as we, in self abasedness, and in the silence of all flesh, desire his help and strength.

We have been made to acknowledge the merciful dealings of our kind Heavenly Father, as we have been witnesses of his continued favors to his children, even to those who seem to have made but a partial surrender of their hearts unto him.

After a pretty general visit of the committee, it seemed right to attend the meetings as a body, and notice was given of this prospect, and of the desire of the committee to meet with the members.

There was comfort in this service, and the meetings were well attended by our members and others interested. We have been much exercised on account of the non-attendance our, so-called smaller meetings, and while c forted, as above stated, in larger gatherin when previously notified, yet it seems sorr ful that regular meetings are so neglected Friends, both on First-days and those during the week. It would seem, what is nee to make any of our meetings what they sh be is individual faithfulness, even to the atte ance of all the meetings as they come in cou Though our meetings are small, they are dead, and the remnant is precious to our life, and their very lives are in our Fath keeping. Let us witness a return of anc zeal and do each one his and her own par hasten the return of the precious "wate seasons" of which our ancient Friends witness and which are continued to the fa ful, even the Heavenly showers of God's to the souls which He has made, that in homes and in our meetings, the descen dew may be felt to soften and refresh. who hath suffered some of our meeting be reduced in membership, in many insta by death, in others through unfaithfulnes abundantly able to raise up standard bea and will as we are faithful, be with even two or three assembled for Divine worshi their comfort and to the strengthening of Church at large.

The Lord loves a full surrender, and greater the sacrifice He requires of us, greater the crown, so those who make s fice to attend meetings on the busy day the week, will undoubtedly realize their rew We would especially commend to our mem the importance of giving just what is due our kind Heavenly Father who gives us life health, and even the very time to have her earth, which He can so quickly cut short. us be faithful in our day and generation not have anything laid to our accounts, a dividuals, but each one see that his or her part is fulfilled, and that we carry our pa the burden. . . .

We have felt very much exercised and cerned on account of a practice engaged one of our meetings, of holding what migl termed a Bible meeting. We doubt not members are concerned for the welfare of souls, and we have been much interest them and in the meeting, and while we want them, and all to hold the Scriptur great respect, and are thankful to our Hea Father that He has mercifully given us s wise testimony for our help, we would re mend the frequent reading of them in ret ness in their homes, which would enabl Spirit of Truth, the Spirit of the Lord, to them to their understanding, as he sees fi He only can; yet the practice of holding ings for their study and discussion and ex tion, we believe will only in great measu get a head knowledge and is directly a the testimony of the Scriptures them To such, the language of the dear Saviou be applicable: "Search the Scriptures, them ye think ye have eternal life and are they which testify of me. But ye wi come to me that ye might have life."

Living worship is of the Spirit, and w an earnest concern that nothing outwa formal may take the place of that inwar munion, which is well pleasing with the F of Spirits; any thing which we may do

ower, without his approval, even though good intention, will not tend to the up-ng of the Church.

have a common enemy, who is unwearied efforts to hinder the growth of the nly seed in our hearts; as Jacob of old, ed all night long for the blessing, and ed, so let us strŭggle, asking the blessing d through Christ Jesus our Lord, for He openeth, the powers of this world can ut, and when he shutteth, none can open. v as we are ready to be released, it is a feeling of increased interest in all our Friends, and we very much desire in the ings of earnest exercise, the growth and erity of all our meetings, and to press urden of concern upon each individual er that all may grow in the precious sting Truth, knowing that there is One nly One, who can accomplish this by our eration there-with in his spiritual visita-and workings in the heart.

re is no lessening of the love and care of ather over his children, and He is looking r love and willing service. We need his nd help, and let us seek Him and be very ul; the small matters of our daily lives l noticed by Him, and as we feel our need n in these things, our hearts will be , and we will love to draw near unto thus we will be prepared to enjoy relig-ieetings, and be glad to be found waiting im and upon Him, in the midst of those ait.

feel that we have indeed done very little, en but feeble in forwarding this most desir-purpose, or in accomplishing the concern appointment, but as we have endeavored k and to know our own steppings along, find access to Him who is mighty, just portion as we have known this in pros-n of soul, have we known breathings of unto Him for the help and preservation breathern and sisters in that which not be uttered; for the arousing of those ay be asleep, the more diligent attention se may be more awake, and the deepen-those who are truly alive, recognizing vn needs, and desiring that we may all nd with our feet to have stood in the n of Jordan, feeling ourselves to be one ll our dear ones in the struggle towards romised land. May the burden of the Master for each one of us, be felt to be ed and rest upon each, that we may feel ortion, every member of the Quarterly ng without exception, and bearing our rdens, thereby be qualified to help bear rdens, one of another, and thus fulfil the e of the Master.

behalf of the committee.

MARGARETTA J. MOORE,
LLOYD BALDERSTON,
ANNA P. HAINES,
THOMPSON FRAME.

TRIAN "FIG COFFEE."—Europeans tes- a constantly increasing use of "fig cof- specially in Austria, where it originated. ubstitute for coffee is made by dessicat- ordinary dried figs and grinding them powder. This fig powder makes a sweet n with a very agreeable taste. Either or as a diluent for real coffee it is re-ported exceedingly satisfactory. It is whole-some to a high degree and has no bad effects. Moreover it need not be expensive. The dried figs purchased where they are grown can be had very cheaply, and the process of manufacture is not expensive. Whereas chicory and other coffee substitutes are generally injurious and their use is concealed; it has grown to be al-most a motto among Austrians, who are judges of coffee, that "there is no good coffee unless there is fig in it."

Items Concerning the Society.

Joel Bean has returned to his home in Califor-nia from his visit to the Sandwich Islands.

Abram Fisher has been granted by Rich Sduare Monthly Meeting, N. C., a minute to attend Indiana Yearly Meeting, held at Richmond, also Baltimore Yearly Meeting and some other service.

Notes from Others.

Mischievous is the irreverent and scornful use of the tongue that often vulgarizes the very temple of sweetness and purity. No person of refinement and culture can doubt that irreverence is one of the perils of our day.—*Newell Hill.*

Dr. Rice, of Boston, the best informed man in the country on this question, has recently asserted "that with the exception of the few larger churches, the salaries paid to ministers have been universally reduced," and at this time of writing there are at least five hundred qualified clergymen in the Con-gregational Church anxious for work, and the Church is so full of preachers that there is no work for them to do."

When and by Whom was the First Concordance of the Bible Made?—An index or alphabetical catalogue of all the words and also a chronological account of all the transactions in the Bible was first made under the direction of Hugo de St. Caro, who em-ployed as many as five hundred monks upon it, 1247. It was based on one compiled by Anthony of Padua. Thomas Gibson's "Concordance of the New Testa-ment" was published in 1535; John Marbeck's "Concordance" (for the whole Bible) in 1550. Cruden's was first published in London in 1737. The latest was published by James Strong in 1894. It is the most complete, and is expensive.—*N. Y. Tribune.*

We find in the Philadelphia *Press* of Seventh Month 4th, 1899, the following statement:

"Bishop Foster, of the Methodist Episcopal Church, in a recently published article utters an earnest cry against the prevailing worldly spirit among church members. 'Our great dangers are assimilation to the world, neglect of the poor, sub-stitution of the form for the fact of godliness, an abandonment of discipline, a hireling ministry and an impure Gospel, which, summed up, is a fashionable church. Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are sometimes sneering skeptics, go through cold, artistic performances in which there is as much spiritual worship as in an opera or a theatre. Worldly socials, fairs, festivals and concerts have taken the place of the revival, class and prayer-meetings of former days. Methodist pulpits for-merly dealt in the great central truths of the Gos-pel. Now the pulpit deals in generalities, or de-livers popular lectures.'"

An article in the *Presbyterian Standard* on "Why Presbyterianism has declined in New York," de-clares that "a distinct lapse of faith is at the bot-tom of the trouble." "The church of the West-minster Confession," says the writer, "gets its sole vitality from earnest conviction, for its manner of worship is comparatively bare, with few appeals to merely æsthetic tastes. People must believe heart-tily in Presbyterian doctrine in order to be content to remain in its simple fold. . . . People who have lost devotion to tenets peculiar to their own denomination and become indifferent to them are easily subject to distractions. The teaching of one Church satisfying them as well as that of another, they are to select their religious home according as it appeals to their fancy in the matter of decora-tion or the more agreeable social character of its inmates, and Presbyterianism, comparatively bare and ascetic suffers accordingly."

If in the place of "Presbyterian" in the fore-going we were to read "Friends," it would furnish a very good explanation of a condition with which we are confronted in many localities. In these places, and in fact very generally throughout our branch of the church, there is a large percentage of the membership who have no deep conviction on the distinguishing doctrines of the Society and could not give an intelligent doctrinal reason for their connection with Friends.—*North Carolina Friend.*

The Dance of Death.—Mission workers who have taken statistics among fallen women tell us that seventy-five per cent. ascribe the first cause of their downfall to dancing. Professor LaFloris says: "I can safely say that three-fourths of these two thousand five hundred abandoned women in San Francisco were led to their downfall through the influence of dancing." A chief of police of New York City has said that "three-fourths of the women and girls who are living lives of immorality have been led from the path of virtue through the dance."

Meaning of the Recent Yom Kippur, or Jewish Atonement Day.—According to the behests of Juda-ism, actual guilt cannot be converted into right by any act of forgiveness or atonement, human or di-vine. The definition of the Hebrew word Kofar, which is the root of Kippurim, conveys quite a dif-ferent meaning. It denotes "covering up," to "overlay." It means that by carrying out resolu-tions of repentance into practice man will be able to "cover up" a multitude of sins. This is the ra-tional idea of Judaism regarding the expiation of sins. This is the cornerstone of salvation as at-tained through man's own efforts.

A Peculiarity in the Dunkord's Creed.—Church-town, Pa., Ninth Month 14th.—The refusal of a Dunkard farmer to receive back a horse that had been stolen from him, has created a great deal of discussion in this valley where nearly every farmer belongs to a religious sect. The farmer whose horse was stolen made no effort at all to recover the beast. He did not make his loss known to his neighbors until they had inquired what had become of his big roan. Then he said that one night some-body broke open his stable door and took the horse, but nothing else. The news soon spread and a town-ship constable captured the animal on the Welsh Mountain, but the thief escaped. When the con-stable took the horse back to the owner, the farmer said: "I do not want the horse. The man who took it must have had more use for the animal than I had or he would not have been driven to steal. Give it back to him. If he wants my harness and wagon, let him have them also."

The farmer was a man of his word, and the horse was led away, and is still in possession of the con-stable. Strangely enough, nearly every man be-longing to his special sect hereabouts approves his action. They refer to the Bible as their authority. One passage cited is Matthew v: 40: "And if any man will sue you at the law and take away thy coat, let him have thy cloak also." As these sects never go to law, they simply believe that if any man takes their coat they should also freely give their cloak, or if anyone takes their horse, they

should also let him have their wagon. Once a thing is stolen from them they will never receive it back as their property.

SUMMARY OF EVENTS.

UNITED STATES. The Navigation Bureau of the Navy Department has issued a list of vessels of the United States navy of all kinds, making the surprising showing of 312 craft. This includes many small vessels and craft captured in Cuba and the Philippines, but the showing is, nevertheless, remarkable in comparison with the naval list of two years ago.

The business of the New York Postoffice in Eighth Mo. was remarkably large. The number of money orders was 61,835 greater than in the corresponding month last year. The total receipts from sales of stamps was $472,918, from stamped envelopes $80,415 and from postal cards, $51,300.

Notwithstanding the increase in public school accommodations in N. Y., the demand is still greater than the supply. In the borough of Manhattan alone, 2,950 children have thus far been denied admission to the schools, and 5,300 more have been placed in half-day classes. The total registration on the first day was 236,816, an increase of 16,365 as compared with last year. The number of teachers was 5,220, and 168 more were appointed on the 13th instant. There are 135 teachers absent.

The United States purchased nine million dollars' worth of sisal grass from Mexico during the last fiscal year, more than the combined purchases of the two previous years.

A lecture on "The Hague Conference" was delivered last week in the Race Street Meeting House, by W. Evans Darley, of London. W. S. Darley said the question seemed intimately associated with the city of Philadelphia. The Hague Conference is one of those events it is exceedingly difficult to measure—an event of far-reaching importance. Never before in the history of the world have civilized nations met together to discuss peace. In the old world there is a condition of constant conflict, and Europe may be described as a collection of armed camps. The leaders of nations are ever on the alert. The Czar, said he, did not propose to discuss any questions of disarmament. The inception of the Peace Conference has arisen out of the condition of Europe. In France and Germany the army is practically the nation, and the expense of keeping up these armies has been very great. All kinds of motives have been attributed to the Czar. Militarism in the old world is eating into the life of the nations, and it is rapidly increasing. The ground has been that the only way to preserve peace is to be ready for war, but unfortunately peace has not been preserved. The foremost ruler of the world has dared to say this policy of ours has proved a failure. The inception of the conference was in what the Czar calls the economic crisis of Europe. No serious efforts seemed to have been made at The Hague to check these enormous armaments. They took up the matter and referred it back to their Governments. Probably that was the best thing they could have done. The conference was accepted as the first of a series, and in that there is immense hope. The conference provided for a system of arbitration and a permanent court. The result will be far reaching, and will be a great step forward to universal peace. What is wanted is an extension of the system of the United States to the whole world. It is a result worth living for. We ought to lay down our lives for our brethren, but Christianity nowhere permits us to take the life of another.

Cornelius Vanderbilt died suddenly on the 12th instant from an attack of paralysis, at his New York City residence, aged fifty-six years.

The gates of the National Export Exposition opened in this city on the 14th instant. The attendance has been large.

On the 13th instant the conference on the uses and abuses of trusts and combinations began at Chicago and continued until the 16th. The principal speakers were William J. Bryan and Bourke Cochran. W. J. Bryan proposed as a remedy that a State should have the right to prohibit any foreign corporation doing business in the State except under certain restrictions, and that Congress should enact restrictions and limitations, even to the point of prohibition, upon any corporation organized in one State that wants to do business outside of the State contrary to public good. In other words, he favored Federal regulation for foreign corporations and the amendment of the United States Constitution if necessary.

Bourke Cochran's idea of a remedy for overcapitalization was publicity of the resources of each corporation. He found no fault with a concern which cheapened production, because such, in the end, was for the betterment of the community. Neither did he favor indiscriminate opposition to corporations. He believed in vigorous supervision by the State, but did not favor fanciful experiments. He spoke, not as an enemy of corporations, but as an opponent of dishonest ones. It will be noted that Bryan proposes Federal supervision of trusts and Cochran leans to the State as the regulator.

Anti-trust delegates to the National Trust Conference at Chicago decided to make the anti-trust movement a national one. A meeting of prominent anti-trust delegates met after the adjournment of the conference and adopted plans for an anti-trust movement national in scope, and an Executive Committee was appointed.

Metallurgists have estimated that there is between $50,000,000 and $800,000,000 in gold buried in the rocks and gravel in the 54,000 acres of barren New Mexican ground.

The *Public Ledger* says, editorially: "Cape Nome, the new Alaska gold field, which is said to be remarkably rich, and which is expected to yield $2,000,000 worth of gold this season, is on the extreme western edge of the continent, and is scarcely more than a hundred miles from Behring Straits. Should it continue to yield as richly as the miners estimate that it will, the next thing in order will be a railroad to connect it with the United States system, and when this is done it will be a mere matter of course to make steamer connection with the Siberian Railway at Vladivostock, and so complete an almost all rail connection with Europe."

The *American Issue* says: "Hoopeston, Ill., boasts of never having a saloon within her border, and yet visitors declare she has more paved streets and good sidewalks than any city of her size in the State. She has electric lights, water works, Greer College, splendid high schools and the largest canning factory in the world."

Fifty-four new cases of yellow fever and three deaths had been reported in the past forty-eight hours at Key West on the 18th inst., making a total to date of 362 cases and 17 deaths.

A Saratoga despatch says that forest fires are extending with terrible rapidity in the lower Adirondacks, and have got beyond control. Portions of Warren and Hamilton Counties are being devastated.

There were 364 deaths in this city last week, which is 41 less than the previous week and 2 less than the corresponding week of 1898. Of the whole number, 83 were children under one year of age; 187 were males and 177 females: 46 died of consumption; 29 of heart diseases; 23 of marasmus; 18 of cholera infantum; 15 from casualties; 15 of inflammation of the brain; 14 of inflammation of the stomach and bowels; 14 of convulsions; 13 of inanition; 13 of pneumonia; 12 of typhoid fever; 11 of diphtheria; 10 of apoplexy, and 9 of uræmia.

Markets, &c.—U. S. 2's, 100¾ a 101; 4's, reg., 111 a 111¼; coupon, 112¾ a 113; new 4's, 130 a 131; 5's, 111¾ a 112; 3's, 103¼ a 108¾.

COTTON sold in a small way to spinners, on a basis of 6¾c. per pound for middling uplands.

FLOUR.—Winter, super., $2.15 a $2.30; Pennsylvania roller, straight, $3.15 a $3.30; Western winter, straight, $3.30 a $3.45; spring, straight, $3.50 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR sales of 100 barrels choice Pennsylvania at $3.10.

GRAIN.—No. 2 red wheat, 70⅞ a 71⅛c.

No. 2 mixed corn, 37½ a 37¾c.

No. 2 white oats, clipped, 28¾c.

BEEF CATTLE, extra, 6¼c.; good, 5⅝ a 5¾c.; medium, 5¼ a 5½c.; common, 4¾ a 5c.

SHEEP AND LAMBS.—Extra, 4¾ a 5c.; good, 4¼ a 4½c.; medium, 3⅞ a 4c.; common, 2¾ a 3¾c.; lambs, 4¾ a 6¾c.

HOGS.—Best Western, 6¾ a 7c.; others, 6¾ a 6¾c.

FOREIGN.—The text of President Kruger's reply to Secretary Chamberlain's last communication was issued on the 18th inst. The language in many places is taken to indicate a firm, unyielding position. The reply, however, concludes: "If her Majesty's Government is willing and feels able to make this decision, a joint commission, as at first proposed by Mr. Chamberlain, it would put an end to the present state of tension. Race hatred would decrease and die out, and the prosperity and welfare of the South African Republic and the whole of South Africa would be developed and furthered and fraternization between the different nationalities would increase."

Carlist plots in Spain have been discovered, and the Queen Regent has proclaimed martial law in the Province of Vizcaya.

Nine-tenths of the $50,000,000 worth of tea imported into Great Britain comes from India and Ceylon.

Russia consumes on an average no less than 7,000,000 tons of liquid fuel a year.

A well preserved Roman camp has been discovered on the right bank of the Narenta, in Herzegovina. A section 330 feet long by 270 feet wide has been traced. Part of the walls, gates and towers are still standing, and many utensils and weapons have been dug up. It is believed that the camp was erected in the time of Nero.

Spiders are a serious plague in Japan. They spin webs on the telegraph wires and are so numerous as to cause a serious loss of insulation. Sweeping the wires does little good, as the spiders begin all over again.

A copy of the reply of the Filipino Congress to the American offer of autonomy" has been received in Manila. It declares the Filipinos could have accepted American sovereignty and autonomy if they "had not seen, by the behavior of the Americans in the beginning, that they strongly opposed to them through race prejudice, and high handed methods of dealing with them made them for the future in American hands."

The Chinese Government has made an emphatic protest against the military order of General Otis excluding Chinese from the Philippines.

Another severe storm along the Labrador coast has driven huge ice floes on the land and crushed several sealers with their cargoes, aggregating nearly 3000 quintals of codfish. The crews escaped.

According to a despatch from one of the Bermuda Islands, dated Ninth Month 13th, a tornado swept over this island the previous night. Some houses were blown down and others unroofed. The storm raged all night. No lives were lost, but heavy damage was done to property and private property.

Advices from La Guayra say that the revolution in Venezuela is assuming overwhelming proportions. The situation of affairs is critical, the revolutionists now being in possession of towns within eighty miles of the capital. Minister Loomis is returning to his post to protect American interests.

The Government of Uruguay is about to expend $1,000,000 on harbor improvements at Montevideo.

The following was received from the city of Mexico dated the 13th inst.: "Something of a sensation has been caused by the new attitude of the Catholic clergy regarding civil marriages, which alone legalizes marriage. Formerly the clergy refused to recognize civil marriage but are now urging women to be careful to secure the ceremony, as many men, taking advantage of the fact that the religious ceremony is not recognized in law, marry then desert their wives. It is believed this new attitude of the clergy is another of the many convincing proofs that the Pope cordially recognizes the republican form of government here as in France."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 73.

Thos. P. Douglas, Fla., $6, 3 vols.; William Gm. and for William Kite, Jr.; Mary Ann Sh and for Lewis P. Sharpless, Pa.; Emma Jones, I B. H. Coppock, Agent, Ia., $6, for R. Anna P John Q. Spencer and Albert Emmons; B. V. S Agent, Ia., $10, for Samuel Embree, Thomas T son, Wilson Hodgin, Hannah W. Williams and J. Edgerton; Thos. S. Downing, Pa.; Anna M. O Phila.; Wm. C. Warren, Gn., $6, for him Eliza Warren and Mary M. Applegate, N. J.; Cope, Ia., $6, for himself $4 to No. 14, vol. 75, Joseph Hawley $2; S. Eliza Spencer, N. C., $1 27; Charles Grimshaw, Pa.; Samuel Williams, David Wallace, O.; Ezra Engle and for Jos Engle, N. J.; Henry B. Leeds, Agent, N. J., David Comfort and Amos Ashead; Anna Pa.; S. T. Haight, Agent, Canada, for Henry S. Joel Bean, Cal.; Geo. W. Thorp, Fkfd.; A. J. Agent, Kans., for Sarah A. Hinshaw; William S Agent, O., $8, for James Henderson, William Lindley P. Bailey and Deborah H. B. Stanto Dr. Samuel Trimble, Pa.; Owen Y. Webste Benj. Heritage, N. J.; Anna H. Tierney, G for Bertha H. T. Ufford, Vt., to No. 27, v Ruth K. Smedley, Fkfd.

☞ *Remittances received after Third-day noon appear in the Receipts until the following week.*

NOTICES.

Receipts for Fund in Aid of Dukhobors Ninth Month 19th.

C. L. R., $5.00; G. J. S., $50.00; J. E. C., $100.00 $5.00; J. K., $5.00; C., $100.00; "A Friend," $1,0

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THE FRIEND.

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P to the law as the *Right* directs.

sometimes hear of a Friend that "he is on the ordinances,"—that is, on baptism e communion. He is far from safety, as he is sound *in* them.

no one rest on his clearness from out- aptism as a substitute for the inward ring baptism.

E who live or die in making things bet- l those who only wail because they are her differ in their faith or have differ- rs of showing it (James ii: 18).

following story has seemed relished in uarters:

VHAT MINISTERS PAY TO PREACH.

n I was a rector of a church in Balti- ays an Episcopalian bishop) I used to ear old lady in the garb of a Quaker en in the congregation of the church. the wardens said to me:—

. —— is a great friend of yours."

n glad to hear it," I replied.

," said the warden, "she said to me, 'I hear your pastor preach, but I should so much better if he did not receive or it.

t,' said the warden, 'he pays twenty d dollars a year for the privilege of ig to us.'

es he, indeed? And how so? asked the an.

ell, we both were educated at the same are about of an age, and I earn twenty- ousand dollars a year at my profession, only receives three thousand dollars.' ell thee,' said the dear old Quaker, 'I vays hear him hereafter with a great e pleasure.' "

The break in the principle against preaching for hire is not to be measured by the amount of the pay, but is effectually accomplished on consenting to receive the first farthing. A cord is as clearly severed when parted by a thin blade as by a ton of rock.

Our testimony against paid preaching once broken, the question afterwards of more or less to be received belongs to some other principle. It might be coveteousness, of which, however, the above does not appear to be an instance. It may be the ranking of sermons as but human products and so marketable according to talent displayed. Indeed some regularly get theirs copyrighted. It may be something else, like social standing of the church, etc. That is not our present concern. It is enough that the holding of the principle is broken by a cent, and those under our name will seem to endorse the breach by attendance.

Truly Reverend and Honorable.

The command "Let the wife see that she reverence her husband," makes a loud command to the husband to be worthy of her reverence.

"Husbands love your wives," is a command which should awaken wives to the importance of abiding in true loveliness.

Why do we testify against prefixing the word "honorable" to names of men in authority? Because truth is not seen invariably to justify it. We often find men of that class so very dishonorable. Shall we honor a case of dishonorable character or temper? But the command is, "Honor thy father and thy mother." What telling evidence is this that its Author expects parents to be honorable—to command respect by deserving it!

Neither can we command our families love by being regardless of whatsoever things are lovely, nor their sympathy by accusations and complaints.

On the other hand, are we excused from loving one to whom we are pledged, on discovering unlovely traits? or from reverence on the appearance of faults? Whatever human deserving has a right to claim, Christian duty covers much more. "Love covers the multitude of sins." What would become of the world, if He who hates the sin, did not love the sinner, to save him? And if his servants were not clothed with a measure of the same spirit? Accordingly notwithstanding many failings of flesh and spirit mutually to be borne, a true heart will cherish reverence for the holy relation which has been covenanted in marriage, and love of one another. "Bear ye one another's burdens, and so fulfil the law of Christ," the law of self-sacrifice for others. Nothing shines more beautiful than the loyalty of love sustained by grace, which we sometimes see in a partner, in proportion as the odds seem against it. But the practice of the law of Christian duty on the one part by no means excuses unworthiness on the other. Advantage may be taken of it to set one at ease in his or her selfishness. But it adds to one's condemnation, if he does not consent to be won over from selfishness into a reciprocal fulfilling of the same law of Christ.

And for the position of the father and of the mother there is implanted in the spirit of the child a sense of honor and regard, which often it takes many discouragements to demolish. It is to the honor of the same Divine grace that it is not oftener discouraged and reversed. Children should cultivate this sense and parents help them in it, for the good of their best life. As parents will, by their character and conduct, co-operate with their Heavenly Father in commanding this honor and respect, they will so govern themselves as to "Provoke not your children to anger, lest they be discouraged. But bring them up in the nurture and admonition of the Lord."

It has been said that every member of the family is doubly endowed. He can help to make home an anticipation of heaven, or the reverse.

ON a public highway, near Boston, is a well which, for many years, has freely furnished water for man and beast. It was the gift of an old sea captain who was once shipwrecked, and rescued when nearly perishing with thirst, after floating many days in an open boat. While in this ordeal of suffering, he covenanted that, if God would even give him the opportunity, he would dig a well and make it free to the public. A home or hospital for consumptives has recently been built and endowed in Chicago by a certain rich man. He says the idea was formed during the weary months he watched and ministered at the bedside of a much loved and only daughter, who died of this disease. Thus we have illustrations of how God's children, while passing through the valley of Baca, or weeping, are inspired to dig wells for the comfort of those who come after.

WANTED to-day—Men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

For "The Friend."

Saving Faith.

I submit a quotation which seems to me exactly what Friends have insisted upon for two centuries.—E.

"Faith, according to Paul, is the act whereby a man identifies himself with Christ, becomes actually one with Him in nature, and is thus enabled to die and rise again with Him. Faith is thus the indispensable, and at the same time the all-sufficient condition of salvation. Viewed in this way, it is an act of the profoundest spiritual meaning. It is not mere assent, intellectual or moral, it is not a mere confidence in Christ's words or in his promises; it is the reception of Christ himself into the soul. By it a man becomes completely one with Christ for Christ enters into and abides with every believing, that is, every receptive, man. Faith is thus not an act at all, but simply the attitude of receptivity toward Christ. Paul's view of the character and quality of faith appears perhaps as clearly as anywhere in the words: 'By their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear; for if God spared not the natural branches, neither will He spare thee' (Rom. xi: 20, 21).

"Faith is here made the opposite of high-mindedness, or pride, or self-confidence.

"It is clear, therefore, that the essence of faith, according to Paul, is the renunciation of confidence in self, and the absolute dependence upon and trust in another; a spirit of humility and self-renunciation which alone fits one for the indwelling of Christ. So long as this attitude of receptivity, this self-emptiness and openness to the Divine Spirit, is maintained, Christ dwells in the man, living in Him and through Him the Christian life, the free spiritual life over which no (outward) law has dominion. But if the faith be lost, if a man fall into unbelief, or become high-minded and fail to maintain the true attitude of receptivity, Christ will depart, and He will come again under the control of the flesh and under the dominion of the law.

"Faith, or the attitude of receptivity toward the Spirit of God, thus conditions not merely the beginning, but the continuance of the Christian life.

"Only to a receptive man will the Divine Spirit be given, and only in such a man will it abide. . . The righteousness of God, or the righteousness of faith, of which Paul has so much to say, is not primarily, as he uses it, a forensic or legal term, but stands for a real thing, the actual divine righteousness or righteous nature which man receives from God when he receives God's Spirit.

"It is righteousness not imputed, but imparted to man; and imparted just because the Divine nature or Spirit, which is itself righteous is imparted to him."—*Arthur Cushman McGiffert, in The Apostolic Age.*

In a world where there is so much to sadden and depress, how blessed the communion with Him in whom is the one true source and fountain of all true gladness and abiding joy!

Take the yoke, the cross, the contrariety of Jesus upon your spirits daily.—*I. Penington.*

Enter ye in at the straight gate. (Matthew vii: 13.)

For "The Friend."

Stephen Grellet and the Emperor Alexander of Russia.

In reading the Memoirs of the Life and Gospel Labors of Stephen Grellet, now for sale at Friends Book Store, 304 Arch Street, Philadelphia, the writer was much interested to find the subject of the arbitration of national disputes, had taken strong hold of the mind of the Emperor Alexander of Russia about eighty years ago, as the following interesting extract will show—It was in the course of a religious visit to that Empire made by Stephen Grellet accompanied by William Allen of England.

"Third Month 9th, 1819.—We spent as we usually do once a week, about two hours, with Prince Alexander Galitzin, Prime Minister of the Emperor. He told us that the Emperor had given orders for the immediate translation from the Slavonic into the Russian language of those portions of the Bible in our Scripture lessons, that are not already translated, and to have these Lessons immediately printed. The new Testament in Russ is now printed, but the Bible is not yet done; the translation not being completed. The Emperor being apprised that the time of our departure is near, has directed the Prince to have letters of introduction prepared for us, addressed to the Governors of the Provinces through which we travel, and to his ambassadors to those nations where we may come; the expressions used by the Prince are 'to recommend you, as being well known to him the Emperor.'

"14th, our departure appearing to be at hand has brought us under very close engagements during these last days; we have had many services of a public and more private character; some of these partings, which most probably are a final separation from one another, have been very solemn; we rejoice that we can entertain the hope that we have left behind us a seed that the Lord has visited. Many of our private opportunities are also tendering seasons; the one we had this evening with the Emperor was particularly so. Having received information that he would be pleased to see us this evening, we went at eight o'clock, to the hour appointed. He again received us in his own apartment, to which we went by a private door and staircase, without passing among the guards or the persons attending at the palace; no one, anywhere, has appeared to take offence at our keeping our heads covered. He received us with cordiality as before. One of the first things he said was, that the chains we saw on the prisoners at Abo were now removed, and that the man we told him of, who had been eighteen years loaded with fetters, was now liberated, and orders were given for the better treatment of the prisoners generally.

"He requested also that in the course of our visit through Russia, we would communicate directly to him, whatever we may notice in the prisons, or other places, that we may think proper to bring before him. The Military Governor had related to him what we had said of the improvements that might be made in the prisons in Petersburg, and he was pleased that the Governor has so speedily attended to it; he added that the Empress, his mother, had given him some relation of the visit we had made to her, with which she had been very much pleased. She told him also what had been said respecting the neglected education of the daughters of the poor, which she had taken much to he he also felt so much the necessity of a spe remedy, that yesterday he made appropriat of money sufficient to establish and support schools for that class in this city, so that t might receive a virtuous and religious edu tion. He said he had carefully looked over Scripture lessons that we had prepared, was delighted with them; that had we com Russia for no other service than this, it accomplishing an important work; that would have these lessons introduced for use of all the schools in his dominions. also gave us an account of the manner in w he was educated from a child, under the of his grandmother the Empress Catha The tutors placed over him he says, were of some good qualities, but were not Chri believers, consequently his early education calculated to estrange him from serious imp sions, and yet, after the manner of the G Church, he was trained up in the habit o peating some formal prayers, morning evening, but he disliked the practice o several times, however after having go rest, he so strongly felt the convictions o for the impropriety of some parts of his duct during the day, that he was constr to rise from his bed, and on his knees, tears to entreat the Lord's forgiveness strength to act with more watchfulness. strong convictions continued with him length of time; but by degrees, for wa attending to them, they became more and faint; with dissipation, sin gained mor more ascendancy over him; but in the 1812 the Lord's visitation in love and was renewedly extended to him in a pow manner. It was about that time that a person, (it was the Prince Alexander G who had been brought up with him), r mended him to read the Scriptures, and him a Bible, which he had not seen befor devoured it' Said the Emperor, 'findin words so suitable to, and descriptive state of my mind. The Lord by his Spirit was also pleased to give me an standing of what I read therein; it is t inward Teacher alone that I am inde therefore I consider Divine inspiration, teachings of the spirit of God, as the foundation of saving knowledge.' He much more on these subjects in a f manner. We entered pretty fully in nature of the peaceable kingdom of Chri to what the spirit of the dear Redeeme is Love, would lead all those who are ob to his dictates; on which he stated, how his soul's travail had been that wars and shed might cease forever from the earth he had passed sleepless nights on acco it, deeply deploring the woes and misery b on humanity by war, and that whilst hi was bowed before the Lord in prayer, th of all the crowned heads joining in th clusion to submit to arbitration whate ferences might arise among them, inst resorting to the sword, had presented it his mind in such a manner, that he aros bed, and wrote what he then so sensibl that his intentions had been misunders misrepresented by some, but that love and to man was his only motive in the sight. He was in Paris at the time he that plan. We had spent a considerab

ersing on these very important subjects, he said, 'We are then going to be soon rated in this world, but I am a full believer through the Lord's Spirit, we may, though rated one from another, feel the fellowship communion of spirit; for with the Lord is no limitation of space.' He requested we would write to him as to a Christian l, through Prince Alexander Galitzin. lly,' said he, 'I have one more request to , that before we separate, we silently once more in waiting on the Lord, if so at He condescend to give us a manifesta- f his Divine life and presence, as He did rmer occasions.' We were prepared to e to his request, for we felt in a precious er the wings of heavenly love to be hed over us; The Lord was present during mn silence that came over us; our souls very reverently prostrated before Him; nself ministering to us in a most gracious er. After a while, in the love of Christ, constrained to impart a few words to the Emperor for his encouragement, that he old fast in the ways of the Lord unto the ully relying on the efficacy of his Divine to preserve him from all evil, and to then him for every good work. He was t in tears; then dear Allen, on bended supplicated the Lord on his behalf, and f his people. The Emperor, who had d by him, continued some time thus pros- after William had ceased utterance. Our tion was solemn.

(To be concluded.)

COURAGEMENT.—The scriptures say, in sing a parent, "Fathers, provoke not hildren to anger, lest they be discour- and an excellent writer says, "It is a liscouragement to piety in children when re governed in a hard, unfeeling way, or nner of force and overbearing absolut- Anything which removes the child from rents, or takes away the confidence of d sympathy, will as certainly be a wall him away from God.

his father is felt as a tyrant, he will o feel that God is a tyrant, and that will ugh to create a prejudice against all things.

ere is a beautiful courage in children as s approach to God, when God is pre- as a Being of love; and this natural f courage is just what makes the time hood so open to religion.

if the courage, even toward the father, dy broken down into fear and servile ion, they will only think of God with fear, and shrink from all his claims as thing forbidden.

gentleness even of Christ will suffice, a case, to win or reassure the broken of the soul."

vriter goes on further to say that he father who brought up a family of be ruled at a distance. He addressed an unfeeling way, and the result was d no respect for his religion, and they nto sin, and never seemed to have any for God or sacred things.—*D. A. Cat-*

I would be quiet, Lord,
Nor tease nor fret;
Not one small need of mine
Wilt thou forget.

The Phosphorescence of the Sea.

No doubt quite a number of our young readers have been to the seashore during the season, and, possibly their quick, observing eyes have taken in the strange sights to be seen in the ocean. Among these the phosphorescence of the jellyfish is one of the unexplained mysteries of the sea.

Nearly all the jellyfishes are luminous, and on the dark nights the sight as one gazes into the water is a marvellous one. Instead of darkness and gloom, the water appears to be filled with lights which move in every direction, with long tails like comets, others like mimic suns and moons. These remarkable creatures are so delicate that many can be seen, but not felt, and nearly all are ninety-five per cent. water; so that when exposed to the sun they soon disappear, evaporating like water itself. They range in size from specimens just visible to monsters almost capable of stopping a boat, and with a maze of tentacles sufficient to drown a man or seriously poison him by the discharge of their batteries of lasso cells.

One of the largest jellyfishes ever seen in American waters was once observed by Louis Agassiz, who found it floating on the surface in Massachusetts Bay. An oar was used to measure it, and across the disc it was seven feet, while the mass of tentacles as they stretched away was over one hundred feet in length. Imagine this monster, this mass of solidified water luminous, a gigantic comet moving through the depths of the ocean, each individual tentacle standing out in high relief against the dark water, and some conception may be had of the sights to be seen beneath the sea.

The light emitted by these jellyfishes is called phosphorescence, but what it is or how it is produced is more or less a mystery. In some it invests the entire animal; in others the umbrella of the jelly is the light-giving organ, while in others it is confined to certain portions of the body. The lights vary in color. The common tint is yellow or white, while blue, green, and red are seen, so that the jellies appear like gems in the sea scintillating with all the tints of the diamond.

The light of jellyfishes has a practical value. On the New England coast the mackerel fishermen take advantage of it by following the schools at night, relying upon the telltale jellies and other minute light-givers to expose the situation of the fish, which they really do by a very simple process. The mackerel, by swimming along in a vast body, disturb the jellies, irritating them so that the entire school looks like a patch of fire on the water, which can be seen from the top mast of the mackerel-men a long distance off. Toward it the vessel is directed, the large net thrown about the fiery spot, and enormous hauls of fish made.

If a single school of fish can change the water for acres into a mass of seeming fire, we can imagine the appearance of the ocean in a storm where phosphorescent animals abound. The effect in such cases is often remarkable. Ahead of the ship will be a mass of foam blazing like fire, and so brilliant that the sails, masts and rigging are illumined by it. In such a sea one of the most remarkable of all phenomena was observed—a luminous waterspout. The spout was large and seemed lost in the clouds, a little pillar of fire travelling by night, and so appalling a spectacle that it terrified mariners; yet the simple phosphorescent jellyfishes, diatoms, noctiluca, and others, were the cause; whirled about, torn apart by the rushing waters, the light was augmented until the entire monster column appeared to blaze with light and stand out against the sky like a pillar of fire. Such a sight might well excite the superstitious fears of the sailors and augment the terrors of the sea.

One of the most remarkable of the jelly-like luminous animals is known as the pyrosoma, or "fire-body." It resembles a cylinder, open at one end, from six inches to four or five feet in length, and is in reality a community of animals, better known as an ascidian. A ship once sailed through a sea of these creatures, with a result that was awe inspiring. The water had a milky appearance, and looked, upon examination, as though it were filled with red-hot cylinders. The sea when it broke gave a spectral glare to everything, so that the sails and rigging cast dark shadows on the deck.

Some of these fire-bodies were nearly five feet in length, and presented a most singular spectacle when brought on deck, great waves of fire sweeping over the surface, which seemed to be studded with bolts; or to have the appearance of hammered brass. The naturalist Bibra took one of these fire-bodies and placed it in a jar of water which he suspended from the ceiling, when it emitted so brilliant a light that he actually wrote a description of the animal by its own light.

These lights have their uses in the economy of nature; they are signals and warnings, and undoubtedly aid the illumination of the submarine world. The light is well known in every sea, familiar to every one who has crossed the ocean or sailed upon it, and there is hardly a branch of the animal kingdom that does not contain a light-giver; yet no one, so far, has given a satisfactory explanation of the cause of the light.—*Zion's Watchman.*

GOD'S Choice.—Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem worse fitted to accomplish his ends. Does He choose an embassador to Pharaoh?—it is a man of stammering tongue. Are the streams of Jericho to be sweetened?—salt is cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of the city to be thrown down?—the means employed is, not the blast of a mine, but the breath of an empty trumpet. Is the rock to be riven?—the lightning is left to sleep above, and the earthquake with its throes to sleep below, while a rod is used that is more likely to be shivered on the rock than to shiver it.

Are men to be converted by preaching and won from sensual delights to a faith whose symbol is the cross and whose crown is to be won among the fires of martyrdom? Leaving schools, and halls, and colleges, God summons preachers from the shores of Galilee. The helm of the church is intrusted to the hands that never steered aught but a fishing-boat; and by the mouth of one who had been its bitterest persecutor the gospel was preached to the philosophers of Athens and in the palaces of Rome.—*Guthrie.*

Samuel Capper's Visit.

(Continued from page 77.)

On the 11th we had a public meeting at Skull, but the priest of Ballydehobb, who celebrated Mass at Skull, publicly cursed us from the altar in the morning, and thus prevented the Romanists from attending, except a very few, yet we had an attendance of about four hundred, and a precious season it was; the company; who came from a wide district around the country appeared to me to be simple, serious persons, to whom I was engaged to declare the unsearchable riches of Christ, and by whom, so far as I could perceive, it was received in the love of the gospel, although a certain tincture of narrowness of mind, for want of perfect love casting out fear, I thought might be felt; during the opportunity about fifty or sixty persons, lads and young men chiefly, of the Romish population, stood in a lane about one hundred yards distant, and yelled and hooted in a very unpleasant manner; they were, however, a good deal quieted after a time by a man of property, a magistrate who lived near, and happened to pass by. The same evening at six o'clock, we sat with the Methodists in their own house, a small room, there were about one hundred present. It was, I thought, an interesting and instructive time, in which counsel and encouragement were dispensed. After I sat down, and a time of precious silence had ensued, the Methodist local preacher offered a prayer, in which he ran over all or most of the subjects that had been adverted to, and though verbose, I believe it was the effusion of sincerity and love. I then made a few remarks which had been upon my mind, before he knelt down, on the subject of prayer. We parted from our kind host and hostess, Nathaniel Lanin and wife, and some others on Second-day morning in much love.

Pretty soon after our arrival at Bantry we had a visit from several Methodists, who in consequence of the very disturbed state of the people's minds, occasioned by the political events then passing, expressed strongly their great fear of any act that might attract the public attention to them; the windows of several Protestant houses had been broken the evening before, and some outrages committed of a minor character. We walked about the town for some time and met two priests whose countenances looked dark, designing and bitter; feeling comfortable to do so, we left Bantry without attempting any meeting and passed on to Dunmanaway, a beautifully situated little town, where we lodged; here we learned that Daniel O'Connel was out for Dublin, and that he had consequently offered himself for Cork County. This news had a great influence on the people's minds and led our friends strongly to recommend our postponing further proceeding until after Seventh-day, when the county election must be concluded; we came therefore back to Cork and quietly waited till the next week. I need hardly say that from my two Bristol friends, as well as from William Harvey and William Martin, with others, I have received all the kind attention I could desire or expect; this excursion has, however, notwithstanding, been one in which my faith and patience have been severely tried.

From the thirteenth, Third-day, until the end of that week, I did but little, making a few visits to friends, and attending the marriage of William Malcomson and E—— Robinson.

On First-day, the eighteenth, the meetings were large, it being the Munster Quarterly Meeting. I had some service in them.

Third-day morning the twentieth, Wm. Harvey, James Doyle, Thomas Doyle, George Cox and George Gibbs, with myself set off for Brandon, where in the evening we had another favored meeting, about the same number were present as on the former occasion in this place, *i. e.* five hundred, nearly one-half Romanists.

To Dunmanway, we proceeded on the morning of the twenty-first. The meeting in the evening was an eminently favored time; about six hundred and fifty might be present, mostly Romanists; there was such a solemnity over us and so much tenderness about the people that I am led to hope, some of their souls received much good.

After breakfast on the twenty-second we proceeded to Clonakilty. As we could not obtain a piece of ground to put the tent upon, we concluded to appoint a meeting in the market-house. The meeting was largely attended, but the people were more unsettled than on some other occasions, going out and in; they also gathered at different times, and it was a disturbed opportunity, yet I felt peace in the belief that I have been in my right place, and that though many of the people were light, thoughtless persons, there were a number of a different character.

The twenty-third we were at the old seaport, Kinvale. The tent was erected on Lilly Green, where a great number of persons attending—three hundred or four hundred of these might be said to be at meeting, the rest walked in and out, and were considerably excited by a feeling of imagined political and real superstitious enmity; several opposed the proceeding by calling to others "to come out of that," saying that they would be sorry for it afterwards. One man rather loudly cried out several times, "what he says is very good, but where is your authority." Our meeting was much disturbed, and lasted only about an hour; yet I had a degree of peace in this endeavor to discharge my duty, and I thought I was sensible that the opposition arose, in some measure at least, from an apprehension in the opposers, that all was not right in the quarter they defended.

On the twenty-seventh of Seventh Month we had a truly refreshing, baptizing opportunity at three o'clock, First-day, in an old brewery in Kinsale, with about two hundred persons, with few exceptions Protestants, many of whom I cannot doubt, were serious, and some devoted persons. It was a season of an unusual pouring out of the spirit. We returned to Cork.

Second-day morning the twenty-sixth, my friend Wm. Harvey and myself took a walk to Blackpool, and enquired about a small piece of ground for putting up the tent; we found it belonged to a Romanist, who readily granted the use of it for a meeting. Friends, however, considered it too late in the day to make the necessary preparations, which, I believe, was a serious mistake, so the meeting was fixed for the next day.

On Third-day preparations were made, and notices spread, but from the time of commencing the erection of the tent, the concourse of people was so great—men, women and children, perhaps seven to eight hundred, and these were so restless and boisterous, that the person employed found it impracticable to get the fixed, and when we arrived at half-pa o'clock, the people began a systematic of noise and interruption; whilst they av personal insult or violence, they thus ually prevented the holding of the me and we were obliged to take down the ten doubt was entertained by some, that the was planned at the monastery close by. of its inmates were seen ordering the to destroy the notices, and actually t them themselves.

Fourth-day was spent in endeavoring a room, warehouse, or shed of any ki Blackpool, but without success. I fou best to propose a public meeting in the ing house on Fifth-day evening, whic held at seven o'clock. It was suppose six hundred persons were present. It quiet, and I believe, satisfactory me mostly consisting of the lower classes, large number of the people from Blac were present: it was thought that thos Blackpool came in consequence of the pointment about the tent meeting. whole I entertain a peaceful belief that has been done has been right.

There was a paragraph in the Cork co tion paper, headed "prevented meeting," might have tended to increase the atten at the meeting on Fifth-day.

(To be continued.)

ONE BOND LEFT.—A devoted family Society of Friends were deeply afflicted. had lost all their property and were left penniless. The wife was sad indeed, and ready to despair; but the dear old ma cheerful. The wife was almost ready spond and die. She was astonished coolness with which her husband met h so she asked him one day;

"Husband, how is it that thou bear trouble so well? It almost crushes me earth."

"Why, wife, we are not quite so bad a imagines. We have one bond left wh can live upon."

"Why, husband, what bond dost thou I thought all was lost?"

"Oh no! Here is one bond, and I wi it to thee. It is in the old family Bi reads as follows: 'I will never leave t forsake thee.'"

His wife inquired, "Does thou call bond?"

"Yes," he replied, "it is the word and cannot fail."

God's bonds are better than ours.

> "His oath, His covenant, and His blood
> Support me mid the swelling flood;
> When all beneath my soul gives way,
> He then is all my hope and stay."
> —*The Chri*

A NEW BLACK.—Amorphous carbon to be superior to ordinary blacks as a and called "acetylene black," is made ploding, by means of an incandescent tube or by electricity, a charge of a gas contained under pressure in a str sel. The hydrogen also formed may b collected and partly left in the vessel with a fresh supply of acetylene.

What One Boy Did.

were just sitting down to the table, boys, their faces bright, their eyes ng with the anticipation of the dinner as before them. It was Clifford Ray's y and his mother had said he might in- ven of his friends to a dinner party.

ord was an only child and an only grand- and, strange as it may seem, he was with three grandmothers. The way he o have more than his share of grand- s was that his mother had married so there was her mother, his father's , and his stepfather's mother; stranger ey lived together, to all appearances in and concord, and vied with each other ng and spoiling Clifford.

boys lost no time in starting on the hings, and they ate as only healthy, g boys can eat. They did not talk much they were too busy for that, but they l themselves thoroughly, which made her and the three kind old grandmothers ited on them beam with pleasure.

r they had got fairly started, Mrs. Ray ed the door of a little cupboard, built in l, and said smilingly, "Now, boys, I'm o give you your choice of some very ne. I have all kinds here, and you can ur choice, in honor of Clifford's birth-

, that's fine, mother!" exclaimed Clif- Come, boys, what kind will you have?" ne answered, so Clifford's mother turned boy at the head of the table, George , the biggest of the twelve, and the opular; George usually took the lead in ning.

he turned to him, he answered politely, hout the slightest hesitation, "I won't y, thank you, Mrs. Ray."

boys looked at him in surprise, and Clif- mother said, "What! Not any wine? a are not so particular! Of course it 't do for boys to make a practice of g it; but this is something extra, and a won't hurt you; it will make a man of

ge was tempted to reply that he knew at kind of a man it would make of him, seen men like that; but he did not like anything rude to her, so he answered , but as firmly as before, "No, thank I really can't take it. Please don't urge

me, now! You won't refuse a lady, I'm

eyes were turned on George. He col- ightly as she poured out a glass of the ng beverage and set it before him; but olve was not shaken, and he repeated, orry to have to refuse you anything, but, I can't take it."

ford's mother was evidently annoyed. I won't press you, if it's against your les to drink it," she said, and turned to t boy with, "Well, you'll take it, Harry

ge's refusal had given Harry courage to fe knew his mother would not want him the wine; but he would not have been enough to refuse it if it had not been friend's example, so he said, "I don't I'll take any, either, Mrs. Ray."

k Miller, who sat next to Harry, said the same, and so it went all around the table until it came to Clifford.

"You'd better shut up the cupboard, mother, I don't believe any of the fellows want it."

Then they went on eating their dinner and were soon as merry as if the interruption had not occurred. The incident was seemingly forgotten.

But there was one who did not forget it. In the next room there was a listener of whom none of the boys were aware. Clifford's mother's brother had long been a source of trouble to his family. It was the old story of bad company and then all sorts of dissipation. He had tried one business after another, to make a failure of all. At last he had gone away, and his family hoped that the separation from his old companions might reform him; but he came back an utter wreck and failure.

Howard Morse had come in while the boys were at dinner. He was sober then; but he intended going out later in the evening with a number of boon companions, and "making a night of it" as usual. The door between the dining-room and the library, where he had thrown himself down on the divan, was open, and he heard his sister's offer of the wine and George's refusal.

It reminded him of the time when he took his first glass of wine, and then he thought of the events which followed. Like all drunkards, at times he would have given anything he possessed to break the awful bondage, and he now wished heartily that when he had been offered his first glass he had, like George, had the courage to refuse. Then the thought came to him, "Am I going to be outdone by a boy twelve years old? What he can do, I can; it isn't too late yet. If God will only forgive me and help me, I'll never touch another drop."

A few minutes later the boys and the mother and the three grandmothers were greatly surprised to see Howard Morse walk into the dining-room and greet them cordially. Since he had started on the downward path he had kept taciturnly to himself when he was at home, and avoided meeting any of the people who visited there. This was a new Howard, surely!

After dinner, instead of hurrying out of the house, he joined the boys in the library. He was so entertaining, instituting new games, and telling thrilling stories, that no one could believe the clock right when its hands pointed to the hour for leaving.

Reluctantly the boys went home, after bidding "Uncle Howard" a hearty good-night.

As George was going Howard caught his arm and drew him aside.

"I want to tell you, George, that you have saved me to-night."

George's eyes opened wide in astonishment. "Saved you? I?"

"Yes; it was your example in refusing the wine that set me to thinking, and I resolved never to touch another drop of liquor or have it in the house. I would like to join your temperance society. I want to help save others who have been as low as I was."

George was happy that night, and when he prayed to his Heavenly Father he did not forget to thank Him for the privilege which had been given him, to save a soul by his example.

Howard Morse kept his word. He not only joined the temperance society, but later on the church, and was well known throughout the community as an earnest worker.

Some years afterward he started out as a temperance lecturer, and was the means of leading many from the "broad way that leadeth to destruction." And in all his lectures he never failed to give credit to the boy who had stood firm for his principles, and by his example pointed him to the way in which he was now walking.—*Anne G. Mahon, in Union Signal.*

IF WE ONLY UNDERSTOOD.

Could we but draw back the curtaine
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives;
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Oh! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evils
All the golden grains of good.
Oh! we'd love each other better
If we only understood.

—*Unidentified.*

How to Surprise an Enemy.—About three months before the sad daybreak when the great heart of Phillips Brooks ceased its throbbing and the busy brain its planning for the good of others, I was one noon-time seated at a table in a well-known Boston café, when two young women, earnestly engaged in conversation, entered and took the opposite seats.

One of the two, or a near friend of theirs, had evidently been grievously wronged, and after the manner of so many Boston people, had gone to talk it over with the good man, and now at this mid-day hour, were meeting by appointment to tell what had been the advice of Phillips Brooks.

"Well, what did he say, for I suppose you have seen him?"

"Yes, and he said just what we might have known Phillips Brooks would say. He listened so quietly, and with that sad smile of his, speaking never a word until we were done, and then he said, so gently: 'I am sorry for you, very—it is hard to be misunderstood, injured, wronged in this manner—and yet, shall I hurt you more if I tell you that I am not so sorry for you as for some one else?

"'Really, my friend, my larger, deeper sympathy is not for you, but for the wrong-doer, the one who so needlessly caused all this pain. It is so, so pathetic to have made so much trouble in a world already so full of heartaches. I am, oh, so sorry for him. As I have listened I have been wondering if it were not possible, after all that has occurred, to yet bring some gladness out from this pain, and if you had not best just have your revenge by forgiving all the wrong and helping him to awaken to a new life, with the hope of his yet amounting to something good. That would be such a splendid way to surprise him and would make you so much gladder than to cherish the wrong.

Are you willing to do this?' That was what he said to me," she exclaimed, with her face flushed and smiling almost through her tears, with the glad consciousness that she had been led to act worthily of her larger womanhood and was going to do this very "forgiving and helping to something good."

Selections from the Letters and Memoranda of Robert Milhous.

(Continued from page 34.)

Fifth Month 6th, 1883.—This is truly a day of trial and affliction in which all the pillars of my foundation seem to be tried, but if only they may be firmly built upon Christ Jesus, the Rock of Ages, surely all the powers of darkness will not be able to prevail, which has been and remains to be the earnest travail of my soul, and that every evil and wrong thing may be thoroughly purged from my heart. Blessed be the Lord for his continued mercies to such an unworthy creature as myself.

Seventh Month 15th.—Under feelings of great poverty and strippedness it seems with me to record the humbling sense I have for a length of time felt that "man is prone to evil as the sparks fly upward," and were it not for the renewed visitations of Heavenly Love, from season to season, through the adorable mercy of our ever merciful Father in heaven, our souls must languish and die; yet He does, from season to season, draw us as with cords of love to Him and quicken by his Holy Spirit and strengthen the weary traveller still to hold on his way.

Eleventh Mo. 18th.—I see that four months have passed away since I have penned anything in this little book, for such have been my feelings of poverty and unworthiness that my feeling has been as though I could record nothing that might be of any worth, notwithstanding there have been seasons in which there has seemed to be fresh and undoubted evidence that I am not forsaken, and at this time I feel that I could record with feelings of gratitude to the Author of all our sure mercies that on the 16th instant, at the funeral of our departed friend W. M. that the overshadowing wing of Ancient Goodness was spread over us as a canopy, and the words of our blessed Saviour were brought to my remembrance where He said: "The son of man came to seek and to save that which was lost," etc., which I apprehended I should have delivered publicly to the large company assembled around the grave, but through weakness and fear, omitted, for which I underwent much conflict of mind, but inasmuch as I had not wilfully disobeyed the dear Master. He was pleased again to lift up the light of his countenance and speak peace to my troubled soul. Attended Chesterfield Monthly Meeting yesterday, in which our beloved friend Edward Sharpless (from within the limits of Philadelphia Yearly Meeting), was favored to declare the truth in a remarkable manner, to our edification and comfort, and I trust many hearts were made thankful for this fresh visitation of Divine love.

Twelfth Month 31st.—Another year is now nearly completed, which seemed renewedly to bring before my mind the wonderful works of the great Author of all created things. What beautiful and complete order throughout all his works! And although man is spoken of as among the noblest of his works, how comparatively insignificant is he. Even as it were a speck in the creation, and such has of late been my feeling of unworthiness that a desire has prevailed, that my dear children may be very careful not to attribute anything to the poor creature as good, merely as a man, but should I be favored, through unmerited mercy, to hold out to the end, that all may be attributed to the mercy of God in Christ Jesus, my dear Redeemer, and let all the praise be ascribed unto Him. O, I want to be more truly humbled as in the very dust before the Lord.

First Month 31st, 1884.—I take up my pen to record this as a day to be had in remembrance whilst I may be permitted to remain in this transitory state of being, as it is the day on which my dear daughter, Ruth M. Kite, departed this life. And notwithstanding I felt it to be a sore trial to part with one so dear to me, yet my heart has been made as it were to overflow with gratitude and thankfulness to that Almighty Being who created us for the purpose of his own glory, and who, without doubt preserved and supported her through many trials and tribulations, even unto the end, and has, I humbly trust, through mercy and redeeming love, gathered her into the fold of everlasting rest and peace. I feel that it rests upon me to leave this testimony concerning her; that I fully believe she was concerned from childhood to live an upright life in the sight of her Creator. A dutiful and affectionate child to me, a loving and faithful wife to her husband, and a loving and tender mother to her children, over whom she watched with anxious solicitude, and near the final close, she was enabled to commit them to the care and protection of her and their dear Redeemer.

(To be continued.)

Judge Kindly.

And above all these things put on charity (Colossians, iii: 14).

One of the most important accessories to human happiness is to be found in a charitable judgment of those with whom we are brought into contact.

To be kindly rather than harsh in criticism is an imperative duty which we most easily neglect. Charity may seem to be an insignificant virtue, but it is very wide in its results and has a great deal to do with making our life sweet, fragrant and smooth.

It is so much better to look on the bright side that I am inclined to say we cannot live a beautiful life without doing so. The most hateful and exasperating thing I know of is the tendency to see evil where you may just as well see good. Its effect on ourselves is spiritually depressing, and its effect on others is disastrous. To cultivate suspicion is to force the heart, the affections, to take slow poison. We can find no happiness in it, and we loosen the golden bonds of friendship, for the everlasting law is that what you give to others we get for ourselves.

It is impossible to love and trust without being loved and trusted in return. Cause and effect are no more sure than this statement of fact. It is equally impossible to distrust without being distrusted ourselves. I would rather be disappointed nine times out of ten than to lack confidence in my friends the whole ten times.

In the first place, it is unchristian to judge people harshly. There is religion in confic but none in suspicion. I do not care what creed is, or how earnest you are in your a tions, or how diligent you may be in the formance of your duties, if you are a finder, or if you seek for the faults rather for the virtues of you neighbors, you are removed from true religion as the star from the earth.

In the second place you cannot afford t demn, for the reactive influence on you soul is as unfortunate as it is powerful cultivate the spirit of criticism is to disco the upward tendency of mankind. To den a sinner is to give him a push along the ward path. He needs a helping hand ir of a curse.

In the third place, we are largely the of circumstance and environment. I d know what I should have been had I beer in different surroundings. When I see temptations beset half the world I wonde they are as good as they are. I do not as much as I pity. It is possible that if been rocked in another cradle and been r in another mother's arms I should not be I am now. Let us take no pride to ours because we stand on a high level.

Two duties lie before us—to be genere our judgment of our friends and to be l and helpful to all the world. Herein w a hard task, but it is a task on which the g of the soul depends. Look for the goo in the character of your neighbors, and as possible make excuse for their weakn Cultivate a spirit of love, judge gently than harshly, make the kindliness of you soul felt by all, and you will soon discove you have entered upon a new and a highe As to this seething world, which throb sorrow and guilt and remorse, be a not fluence, give of word and thought and dee the great treasury of virtue, and so spen days that not one of them will accuse y neglect.

G. H. HEPWOR

Our Leavening Influence.

(Extract from a letter of Eighth Month 31st, su by a Report of a Yearly Meeting held the same m

I would that our own Yearly Meeting co more explicit in insisting that the conv and conversion of wandering souls is a prerogative, however providentially depo for its exercise on our keeping our pl orderly testifying to the truth as made to us. Then the primary importance o ming our own lamps, and "exhorting other lest any be hardened through the fulness of sin" (Heb iii: 13), would, I co be more steadily held in view, and th urgent as well as the most telling gosp vice be allowed to lie in the boasted cer civilization, seeing that there the conf tween principle and plausibility eve fiercely rages. I cannot but think tha largely for want of duly recognizing this dence of home duty that the church as so largely fails of exercising its appr leavening or tone-giving influence, not affairs of state, but in the conduct of life among all professions, down to t merchant, mechanic and mariner.

I SAW that a humble man with the of the Lord could live upon a little.—W

Bells.

lways more or less of a surprise to take mmonplace thing about us and find that counterpart has been a familiar object ces of mankind since the dim, dim ages h authentic records scarcely reach. i is one such thing. We see it about lozen different forms; it wakens us in ning, announces the caller, warns us at crossings, and calls us to church, and it is so familiar we do not stop to whether this thing of sound has a or not. Turn to the encyclopedia and that bells were known in Bible days, he Chinese some two or three thousand rlier; that bells in primitive forms are o nearly every savage tribe of which any knowledge; and that the Indians ne to meet Columbus off what we now duras brought him bells as presents. hinese have been making bells about as anybody, and ought to know how, dern bell-makers in Europe and this can show the Oriental a good many bout the business, even if they haven't it quite so long. The Chinese bells ueer, rather stiff forms, and their sound ing but musical judged by the ear of tern listener. By some strange mixture ls your Chinese bell founder gives his a sort of diabolical twang, and a harsh- hich is increased by the method of g and ringing, the bells being hung ry and then struck with wooden mallets. the bells of China are very large, one, at Bell of China, in Pekin, being 14 feet t, 12 feet in diameter, and weighing dred and twenty thousand pounds. ing of large bells takes us to that n neighbor of China, whose threatening e hug these days keeps the poor Celest- guish. Russia has the largest bell in d, the *Czar Kolokol* (emperor of bells). ght of this bell is 21 feet, diameter 22 d it weighs 22 tons. It was cast in order of the Empress Anne, from a predecessor. At current prices the al alone in this bell would cost three thousand dollars, while reliable records hat upward of one million dollars in plate, etc., was added to the casting es of the day. The *Czar Kolokol* was ng from large beams, but these taking ell to the ground and was fractured, hich time it has remained dumb. It ed upon a stone foundation in 1837 by the Emperor Nicholas, and is conse- s a chapel in the Kremlin. Two men abreast can enter. There is another us bell in Moscow, which is suspended in er of Ivan Veliki. It weighs one hun- d twenty thousand pounds, and when g, which is only thrice a year, it pro- tremulous effect throughout the city, ise like the roaring of distant thunder, s of Russia are fixed, immovably, to ams. Their tongues are swung by f leather bands, and moved in such a as to cause the blows to fall upon the at irregular points. rgest bell in Europe outside of Russia na. It weighs forty thousand pounds. as one of equal weight. France once ell of thirty thousand pounds, but it ast into another form, and the Notre Dame cathedral at Paris now contains the largest, weighing five thousand pounds less. England's largest bell, "Big Ben," weighs thirty thousand pounds and there are a number of bells in England and on the continent between ten thousand and twenty thousand pounds in weight.

In America the largest bell is that in the cathedral in Montreal, weighing twenty-five thousand pounds. In the United States there are three interesting bells: the Liberty Bell in the State House at Philadelphia, of which every one knows, the Independence Hall Bell cast for the Centennial in 1876, and the Columbian Liberty Bell cast for the World's Fair at Chicago. The latter two were cast at the foundry of the Meneely Bell Company, and each weighs thirteen thousand pounds a thousand pounds for each of the thirteen original States of the Union. Much popular interest was awakened in the casting of the bell for the World's Fair, and as in the case of the *Czar Kolokol* and other bells many valuable donations of precious metals and jewels, heirlooms and relics of the Revolutionary war were incorporated in the casting. At least two hundred thousand persons were represented through individual or collective gifts.

So much for the notable bells of the world, and from their number and wide distribution we may infer that much is known to man about bell construction and manufacture. Bell casting has in fact come to be a very exact science. At the best foundries they will turn you out a bell of any pitch you may desire as easily as a musician tunes his violin string. The pitch of a bell depends upon its diameter and the thickness of its walls, but the quality of tone upon the ingredients of the bell metal. The best metal is made of an alloy of copper and East India tin, and the oldest bells are made of the same metals used in practically the same proportions, showing that the ancients had the art well developed even in the dawning hours of history.

Closely connected with our daily life, used as alarms in war and peace, telling us when to put out the lights, when to rise, when to pray; rejoicing with us and grieving with us, bells have come to hold a large place in the human sympathies. Thus it is not strange that many foolish superstitions have in times past been linked with bells. In the seventh century account is given of how Clotharius was driven from the seige of Sens by the ringing of the Bells of St. Stephens, Calixtus III. caused the much-feared Osmans to flee by a similar stratagem. In those days the ringing of bells was supposed to ward off storms, lightning and even pestilence. Even to this day in France they ring the bells upon the threatening of a storm likely to do injury to the vineyard, proceeding upon a theory directly opposite to that of our rainmakers, who believe that vibrations in the air will cause the formation of clouds and not their dispersion.—*Pathfinder.*

PERFUMES FROM COAL TAR.—Chemists have for some time past been producing—or reproducing—the more valuable perfumes in the laboratory, and in this way have succeeded in evolving from coal tar the true scents of new-mown hay, carnations, etc., the expectation being these artificial products will take the place largely of those now derived by distillation and otherwise from flowers and other parts of plants. A probable exception to this is the tube-rose, to obtain which, in its perfection, the French resort to the so-called "enflowering" process of extraction. This method consists in placing the blossoms in contact with layers of grease on panes of glass in frames, the flowers being renewed from day to day—fats of all sorts having a special affinity for perfumes, absorbing them readily, and thus the grease, which is a refined lard, takes up the odor from the blossoms, becoming at length saturated with it; the lard is now steeped in alcohol, which has a still more pronounced affinity for perfumes, and it withdraws the odoriferous essential oil from the grease. Jasmine perfume, it is stated, cannot be imitated by combination of other odors, being an exception in this respect.

Selected for "THE FRIEND"

In the large perspective Sinai and Calvary are never obsolete. You say creeds are crumbling? Yes. So the avalanches slide from the Alpine summits while the granite of God remains. People want as much as ever to be taken up into the hills. In the midst of many thoughts, novel or brilliant, but volatile and fugitive, the true minister speaks for what is at once primal and perennial. We must be true to Christ yet near to men; and the glory of it is that the truer to Christ the nearer to men, only to all men—not ancient men alone, nor modern men alone. And here is the wonder of our calling, that the deepest grasp upon Christ and the ancient faith translates itself most finely and promptly into the aptest dealing with the men of the present hour. It is as though a life-boat were anchored in midtorrent, held by the great anchor chains of faith to some Rock of Ages far up-stream, and yet at the same time lightly moving and swinging free in the foam, looking out for men as they are hurried by, swiftly shifting to meet the men, ready to save and able to save.—*Albert J. Lyman.*

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life which God approves.—*Canon Farrar.*

SUMMARY OF EVENTS.

UNITED STATES.—Andrew D. White, head of the American Commissioners to The Hague Conference, replying to a letter of Edward H. Magill, says: "It is as clear to me as the day, that our Conference did the best that could be done. After a world of thought and pains by a great body of men among the most competent in the world to really discuss the subject, there was prepared a system of voluntary arbitration with a carefully stated procedure and with various subsidiary institutions to promote general mediation, special mediation and commissions of inquiry, the purpose of which last is to substitute facts carefully ascertained by experts for the insane or malicious lying, with which the public is generally deluged on both sides when questions arise likely to produce war. Our trust, to make resort to this court more and more constant and its decrees more and more like law, must be in the public opinion of various countries. My hope and, to a considerable extent, my belief, are that such public opinion will more and more oblige governments to resort to the court and to abide by its decisions. Another thing to be done by public opinion is to discountenance the sort of journalism which lives by providing sensation, reports likely to provoke hostile feelings between nations. At present that sort of thing is rampant, and especially in the United States and France. It may interest you to

know that the best features of our own American plan were carefully considered, and various important parts of it adopted, but I will confess that the plan given by the Conference to the world is, in my judgment, better than that submitted by any single nation."

General Otis, having reported that the 700 Chinese detained at Manila can be landed without any serious interference with military operations, they have been permitted to land, on the promise of the Chinese Consul General that "no more Chinese will leave Chinese ports for the Philippines, unless qualified to land under the War Department regulations."

The United States gunboat *Urdaneta* has been captured in the Oranic River by the Filipinos, and her crew consisting of one officer and nine men, were taken prisoners or killed. The vessel was beached, riddled with bullets and burned, and her armament captured.

The Government pension roll contains 991,519 names.

The Postmaster General has issued an order extending the postage rates of the United States to Porto Rico. United States postage stamps shall be valid for postage in either direction, in addition to those now used in Porto Rico.

This country imports $19,164,047 in india rubber annually.

There was a large attendance of Governors and Attorneys General at the anti-Trust Conference in St. Louis on the 20th inst., and vigorous speeches were made by several executives denouncing monopolies and making suggestions to mitigate the trust evil. They adjourned on the 21st inst., after adopting resolutions urging the enforcement of legislation to put a stop to trade monopolies.

The smallest piece of real estate in New York is an odd-shaped corner lot, somewhat smaller than a double page of a newspaper. This limited estate is at the northwest corner of Fourth Street and Irving Place. It occupies a curious little niche in the corner property, and has a frontage of a few inches on both these important streets. Taxes are regularly paid on it, and the high rent ($50 per month) which its owner demands for it has been paid regularly for years.

At the annual meeting of the stockholders of the Union Traction Company in this city it was reported that the number of passengers carried during the year was 259,527,688, which was 20,588,315 more than the preceding twelve months. The receipts from passengers amounted to $11,793,857.76, an increase of $933,315.21.

The Massachusetts *Ploughman* recently said: "There were larger shipments of cats from Maine the past year than for any season previous, there being over 6400 cats shipped out of the State, going to all parts of the United States and exported to foreign countries. One concern alone, the Walnut Ridge Farm Company, of Boston, sent 986 Angoras. Besides this large shipment of Angoras, there are now over 14,860 Angora cats remaining in various sections of Maine. It is estimated that there are only 32,500 Angora cats in all America, compared with several million common cats. The number of Angora cats in Maine is gradually diminishing, there being at least 1,000 less each season. The demand is so great for them that the farmers cannot keep up with a sufficient supply. Maine people made over $50,000 last year on their cats. This is rather a lucrative business when one stops to think that three years ago but few shipments could be recorded. The express companies are large gainers."

A despatch from Hot Springs, Ark., says: "The owners of the Cripple Hill gold mines have discovered platinum in paying quantities in their mines. The assay shows five to six pounds of platinum to the ton, and the metal is worth $185 a pound."

Ardmore, I. T., is the greatest inland cotton market in the world. Over 50,000 bales of cotton are marketed each year there, which are brought into town by wagons. This is exclusive of the product shipped by railroads.

There are to be no docked horses in Colorado. A law has been passed making it unlawful to import any horses with docked tails, as well as illegal for a horse owner to so multilate any animal he owns. A fine of not less than $100 or thirty days imprisonment is the penalty.

It requires 10,800,000 pounds of meat a week to feed the inhabitants in Manhattan, Brooklyn and Jersey City.

The steamship *City of Topeka* has arrived at Seattle from Lynn Canal with news of an earthquake, which began on the 3rd and continued until the 10th instant. The steamer *Dora* carried the news to Juneau. The earthquake extended from Lituya Bay, 150 miles below Yakutat, 500 miles northwest into the Cook Inlet country. Three distinct shocks were felt at Juneau. Buildings were badly shaken. The earthquake was most severe at Yakutat. Kanan Island, at the entrance to Yakutat Bay, sank twenty feet into the sea. At high tide only the tops of trees are visible. Huge fissures opened in the earth. The steamer *Dora's* passengers say that in two minutes the ocean rose twenty feet above high tide and almost as quickly subsided. It is said many people have deserted their homes and are living in tents on the beach. Many have gone to Juneau.

There were thirty new cases of yellow fever and two deaths at Key West on the 24th.

There were 371 deaths in this city last week, which is 7 more than the previous week and 5 less than the corresponding week of 1898. Of the whole number, 186 were males and 185 females: 44 died of heart diseases; 44 of consumption; 30 of marasmus; 21 of pneumonia; 19 of inflammation of the stomach and bowels; 18 of diphtheria; 14 of nephritis; 13 of inflammation of the brain; 13 of cancer; 12 of debility; 11 of inanition; 11 of cholera infantum, and 10 from casualties.

Markets, &c. — U. S. 2's, 100½ a 101; 4's, reg., 111 a 111½; coupon, 112⅝ a 113½; new 4's, 130 a 130½; 5's, 111½ a 112½; 3's 108¼ a 108⅝.

COTTON was firm on a basis of 6⅞c. per pound for middling uplands, but demand from spinners was light.

FLOUR.—Winter, super., $2.15 a $2.30; Pennsylvania roller, straight, $3.15 a $3.30; Western winter, straight, $3.25 a $3.45; spring, straight, $3.50 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR was scarce and firmly held at $3.20 per barrel.

GRAIN.—No. 2 red wheat, 71¼ a 72¼c.
No. 2 mixed corn, 38½ a 38⅝c.
No. 2 white oats, clipped, 30c.

BEEF CATTLE.—Extra, 5⅝ a 6c.; good, 5⅜ a 5⅝c.; medium, 5 a 5¼c.; common, 4¼ a 4⅞c.

SHEEP AND LAMBS.—Extra, 4¾ a 5c.; good, 4¼ a 4¾c.; medium, 3¾ a 4c.; common, 2 a 3½c.; lambs, 5¾ a 6¼c.

HOGS.—Best Western, 6¾ a 7c.; others, 6½ a 6¾c.

FOREIGN.—According to a recent official return England during the last ten years has paid off $355,000,000 of her national debt, and as a matter of rank in the debtor nations has sank to third place, France and Russia occupying respectively the first two.

The Cape Town correspondent of the *Daily Mail* says: "President Kruger has cabled a strong personal appeal to the Queen, beseeching her to interfere to prevent bloodshed."

A German army officer estimates that in the century just closing no less than 30,000,000 men have been killed in war in civilized countries.

Europe consumes annually about 2,500,000 bales of jute.

The French Cabinet has pardoned Captain Alfred Dreyfus, who has been released from prison.

Peasants in the South of France spend about ten cents a day for food for a family of five.

There is a marked growth in the German imports of American iron and steel, and several American firms will establish plants at Berlin.

In Germany the number of girl graduates is increasing in a remarkable fashion. Three years ago the ten great schools had their books 177 female students. At the end of 1897 the total had risen to 347, and whereas in the previous year the girl students were mainly concentrated in Berlin, every university except Munster contributed to the roll of female graduates. At the beginning of this year the total had again increased to 400.

Dr. Ekholm, Professor Nathorst and Captain Andree believe that the buoy marked "Andree Polar Expedition," found on Ninth Month 9th on the north coast of King Charles Island by the master of the Norwegian cutter *Martha Larsesk*, is one of those which the aeronaut intended to throw after the North Pole was passed.

For every million inhabitants in Russia there are only ten newspapers and journals of all sorts.

Though Russia is one of the greatest lumber producing countries in the world, yet considerable quantities of finer wood, such as cabinet work woods, rosewood, mahogany, etc., are imported every year.

The Russian Abyssinian expedition has discovered a new range of mountains between 8.30 and 6 north latitude and 36.30 longitude. By permission of the Czar the mountains have been named Nicholas II Range.

The conspirators against the life of ex-King Milan were tried at Belgrade on the 25th. Two were sentenced to death, one of whom was shot, and the other pardoned by the King. Ten were sentenced to twenty years' imprisonment, one to nine years, seven to five years and six were acquitted.

A despatch from Smyrna dated Ninth Month 20th, says: "There was a disastrous earthquake this morning at Aidin, a town on the Mender, eighty-one miles southeast of this place. Hundreds of persons were killed in the Valley of Menderez."

A despatch from Calcutta, dated Ninth Month 25th, says: "Earthquakes, floods and terrible landslides occurred at and near Darjeeling, in the lower Himalaya, last night. Great damage was done and no fewer than sixty natives perished. There was a rainfall of 28 inches in 38 hours. Three landslides took place between Darjeeling and Senada, involving the transhipment of a railw of passengers. According to the latest reports, ropean children and twenty natives were lost these two points."

The Japanese Government has decided to make tion compulsory in Japan, and that all children a vaccinated before they reach the age of ten month must be vaccinated when they are six and ag they are twelve years of age.

The Mexican Senate and Chamber of Deputies session, by a unanimous vote, granted to Presid twenty-one days' leave of absence to visit Chi despatch dated the 25th, states that President D not go to Chicago on account of the illness of and he has appointed Ignacio Mariscal, Minister of Relations, to go as his representative.

RECEIPTS.

Unless otherwise specified, two dollars have b ceived from each person, paying for vol. 7

Annie M. Patterson, Cal., for Mary E. Lee, $2, J. W. Patterson, 28c.; John D. Haines, N. J.; Neill, O. and for Sarah T. Cope; Milton Mills, Ia.; J. Allen, Phila.; J. J. Southwick, Neb.; Charles G Pa., per Benj. H. Lightfoot; Sarah C. Roberts; Pa

☞ *Remittances received after Third-day noon appear in the Receipts until the following week.*

NOTICES.

Meeting in Aid of Dukhoborts

The liberal contributions to the fund to assist t hobortsi in their immigration to, and settlement i have been largely appropriated to procure oxen cows, wagons and implements, as well as to affo to the sick and weakly. Additional means are to furnish subsistence for the coming winter, beli which they are able to procure by their labor. end a public meeting to promote continued effort aid, is appointed to be held at Arch Street Meeti on Tenth Month 5th, at 7.30 P. M. All who are i are invited to be present. It is designed to give information at the meeting and to organize a effort for their relief.

Ninth Month 26th, 1899.

On behalf of the Committee of the Meeting fo ings.
JONATHAN E. RI
EPHRAIM SMITH,
WM. EVANS.

The following minute of the Meeting for Sufferi this month, is appended:—

"Two members of the Committee to assist the bortsi gave some interesting information in regard people, derived from a recent visit among them, to the lateness of their arrival, the scarcity of s implements, and the cutting off of some of their c an early frost, they will be largely dependent on tributions of the charitable for the means of sup the coming winter. The Committee were encou continued exertion on their behalf, trusting that t minded among our own members and others, ma duced to give further contributions for their help

POSITION wanted by young woman Friend as garten or primary teacher in a school or as a nur erness, or mother's help. Experienced.
Address, B. D., Box 3,
Narberth P.

POSITION WANTED as matron or as managit keeper in institution or private family, by wom of many years' experience, "F,"
47 Saunders Ave., W

A WOMAN Friend desiring to study in Philade ing the winter months, wishes a position as con to assist with housework. Will accept small tion for a suitable place. Address "G,"
Office of THE

THE CORPORATION OF HAVERFORD COLLEGE, nual Meeting will be held in the Committee Roo Street Meeting-house, Philadelphia, on Third-d Month 10th, 1899, at 3 o'clock. P. M.
GEORGE VAUX, JR., *Secr*
404 Girard Buildir

Members are particularly requested to be pointment in mind. The charter requires th shall be in attendance to make a quorum. Pl the Secretary of any change in address.

WILLIAM H. PILE'S SONS, PRINTE
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

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es of a Visit to Dukhobor Villages.

BY JOB S. GIDLEY.

1 the various belongings necessary for ing out trip for a week or two, we left n on the first of Eighth Mo. on our jour- er the prairies, which was a new expe- to most of us save the drivers; but heless a very interesting and instructive us all.

various paths, or more properly called over which we travel, were very similar earance, so that a guide must have good ent to be able always to take the right We were fortunate however in this re- for our drivers seemed to understand the the land, and always succeeded in bring- out at the places we desired to reach.

ort distance north of Yorkton we passed fine looking field of wheat waving in the ne. This lot was a half mile in length, joined our trail. A fine field of oats of ne length was next to the wheat. Both ooked as though they would yield a good

ls over the prairies are found leading place to place, wherever it is the least e to make them. Instead of being it as one might suppose them to be, judg- m the general survey of the country, re often found winding around on the le of one swale, and perhaps on the west the next, or going along on the south this hill and on the north side of an- or wherever it is judged the draught made the lightest. Sometimes a fence e found placed across an old trail that ave been used for many years, by some who had recently "taken up a claim." h cases the old trail must be given up, new one made. The drivers and guides he prairies understand all these things, ey seem to have a remedy for each and hindrance.

ne instance our drivers, in order to make t cut to a village, drove through the ," where the young poplars as large as rm and ten or twelve feet high were wn by the neck yokes of the horses and they seemed to be as much at home going through the "brush" where there was no trail, at all, as they were in moving along in the trail on the open prairie.

All the trails of recent date are made by the driving of double teams, and all the wagons being of the narrow gauge pattern, the horses and wheels move along in nearly the same path. This arrangement seemed desirable, except where the soil was of a clayey nature, but in such places, immediately after a rain I noticed that the horses would slip more or less on the inclines, which made their travelling somewhat difficult.

The prevailing wood where we journeyed was white poplar and willow, mostly of a small growth, except on or near the rivers. This is owing to prairie fires. The "brush" grows for a few years, then it is killed by fire, and then it takes a fresh start again. We saw very little poplar away from the streams more than six inches through at the butt, and very little as large as even this.

Golden-rod was very plentiful, as was also dwarf sun-flower. In many places the prairies were yellow with it. In one field of oats which we passed, these flowers looked quite as prolific as they did in some other places out on the open prairie.

Birds and animals were numerous. Gophers appeared to be the most common. One would often see them just ahead of the horses running along in the trail, and on either side, bobbing their heads up and down. I hit one with my foot while walking along a path near a field of potatoes. We saw one badger, fat and sleek, only a few feet from our carriage.

Birds were quite plenty. Prairie hens and chickens were often seen on the wing. Hawks and crows were quite numerous, the former were often seen on the top of dead poplar trees. King-fishers were seen also, which shows that fish abound in the lakes and streams. Plovers were also quite plenty, and as we watched them in their flight, we were reminded of the lines of Sir Walter Scott.

> "More stately thy couch by this desert lake lying,
> Thy obsequies sung by the gray plover flying,
> With but one faithful friend to witness thy dying
> In the arms of Helvellyn and Catchedecam."

For the open prairie does look much like a great lake. Very often after we had left the "brush" and entered upon a stretch of open prairie where one has an unobstructed view for miles, did I hear Ignace Alamanoffsky exclaim "O beauty! O how beautiful!"

There were many wild ducks also seen upon the lakes and ponds which we passed. In one flock seen near Good Spirit Lake, it was estimated that there were more than five hundred. In one village we saw a young crane which had been tamed by the Dukhobors.

There is one crop which grows upon the prairies that is of great value to the Dukhobors, and which costs them nothing in labor to cultivate. This is the berry crop, which grows in abundance.

While at East Selkirk, we were told that during the strawberry season the Dukhobors, would pick about ten bushels of them per day. The season for these berries, however, was about over when we were there.

At that time they were picking saskatom and gooseberries. I saw several come into camp with eight or ten quarts each of these, which they sold at East Selkirk for about five cents per quart.

Red raspberries were also plenty.

In many places we saw quite a large number of women and children gathering these, and strawberries also, for the different villages visited beyond Yorkton, being so much farther north than East Selkirk, the strawberry season is later than at the former place. We were often supplied with both kinds of these berries by the Dukhobors, which was a great treat to us, and we always made it a point to leave something in return at each place as a full equivalent that may be more substantial to them than the berries.

On our first day out from Yorkton we saw a man near the trail, who held up a paper as though he wanted some information. Our driver stopped, and he was asked what was wanted. He handed us the paper, upon which was written in English, information to the effect, that a certain man whose name I have forgotten, had lost two horses and a colt, which the owner had heard nothing from for about a week.

The man proved to be a Russian, who could make his wants known to our interpreter. He wanted to reach a certain farmer living several miles away. Our driver happened to know where this man lived, so that by a little help from our driver and interpreter, the stranger was directed which trail to take, and he left us and went on his way, I doubt not with rejoicing. We were also glad to be able, in a small way, to assist a stranger in a strange land.

We reached Jacob Wurz's soon after midday, where we were kindly received, and as it had begun to rain, we were doubly glad that there were good roofs over us and our horses and carriages. After we had partaken of a substantial lunch, the rain had subsided, and we proceeded onward, reaching the first village of Dukhobors on White Sand River, late in the afternoon. Just before reaching this place, however, we saw not far away on the right of our trail, ten Dukhobor men mowing. The interpreter and I alighted and went to interview them, and the rest of our company drove on to the village.

All of these men were in Halifax last winter, and they all appeared glad to see me once more. Ignace Alamanoffsky told them that I was also a farmer, and had come two thousand miles or more to see them. They seemed

grateful that one had come so far to visit them.

I tried one of their scythes, which are rather peculiar. They are about three feet in length and are attached to a stick which is perfectly straight, in the middle of which is fastened only one nib or handle. This is made by taking a stick about a foot and a half in length, having about half of its thickness cut out in the centre, and then bent around the scythe stick, and the ends fastened securely with a string. The first stroke or two I took with this novel mower seemed a little awkward; but I soon got used to the hang of the scythe, and had no trouble in cutting the grass, for the scythe was a keen one.

The Dukhobors have a novel way of sharpening these scythes, when dull. Instead of using a grindstone, they place them upon an anvil, and pound the edge with a small hammer. I saw one young man doing this out on the prairie where there were a number of men mowing. After the hammer has been applied, they use a whetstone, in the same way as a rifle is used. They keep their scythes apparently as sharp as though they were ground.

After leaving the hay field on our way towards the village, we saw a man plowing with three oxen, having two lads to drive them. Two of the oxen were yoked together and attached directly to the plow, while the third was harnessed somewhat like a horse, and put ahead of the others as a leader. One boy drove the yoke and the other the single ox. After holding the plow awhile we proceeded towards the west, to reach the village where we joined the rest of our party.

Previous accounts have sufficiently elaborated our crossing the Assiniboine River; but our journeyings along the Swan River are worthy of a more extended account. After reaching Swan River and partaking of our dinner somewhat after the middle of the day, our friends the Jews, to whom allusion has already been made, took leave of us, as they were quite anxious to reach a Jewish settlement a short distance north of Thunder Hill, and return to Yorkton before the end of the week. One of the men was president and the other secretary, of a fund called "The Baron de Hirsch Fund," the amount of which is $2,000,000 or more; the interest is to be given to Jews who settle in Canada. These people were taking some of the income of this fund to assist this colony of Jews. Before leaving they both expressed satisfaction in having joined our company, and we bade them farewell, desiring that they might be successful in performing the remaining portion of their journey.

This Dukhobor village is in two sections. The eastern portion contains eleven houses and one hundred and twenty-two persons; the western, about half a mile further up the river, through the "brush," contains eight houses and one hundred and two persons.

The interpreter and I went alone to this section, to give notice to the villagers of our visit, and that we would like as many of them as were desirous of so doing, to go back with us to the east section. Most of those who were at home and able to go, accompanied us on our return. Very soon there was quite a large gathering near one of their houses on the hillside. After an impressive season of silent waiting, E. H. V. appeared in supplication, "in demonstration of the Spirit and of power." After she had finished, Ignace Alamanoffsky gave its interpretation, after which the Dukhobors, with tearful eyes, all bowed themselves to the earth.

Testimonies were then offered by E. H. V. and myself, which were interpreted in parts, that is a sentence or a few sentences at a time. These words also seemed to be received with grateful hearts, and we were made to rejoice in the Lord for all his benefits to the children of men.

Soon after the meeting closed, preparations were made for our crossing the Swan River. The regular place for fording the stream was a mile or two further down the river, and our drivers both thought that it would be almost impossible for their horses to draw the carriage up the steep bank on the other side; but the Dukhobors kindly offered their services, and removed all the goods from the wagons, then unhitched the horses and attached ropes to the empty wagons, and pulled them across the river and up the bank on the other side.

The drivers rode on horseback across the stream. The rest of our company and all our baggage that had been removed from the wagons were taken over on a raft of logs, made by the Dukhobors for such purposes. All was accomplished without accident, and our horses were saved two or three miles drive, by the kindness of our friends.

Quite a number of Dukhobors gathered on the south bank of the river, watching us as we were moving slowly over the water, and one might conclude by their animated countenances they were wishing us God speed.

THE CYPRUS DUKHOBORTSI IN CANADA.—PRESSING NEED.—A Russian woman writes: "Has —— written you about the desperate position of the Cyprus party in Canada? A week ago we received a letter. They had food only for two weeks, and nothing more but bread. If they do not have help they will starve. Scurvy is spreading among them. I cannot help crying, thinking about them and knowing nothing what to do! It is a heart-breaking story, all their emigration and immigration!"—*London Friend.*

FAULTFINDING.—"Charity covereth the multitude of sins." Faultfinding hunts for sore places, pulls off the old scabs, and exposes their ugliness. Faultfinders know exactly what other people ought to do, but never think of what they ought to do themselves. Charity rejoices over the good it discovers in others, and says nothing of the defects. Faultfinders see the defects of others and magnify and proclaim them, but say nothing of their virtues. Charity sees much good in the church and rejoices that it is doing so well. Faultfinders see only its shortcomings and defects and bemoan and lament its moral and spiritual decay. More charity and less faultfinding is what is needed in the home, the church, and the community. There is room for a great revival right here. It is to be feared that many, by making the gate into heaven so narrow for others, will find out at last that they have made it so narrow they cannot slip through themselves.—*Religious Telescope.*

THE friendship of the world is enmity with God. (James iv: 4.)

For "THE FRIEN

The Recent Quarterly Meeting at Medf

Haddonfield Quarterly Meeting was he Medford, Ninth Month 14th. An almost fect fall day seemed to unite with the q old town in welcoming the visitor as he pa along its quiet streets to the place where some generations the Quarterly Meeting been held at this season of the year. A hour drew near for assembling, the vicini the meeting-house presented an intere sight, as the numerous carriages, in quiet orderly manner, drove up and unloaded at doors, and young and old greeted one an in that kindly way which is so character of these gatherings of Friends; each fac tokening the quiet interest which had led join the throng of worshippers. Others Friends had also come, to be partakers them of the spiritual blessing which it hoped would be handed forth that day. as deep silence fell upon the assembly doubt many souls were comforted in thus ering to wait upon Him who hath promis be with those who meet in his name, th they may be but the two or three.

The silence was broken by a visiting min who in a brief but powerful testimony bro to our remembrance the declaration, that obey is better than sacrifice, and to hea than the fat of rams." All were called to due heed to that made manifest within t selves, through the operation of the Holy S which would by their so doing, not only pro their advancement in best things here, bring peace to the soul when called to this life. The speaker was followed by loved minister of the Quarterly Meeting, was drawn to remind us, in a very sympat manner, that the adversary of our soul's stands ever ready to deceive and lead as pointing out that the seclusion of the mee house was by no means proof against his and that even in the act of worship we needs be continually on the watch; a watc must be maintained every day of our live which is rendered abundantly effectual, will only surrender ourselves to the ke power of our Lord. It is thus only th can be assured of safety, and of making o selves acceptable instruments for the adv ment of his kingdom upon the earth. ence was made to the loss which the m had sustained within the year, through t cease of two valued Elders, whose vacant in the gallery ought to be recognized more appeal to some to make the needfu rifice and allow the preparing hand of th ter to fit them for his service.

In close touch with the above were t marks of another speaker, a young Frien earnestly called those of his own age to a Christian walk, not only for their own but for that of the Church, which is i need of their support. "Blessed are th do hunger and thirst after righteousne they shall be filled," was the cheering inv that came from the lips of the next sp and doubtless many in the assembly wer forted, when she went on to show that words of our Lord were intended for th of those who may be cast down with of their spiritual needs, and that whil continued in this condition of hungeri thirsting for the bread and water of li

GOD'S KEEPING.

HOWARD AGNEW JOHNSON.

mer sun swung lazily along the sky;
hip rode the waters of an inland sea;
ed hearts had turned from fortune's quest
taste of heaven's boon—sweet rest.

e care-free passengers, apart, alone,
st, meditative soul, in thoughtful mood,
ed to the universal tune
and nature singing "God is good."

ddenly his heart stood still with nervous shock,
beneath the water's edge the jagged rock
d angrily, and seemed to say
ion waited all who dared the way.

he prehensive mind he marked the heedless throng;
ght of danger there, no great concern
d them, as the steamer gently swept along.
then sought the pilot at the wheel;
ning shout was on his lips, but with the turn
nt vision told him all was well.

he wheel, where custom found but one to guide,
tain stood alert, with helpers at his side;
sed the hidden danger, all unknown,
ly guided ship sped swiftly on.

en thus, when shipwreck threatens careless souls,
n dangers lurk and evil tempers strive
defeat to struggling human wills,
d of God protects! And thus we live.

Protector, Guide, Defender, Keeper, thou
elpful presence, though unseen, we oft have known,
hy keeping in us daily now,
rmore receive us as thine own!

—*H. and P.*

ons from the Letters and Memoranda of Robert Milhous.

(Continued from page 85.)

rd Month 5th, 1884.—In our little meet-day I was afresh brought to feel that it recious privilege to be permitted to sit quietly to wait upon the Lord, to which med right for me to give expression ly and I thought it might be recorded as on of Divine favor in which the Master nown amongst us by the breaking of

sweet to wait upon the Lord in stillness and in prayer,
though no preacher speak a word,
ter is there,
nister of wondrous skill,
aces to impart.
hes all his Father's will
preaches to the heart."

rth Month 13th.—Arose from my bed morning feeling very unwell, and I was to apprehend that the time of my de-e might be near at hand, but through felt a little better toward meeting time, g First-day, so that I believed it would t for me to make an effort to get there, I did, and I thought it proved to be a d season and a solemn meeting. In the oon at half-past two o'clock attended a g at a Methodist meeting-house, ap-d on my account, in which I was favored o relieve my mind and the reward of peace followed. The canopy of heav-ve seemed to be spread over us in a re-ble degree. May all praise be ascribed lim who is the crown and diadem of all gathered assemblies.

h Month 22nd.—This evening at about r-five minutes past nine o'clock, our and brother, Isaac Clendenon, departed fe after a protracted illness, through at seasons, no doubt he suffered greatly, odily and mentally. It was a solemn period, in which all present seemed brought into stillness and the precious hope seemed to prevail, that through mercy and redeeming love, his spirit was prepared for an admittance into the haven of rest and peace. O, the great need that I see there is for us poor dependent finite mortals, to try and strive daily, whilst favored with health and ability, to prepare for our latter end, seeing we know not the day nor the hour, when we may be called hence to be seen of men no more.

Seventh Month 6th.—Such have been my feelings of poverty and nothingness of late, that I have felt as if I hardly dare record anything relating to my spiritual condition, but for the sake of my dear children, and those whom I am likely to leave behind, still on the stage of action, I again venture to leave a little record, and may say that at our meeting to-day, First-day, I apprehend that I felt called upon to deliver close doctrine in regard to indulging in the vain pastimes and amusements of the present day, as being very offensive in the sight of our All-merciful Heavenly Father, bringing to our remembrance the language of the Apostle, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God," in which I felt peaceful, which I esteem a great favor. May all praise be given to the Author of all good.

Eighth Mo. 21st.—A few weeks ago, whilst sitting in our meeting on First-day, language like this took deep hold of my mind, "Watchman, what of the night," accompanied with a desire to understand what the meaning of it might be, which I thought might be applicable to myself, and a fear arose that I have not, at all times, been as watchful to the pointings of the Master as I ought to be, feeling as though I am set as a watchman, as it were, over our little flock in the dark and cloudy night. Feelings of deep poverty attend me at this season.

Ninth Mo. 7th, 1884.—Yesterday attended the funeral of a little infant boy, which was a solemn season to my mind, and herein is again verified the truth of the language of the poet,

"From death's arrest no age is free,
Young children too may die."

Our blessed Saviour said, "Suffer little children to come unto me, for of such is the kingdom of heaven." But my mind seemed solemnly impressed with the fear at least, that too few of us are sufficiently prepared to lead them to Christ, that He might put his hand upon them and bless them. Too many, no doubt are dressing and adorning them in that way that may have a tendency to lead them away from Him into the vanities of the world, causing sorrow to the rightly exercised mind.

(To be continued.)

ABIDE in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me (John xv: 4). From moment to moment, and from hour to hour, the inner nature of man is to be continuously sustained with the life of God, and only as I am constantly receiving his fulness into my emptiness am I really living in the true, full, deep sense of the word, that life of eternity, which is my privilege now, and will be my glory hereafter.—*Hay Aitken.*

OVERCOME evil with good.

The Value of Cornstalks.

Six different commodities are now being manufactured from cornstalks—namely, cellulose, worth four hundred dollars a ton, used by the Government as an automatic hole-stopper for battleships, excellent cardboard, a fine grade of paper, an unequalled foundation for dynamite, a patent cattle food and a superior glue.

The value of cellulose lining for warships is well known. When a leak develops the cellulose swells in such a manner as automatically to close it. With fifteen tons of stalks, worth ninety dollars, one ton of such cellulose is made, for which, as already stated, the Government is now paying at the rate of four hundred dollars a ton. Two factories—one in Rockford, Ill., and another in Owensboro, Ky.—are now making cornstalk cellulose, together with other products of less value. As respects the cornstalk cattle food, it is stated that the stalks when ground to a coarse meal, cooked, sweetened with molasses, and pressed into cakes, form one of the most nutritive and valuable foods yet placed on the market. The absorptive power of cellulose dust fits it admirably for the manufacture of dynamite by mixing with nitroglycerine, such dust being superior even to guncotton. Five factories, says the New York *Commercial*, are to be at once erected in addition to those already in operation. The more the better. It is the good fortune of the proposed combine that it will, if successful, have for its object to enlarge, or, in fact, create an industry, not to stifle it.—*Baltimore Sun.*

PARENTS make a great mistake, when they toil and grind, scrimp and save, in order that their children may begin where they leave off. It is necessity that develops the wings with which to fly the lofty heights. This shutting out of your life all the light and beauty of the world, to flood theirs from the beginning, is to make a wide difference between you, which often produces bitter sorrow, even if it does not bring them failures or a dwarfing of their powers. If life gives them ease and comfort without effort, there are nine chances in ten that no effort will be made and hence no true growth in character. Rather make them understand that they must be the architects of their own lives, and that difficulties make the ladder by which they may the higher climb.—*The Riverside.*

SHORT ON CAMPHOR.—There appears to be some danger of the world's getting hard up for the old lady's remedy for everything—camphor. Large quantities of the drug are consumed in the manufacture of celluloid, which is now largely used as a substitute for tortoise shell, ivory, and horn. This has increased the demand and raised the price. Camphor is produced from several trees which differ in their habits, while other trees closely related to them, do not produce the drug. Nearly all that is raised in Europe or America is exported from China or Japan. A species of tree in Borneo produces camphor of a very high order, which sells for eighty times the price of the common article. It is nearly all used in China, where it is esteemed as an incense. The trees from which camphor is produced grow slowly, and unless efforts are made to protect them future generations will have little camphor.

For "The Friend."

FEEDING.

"Thy words were found and I did eat them" (Jer xv: 16)

The Word made flesh, self-styled the Bread of Life
With open peace rewards the secret strife
Of those who count his sayings not too hard
To hear, but to the substance have regard.
Living by Him in whom all things consist,
In his campaign they inwardly enlist;
They find his rations in each work they do,
And more complete devotion still pursue.
As self-existence is no dream of theirs,
Their sole successes are successful prayers,
Thankful recipients from the Source of good,
Communing over every kind of food,
From sphere to sphere their struggling hands they raise
Till prayer's obscurer light is lost in praise.

Stephen Grellet and the Emperor Alexander of Russia.

(Concluded from page 83.)

It is very humbling and wonderful to me how the Lord has opened a way in these nations where I saw none at all; truly the promise "the Lord will provide" has been fulfilled in a remarkable manner; and besides, a door, towards the further labors of love that may be required of us in this Empire is now open, so far, at least, as this can be effected by the good will of the Emperor; but to the Lord alone we must look to give us an entrance into the hearts of those we may visit, to send forth his help to us, and his blessing on our feeble efforts to advocate his blessed Truth. May He strengthen us to plead with our fellow-men to turn to Christ, from darkness to light, and from the power of sin to himself.

15th. Prince Alexander Galitzin sent us a message last evening that the Empress Elizabeth, the wife of the Emperor, wished to see us this forenoon, if we could possibly spare a little of our time to her. We were very closely engaged, but the religious feeling I had towards her five years since when at Carlsruhe, was still with me and the prospect of our departure without having seen her, seemed like leaving something undone, therefore we readily accepted the invitation. We went to the palace this morning, and she received us in her private apartment in a very modest manner, even apologizing for her request to us to come to see her; she had for some time wished for such an interview, but had been fearful to propose it; what she had heard of my visit at Carlsruhe made her regret not to have seen me there, and now, what the Emperor had told her of us induced her to request this visit. Her heart was tender, and prepared of the Lord to receive what, in his love and counsel, we felt to be our religious duty to impart to her; she was bathed in tears. From what she told us, it is evident that Jesus, the Saviour, is precious, to her; she is of a retired character, is seldom seen in public, when she can avoid it; her dress generally is very simple; when she goes out she has only a plain two horse carriage, with the simple cipher E. upon it; whereas all the nobles have generally four horses to their equipages; the Emperor's mother has six. The Empress Elizabeth told us how frequently she envied the humble station in life of those maidens who carry the milk about St. Petersburg, in order that she might live in privacy and religious retirement, which she has not in her power to do now. This has been a very satisfactory visit.

On another occasion the Prince Alexander Galitzin gave us several more interesting particulars respecting the dear Emperor; among others, the peculiar circumstances attending the renewing of those religious impressions that of latter years have been an abiding nature with him. When the information was received at Petersburg that the armies of Napoleon had entered Moscow, a general panic came upon the inhabitants, and they packed up their valuables to take their flight into some more secure place; for they expected the French would soon march for that city. The Emperor was preparing to go with a body of troops to oppose them. Prince Alexander Galitzin had at that time many men employed in repairing his palace, which he continued calmly to go on with, whilst so many others were panic-stricken. Some envious persons told the Emperor what he was doing, and that he must be a traitor. He went to the Prince and queried, "Galitzin what are you doing? what means all this? every one prepares to flee, and you are building?" "Oh," said the Prince, "I am here in as sure a place of safety as any I could flee to; the Lord is my defence, in Him I trust." "Whence have you such confidence?" replied the Emperor, "who assures you of it?" "I feel it in my heart" answered the Prince, "and it is also stated in the Divinely inspired volume"—holding forth the Bible to the Emperor. By some inadvertent motion of the hand the Bible fell upon the floor—open. "Well, permit me, said the Prince, to read to you in that very place on which the Bible lies open before us." It was the ninety-first Psalm; on hearing which the Emperor stood for a while astonished. The army, during that time was marching out of the city. It is the usual practice on such occasions, or when the Emperor is to be absent for a length of time, that the last place he leaves is their great Church. He repaired there; the portion of Scripture read on the occasion was again the ninety-first Psalm. The Emperor sent for the priest, and queried, "who told you to make choice of that particular passage of Scripture this day?" He replied "that nobody had done it, but that he had desired in prayer that the Lord would direct him to that particular portion of the inspired volume he should read, to encourage the Emperor, and that he apprehended that Psalm was the word of the Lord to him."

The Emperor proceeded some distance on his way; and late in the evening he felt his mind under great seriousness and desired that the Bible should be read to him. When the person who came in for that purpose began, he also read the ninety-first Psalm. The Emperor interrupting him, queried "who told you to read this? has Galitzin told you?" He replied that he had not seen the Prince, nor had any one told what to read; but on being told he was sent for to read to the Emperor from the Bible, he had desired that the Lord would direct him to what was most appropriate for the occasion, and accordingly he had selected this portion of Scripture. The Emperor felt astonished at this, and paid the greater attention to what was read, believing that this must be of the Lord's ordering; he was therefore very solemnly and tenderly impressed, and from that time he concluded morning and evening, to read privately a chapter in the Bible.

THERE never was a good war or a bad peace.

For the Master's Use.

A PARABLE.

The writing-desk lay open. Its owner been called away in the act of beginnin important letter. On it were laid a she note-paper and an envelope; beside it s the ink-bottle, and close by lay a pen, the ting-paper, and the pen-wiper.

The silence of the room was broken low, rustling sound. It was the Note-p speaking to his companions.

"You needn't look so consequential," it scornfully: "it is on me the letter wil written."

"Yes," said the Pen; but you forget it who write it."

"And you forget," said the Ink, "that couldn't write without me."

"You needn't boast," said the Ink-bo "for where would you be only that I hold safe?"

"It is ridiculous of you all to be so ceited," interposed the Blotting-paper. " for me what a mess you would all be in."

"And may I ask," said the Envelope, "w would be the use of any of you if I did cover the letter, bear the direction, and it safely where it is to go?"

"But it is I who write the direction on y snapped the Pen.

"And I! And I!" screamed they all.

"Dear sirs, please stop quarrelling," ge said the little Pen-wiper, who had not spo yet.

"What have you to say?" asked the contemptuously. "You are nothing but a d mat." And he laughed at his own wit.

"Even if I am only a door-mat," said Pen-wiper, humbly, "only for me you woul so rough with dried ink you couldn't be And that is all any of us are good for—ju be used. We might all stay here for the of our lives, and not all of us put toge could write that letter. It is only the ha our Master can do that. We must be co to be used, each for what we are good fo

"I believe he's right," said the Envelop Note-paper together.

"Yes," said the Ink. "It was foolish to forget that we could do nothing unle are used, and we each owe something t other."

"True enough," murmured the Ink-b for what use would I be if you were not in

"Yes, to be sure," said the Blotting-p "we ought to have thought of that."

"Indeed, yes; and I'm sure I beg you don, Pen-wiper, for calling you a doo We must work together to be of use," sa Pen in a very humble voice.

"Please don't mention it," said the Pen-wiper, blushing a deeper crimson; " do think we would all be happier if we just do our own part of the work the bes we can, without being jealous or try make little of each other."

As he spoke, their owner re-entere room, and silence fell. The Pen was tak dipped into the Ink, and passed to and the Note-paper, the Blotting-paper pres it, the letter placed in the Envelope, t dress written, the Pen wiped on the Pen

"We have each done our part," mu the Ink, after the letter had been carrie

humbly accept it as an evidence that the assionate eye of the Master was upon and that e'er long they would be fed his table. Prayer and praise were then d at the Throne of Grace—prayer for xtension of the love and mercy of our ly Father to the church and to its mem- dividually; praise for the flood of Divine ith which we have been favored. The g for worship closed under this precious ng, which seemed to cement the hearts se present into that oneness of feeling, n the perfect love that casts out all fear d to be manifested in a remarkable de-

The touch of Divine life which had d the meeting for worship with dignity wer was extended over that for business. swers to the first Query showed the usu- kness in the neglect of mid-week meet-

Friends were admonished to a greater lness in this respect, and in making their ss engagements for the week were ad- o keep their meetings in view. Young s were also tenderly advised to make on for this liberty, when entering into ss contracts with their employers, even i it might be attended with some pecu- oss to themselves. A Friend calling at- n to our second Query, stated that is was e to keep a deep love and esteem for ends and neighbors, and yet be entirely r in that pure love which has its origin gospel, and which draws us out in a r for the welfare of these in those things pertain to the kingdom of God—the love was had in view when this Query was

such meetings as the above, wherein s a manifest token that they are owned Head of the Church, that should appeal rongly to those of our members who are d to be present. There is always much uch occasions to increase the feeling in nd of the writer, that Quakerism has not come a thing of the past, and that there ny amongst us, both old and young, who, by dress and address they would not be for Friends, have yet a deep love for the f their ancestors, and who in all their ontact with the world and those of other sion, have not found anything that ap- o strongly and steadfastly to the needs better life within them, than to thus as- with their Friends, to wait, it may be ce, upon the Minister of ministers. And n they behold the power of God to unite one body a large congregation, whilst eams of the blessed gospel are permitted , as it were from vessel to vessel, they firmly resolve, as did Joshua of old, that ers do as they may, as for them and their hey will serve the Lord, what a change be effected in our Society. Instead of easing membership, others would gladly o us; for they would see the power st us, which is now so manifestly lack- t only in our own but in other denomina-

The many small meetings scattered hout our borders would become, as it rallying points for many to the standard Prince of peace. In fine, Quakerism, the past, would become a power in the nd we again should see fulfilled the start- eclaration of one of the early Friends, ne Quaker endowed with a measure of the spirit that actuated Christ and the apostles, would be able (figuratively speaking) to shake the country for ten miles around.

War and Peace Notes.

The war, and this is true of all wars, has encouraged the spirit of prodigality in national expenditures in directions aside from the conduct of the struggle, so that the grand footings show that the United States has become one of the most expensively governed countries on the globe. The enormous sums appropriated by the British government on national debt account for annuities to the royal family, for navy and for the army, for the multitudinous necessities for the mother country and for the defence of its colonies scattered throughout the world are represented by figures which fall far below the exhibit made by the Fifty-fifth Congress. A comparison of the present cost of running the British government with that which has been incurred by the United States shows the pace at which we are going and emphasizes the necessity of practicing close economies in our national housekeeping. The total expenditures of the British government for the two years ending April 1, 1897 and 1898 were nearly $1,022,063,315. Nor has Great Britain been on a peace footing strictly speaking during the period. The campaign in the Soudan has been costly and the protection of British interest in other parts of the world is constantly imposing heavy expense upon the country. The republic, by virtue of the duty and the necessity which the war placed upon it, has spent millions in extraordinary expenditure, from which there was no way of escape after the war was inevitable. The situation which the Fifty-fifth Congress faced was thus far exceptional, but it ought to have enforced frugality and parsimony in dealing with other than war appropriations, where common prudence dictated such a course. —Quoted in *Glen Mills Daily*.

How Militarism Increases Taxes.—John D. Rockefeller pays a tax in this country of $6,000. In Germany his tax would have to be over a hundred times as much on the same property and income or $650,000. John Jacob Astor, who pays $5000 in America, would pay in Germany $250,000 and in England $166,000. Pierpont Morgan and others who pay $420 in America, would pay $50,000 in Germany and $33,000 in England.

The Surrender of Conscience.

"Captain, what do you think," I asked,
"Of the part your soldiers play?"
The captain answered, "I do not think—
I do not think—I obey."

"Do you think you should shoot a patriot down,
And help a tyrant slay?"
The captain answered, "I do not think—
I do not think—I obey."

"Do you think that your conscience was meant to die.
And your brains to rot away?"
The captain answered, "I do not think—
I do not think—I obey."

Ernest H. Crosby.

How happy is he born or taught,
That serveth not another's will.
Whose armor is his honest thought.
And simple truth his utmost-skill.

H. Wotton.

While we cannot agree that obedience is essentially unmanly, the unmanly tendency of the obedience required of a soldier, is that it is forced and unreasoning obedience. It absolutely ignores individual conscience, and reduces men as far as possible to the condition of a machine. Is this manliness?—*The Interchange*.

The unresisting patience of the Quakers for the sake of conscience has destroyed the coercive power of bigotry and caused the world to inherit liberty of conscience.—*Christian Intelligencer, N. Y.*

Can anybody define the principle in the name of which the "Times," is urging the nation to war in South Africa, in any other terms than those of mere aggression and rapacity? A "pirate Empire," to use John Morley's admirable phrase, is won and is justified by brute force alone, however specious the disguises which any may invent to conceal the uncomfortable truth.—*Leeds Mercury, England*.

"The Book of Heaven."

Egerton R. Young, once a missionary to the Indians in the far northern wilderness of British America, tells in one of his addresses this touching story:

"Often have I been ashamed of the littleness of my love by the devotion of these Indians, and by their love for the Bible. Let me give you an incident. One of our Indians with his son came away down from the distant hunting-grounds to fish on the shores of our great lakes. This man and his son came down to fish, and they made splendid fisheries, put up the whitefish on a staging where the foxes and wolves could not reach them, and one night the father said, 'My son, we leave to-morrow morning early; put the book of heaven in your pack; we go back one hundred and forty miles to our distant hunting-ground to join the mother and the others in the wigwam home.' So the young man put his Bible in his pack that he might take it home. Later on, along came an uncle, and said to the young man, 'Nephew, lend me the book of heaven, that I may read a little; I have loaned mine.' So the pack was opened, and the Bible was taken out, and the man read for a time, and then threw the Bible back among the blankets and went out.

"The next morning the father and son started very early on their homeward journey. They strapped on their snow-shoes and walked seventy miles, dug a hole in the snow at night, and had prayers and lay down and slept. The next morning, bright and early, after prayers, they pushed on and made seventy miles more, and reached home. That night the father said to his son, 'Give me the book of heaven, that the mother and the rest may read its word and have prayers.' As the son opened the pack, he said, 'Uncle asked for the book two nights ago, and it was not put back.' The father was disappointed, but said little. The next morning he rose early, put a few cooked rabbits in his pack, and away he started. He walked that day seventy miles, and reached the camp where he and his son had stopped two nights before. The next day he had made the other seventy miles, and reached the lake, and found his Bible in his brother's wigwam. The next morning he started again, and, walking in the two days one hundred and forty miles, was back at home once more. That Indian

walked on snow-shoes two hundred and eighty miles through the wild forest of the Northwest to regain his copy of the Bible."

Samuel Capper's Visit.

(Continued from page 81.)

I returned home to Bristol the early part of the ensuing week, about the fourth of Eighth Month, and remained at home during the winter and spring. In this interval, having reason to believe that some friends in Ireland would be very glad to find that the concern was abandoned, and that they spoke very decidedly of their want of unity with it, on account of the danger they apprehended; I thought it proper to bring the consideration of the matter again before my own Quarterly and Monthly Meetings, which I did, but no discouragement was offered to my resuming the prosecution of my engagement in the ensuing summer.

In the Fifth Month, 1842, I attended as a representative, the Meeting of Ministers and Elders in London, where upon the reading of my certificate and its endorsement, I obtained leave of that meeting to absent myself from its latter sittings, in order that I might proceed immediately to Ireland, to recommence the holding of meetings of the same description as before.

I proceeded from London to Birmingham the seventeenth of Fifth Month, accompanied from thence by my relative, John Cadbury, through Liverpool and Dublin to Limerick, where we arrived on the twenty-sixth of the same month.

On the journey from London to Birmingham I was favored with some solemn reflections, and though they tended to confirm me in the great weakness and infirmity which encompass me, yet I was not without a cheering and sustaining assurance, that whatever of suffering, humiliation or severe trial might await us, particularly through a portion of discouragement on the part of those who may not be able to unite with our views, yet that the great name and power of the Redeemer will be exalted, and his kingdom in some small degree spread, and if so we may be truly thankful for all that befals us. In passing through the various towns on our way from Dublin to Limerick, it was a great comfort to see, as we were able clearly to do, that the present depressed state of trade, has not affected Ireland, as it would have done had it not been for the exertions of Theobald Mathews—the effects produced by his great extension of sober habits, look where one will even in the liberties of Dublin and also in Limerick in the English and Irish towns, and we have pretty thoroughly traversed them, we scarcely see a squalid, half-starved person, no, not even a child; they look much superior to the same class of persons in England, as respects both health and comfort, though it is true that their habitations are, many of them, wretched, and their domestic accommodations poor; yet they are wonderfully changed as to cleanliness, and I think the intelligence of their countenances is improved considerably by this change.

It may be worthy of notice that some circumstances which arose during the late visit of Sarah Squires to the city of Limerick, occasioned a very virulent attack upon Friends and their principles by a high Church of England minister, to whom Friends gave, as I think, a calm and dignified answer, but he afterwards manifested in several letters, which he put in the public papers, so bitter and rancorous a spirit, that various persons, Protestants and Romanists, took it up and justified Friends' doctrines and practices. This epistolary war brought Friends very conspicuously before the public, and tended probably to give our proceedings an importance they might not otherwise have obtained in the eyes of the people. Seventh-day we had two long interviews with Friends, in which we were sympathized with, and I believe that some who were willing to help forward the work, were too backward to express that willingness, and the two or three who more fully entered into the matter, were very cautious of appearing forward, lest they should be considered over zealous, and too public spirited, this last quality being at a great discount in Ireland, and, indeed, instead of being kept in due bounds, is wholly discouraged, as inconsistent with true Quaker principles, a contrast with the conduct of George Fox, Wm. Penn, Isaac Penington, etc. This feeling has produced lamentable effects in this land, indeed, every aberration from the guidance of the Spirit of Truth, produces weakness and prejudice. I think that Limerick is rather less injured by this source of formality and apathy than some other places.

The morning meeting on the twenty-second with Friends was an opportunity in which I believe a little of the bread convenient for those present was broken and dispensed, in a sense, on my part, of unmixed dependence on Divine guidance, and clothed with poverty of spirit. After meeting we had a long consultation or conference, I think nearly two hours, on our intended movements, which certainly excited great alarm amongst Friends, and we had patiently to endure much discouraging feeling on the subject.

For the meeting in the evening in the meeting-house thirteen hundred notices were delivered over the city, chiefly among the less influential and affluent portion of the inhabitants, and we had an attendance of about one hundred and twenty men and fifty women, which I understood was more than Friends expected. The subject that opened upon my mind was love, as exemplified in the government of God, the coming of Christ, the interchange of the offices of fellowship between Christians, but especially displayed in the gift of the Comforter, the Spirit of Truth as our guide and support. I felt it a very solemn opportunity; in a few there was a disposition to lightness, but there were many solid minds present, some of whom evinced emotions of solid feelings and tenderness.

We held a meeting under the tent at six o'clock on Second-day evening, the twenty-third. This meeting seems to have encouraged Friends much. It was very quiet, with about four hundred persons present. I believe if it were not for the priests we might have had very large attendances in this country. The people seemed very anxious to attend, but as they told John Cadbury, who stood at the entrance, "We dare not come in for fear of the clergy." The opportunity was short but relieving to me; those in the tent were very attentive, and a great solemnity prevailed. At the time I felt it doubtful, when the priests were aware of it, whether we should be able to get many of their flocks, as they call the people. It is very clear that they will al do what they can to oppose a mode of teac which would render themselves valueless. was agreed on all hands that such a mee could not have been hoped for, before the perance reformation had made the progre has. The Friends here were disposed to e cheerfully into the engagement, after meeting. Another public meeting was he the same place, on Third-day evening; it pr to be another quiet and good meeting, out annoyance from the priest, and eq large or larger.

We had, as far as I could judge, a hea solemn and quiet meeting on the twenty- under the tent in Watts foundry yard, town, and I think others also felt it to blessed opportunity, in which the power o love of Christ reached the people's m There was a slight interruption by a m little out of his mind, yet the stillness a wards was truly admirable in which the ing broke up. There were about four hun present.

At Garry Owen on the twenty-seven had a meeting. This is esteemed the lawless district in Ireland, notwithsta the number of women Friends who atte was much increased. I am disposed to sider this meeting quite as satisfactory a that has been held.

The high constable, McGrath, attende he has done nearly every meeting; he k made way for us through the crowd, an ticed to us, "the great attention of the p in the yard and under the tent," notwiths ing a crowd of lads and lasses, partly w lieve from fear of the priests, and partly an inclination to remain where they woul be restrained from talking and playing, tinued outside the yard, and made consi ble noise. The high constable remarked were afraid to draw their breath for fe losing any part of what was said." I hav had any commission, I believe, to touch o subject likely to arouse opposition or w the prejudices, so as to engender ill-fe Last night a drunken man muttered son jections, but they did not disturb the me

At the last two meetings we perceive effects of the remonstrances of the pries the hesitation and doubt with which so the people entered the meeting place, as i feared they were committing some cri few, after sitting awhile have gone o though their resolution failed them, some instances they have returned, br others with them. At these meetings might be about three hundred persons pr

(To be continued.)

A "MAGIC CLOCK."—A French invent just put on the market what he calls a " clock." The hands go round and keep ac time but no works are visible. The made of glass and transparent, and look the clock you see through the dial a that the cavity usually occupied by the is entirely empty. The secret is that the are concealed in the side of the case, a tion is communicated to the hands by of a glass disc just back of the dial disc being also transparent its rotation observable by the "casual observer."

s," said the Pen, "and without our Mas- could have done nothing at all."—*Ex-*

trong in the home by the right use of imes. This is doubly precious. A poor e committed suicide not long ago, and found that he was a member of nineteen societies. That was enough to do it. ied man should spend his time at home. st secret society is the society of Jesus here your wife may share to the full; u may be equally "heirs together of ace of life." There is no place like

he strength of your life be cultivated e.

ne first sure symptom of a mind in health rest of heart and pleasures felt at home."

at is busy sweeping cobwebs from other garrets, has no time to clean his own

Items Concerning the Society.

n C. Allen is released by Chester Monthly Meet- to attend the Monthly Meeting of Muncy and of a., and the meetings composing them.

m Bishop, of Rahway, has a minute for re- ervice in the Monthly Meetings and some of Salem Quarter, N. J.

T. Outland has come from North Carolina the Monthly Meetings occurring this week estown, Haddonfield, Mt. Laurel and Med- some other religious service, mostly in sey, until First-day evening, when he ex- return.

spondent writes (in reference to a sensation his country by a "pastor" under the name d, from Ohio, administering ceremonials by d wine, in consequence of which the *Atlanta ion* has an article entitled [Blank] Quakers "I told Friends that before admitting new these ought to be convinced of Friends' s. But they said their way was first to nd let them, if they could, get convinced ds. It looks as if, after years of unsettle- the new line of evangelism, they were now the result in this wholesale exodus."

announced that President Sharpless, of d College, will issue soon the second and g volume of his "History of Quaker Gov- n Pennsylvania," on which he has been ac- work for some years. The first volume d in the spring of 1898 under the title of er Experiment in Government," and re- e first seventy-five years of the govern- Penn's commonwealth. In the present vol- ch is entitled, "The Quakers in the Revo- he story is carried into the more stirring r-known scenes of the Revolutionary War, es the track of several of the most popu- ent historical romances. "The Quakers, ess of a stormy trial of their principles, listinctly interesting and not unheroic nd their history in this period is well further attention. It is also true that unvarnished truth about them is not only tructive, but far more entertaining than ls."

el Harris writes in "Present Day Papers" to the accompanying quotation of McGif- tory of the Church in Apostolic Times, owing very fine summary of what we learn g Christian worship from the directions for its regulation in the First Epistle to the Corinthians, might very well be printed, along with a similar passage in Neander's Church History, as a Friend's Tract for the Times."

This is the quotation. The italics are J. R. Harris's:

"Whoever had a psalm, or a teaching, or a revelation, or a tongue, received it from the Spirit, and when he communicated it to his brethren, it was accepted as a Divine and not as a mere human utterance. It is in the light of this fact that the freedom which characterized the Corinthian services must be interpreted. That freedom seems at first to have been complete. The confinement of the right to participate, to a certain class or certain regularly appointed individuals, was evidently quite unknown. Every Christian had the right to take such part as he wished, and the woman's right was equal to the man's. *But the recognition of that right was not due to the Corinthian's recognition of the equality of all believers;* it was due to their reverence for the Spirit of God. A disciple had the right to take part in the services, not because he was a Christian possessed of equal privileges with his brethren, but simply because he was an organ of the Spirit, and it was the Spirit's will that he should speak. *Unless the Spirit prompted him he had no right whatever.* And hence the freedom which is so characteristic a mark of the services as they appear in Paul's Epistle was, after all, decidedly limited. *There was freedom for the Spirit, not for men as men.*"

Dr. McGiffert is said to have written the above without comprehending that there is a body of Christians in America to-day that holds the same principle in regard to worship that he has so vividly described as a feature of the early Church—*The Interchange.*

A CAMDEN QUAKER MEETING.

A. ELLEN WOODY.

There were only two or three of us
Who came to that place of prayer—
Came in a driving snow-storm,
But for that we did not care,
Since in that silence our hearts had risen,
And prayers for his Spirit said,
The Master himself was present there
And gave the "living bread."

We knew his promise to meet "the few;"
The thought made us glad and free,
We felt his touch when our heads we bowed;
We heard his "Wait on me."
Nobody saw Him lift the latch,
And none unbarred the door;
But peace was his token to every heart,
And why need we ask for more?

And yet to the open-hearted
He gives food to be handed on,
And there came to our midst ere we parted
A stranger to the house of prayer;
And softly the Spirit whispered,
Into the ears of the three,
A message for the wayward brother,
'Twas the Master's "Come to me."

Oh, how warmed were our hearts that morning,
In that quiet house of prayer,
Outside were cold and sin and mourning,
But the Lord himself was there;
He came to redeem the pledge He gave,
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

Notes from Others.

If the pulpit has lost much of its old time authority, as is often complained, it is due less to the growing irreligion of the laity than to the growing secularization of the pulpit.—*N. Y. Journal of Commerce.*

In 1852 a vessel was wrecked on the island Ephati. Every one of the crew was killed and eaten by the savages inhabiting the island. In 1898 another vessel was wrecked there with a hundred and twenty on board. They were all rescued. Thirty were taken to one village, thirty to another, and so on about the island. They were sheltered and fed for six months, until, another vessel arriving, they were kindly provided with safe passage. What had wrought the change? The Christian religion. —*Ex.*

A recent observer has noted, that as a religion (that is, a denomination) becomes older it tends to become more careful as to its orthodoxy, and less careful as to its morality. In other words, it becomes more careful to have a correct formula. A denomination like Friends, which is now well into its third century of existence, needs to consider this statement, and to see to it that it be careful on the one hand to have firm hold on Truth, and, on the other, to let the natural result of its faith show itself in right living. A distinction has been made between religion and morality; but either without the other is weak and ineffective.—*The Interchange.*

Says the *British Medical Journal:* "The piano has been the cause teterrima of quarrels that have sundered ancient friendships; it has wrecked many enterprises of great pith and moment; it has disturbed the finer adjustments of the cerebral machinery in many literary and scientific workers, has driven studious men from their books to the bottle and has stimulated peaceful citizens to the commission of violent crimes. These are among the evil effects of the piano considered passive, as the schoolman would say—from the point of view of the sufferer. But the operator does not come off scathless. A recent writer, Dr. Watezhodi, thinks that the chlorosis and neuroses from which so many many young girls suffer may be largely attributed to the abuse of the piano. He therefore urges that the "deadly" custom of compelling young girls to hammer on the keyboard before they are fifteen or sixteen years of age should be proscribed by public opinion. Even at that age the exercise should be permitted only to those who, in addition to real talent, possess a robust constitution."

SUMMARY OF EVENTS.

UNITED STATES.—The cruiser *Olympia,* with Admiral Dewey on board, anchored inside Sandy Hook at 7.30 o'clock on the morning of the 26th ult., two days ahead of the time expected. On the 29th, the greatest naval parade ever seen in New York took place, and on the 30th a land parade, unsurpassed theretofore. On the 2nd the Admiral went to Washington where he was received by the President.

In his opening address as President of Cornell University, delivered Ninth Month 28th, Professor Schurman said: "I was often asked in the Philippines if our civil service was better than that of Spain. Here is a point where the Filipinos suspect and fear us. We must allay their anxiety and suspicion by a splendid Philippine civil service. I believe we shall. It is absolutely necessary. But there will be no harder task in connection with our government of the archipelago. I repeat, however, that the success of our administration in the Philippines will depend upon the men we send out to conduct it much more than upon the acts of Congress or any other circumstance. What is the end of colonization? Why should we extend our sovereignty over remote countries and alien peoples? I answer that the only justifiable object of such expansion is the establishment of good government in the territory annexed, the elevation of its people in civilization and the training of them in progressive self government, with a view to ultimate independence whether by partnership in, or separation from, the sovereign State. As the end for the moral being is perfection, and the end for the economic society is wealth, so the end for the political community is independence. In the Divine education of the race no people can be permanently kept in a state of subjection to, or even dependence upon, another people. Of all colonizing nations England is the only one which has realized this great principle; and it took a successful rebellion in her first empire to impress the truth even upon England. Her great self governing colonies—Canada and Australia—are now ready for independence; and, if they are not to realize it by separation, an equal place must be found for them, beside England, Scotland and Ireland, in some great plan of imperial federation. And if India, instead of be-

ing, as it is, the mere meeting place of innumerable races, were a single national organism and began to breathe a national life, England should no longer desire to preserve her Indian empire. Indeed, she could not if she would, for her native army would desert, and the unified peoples, animated by the sentiment of nationality, would drive out the foreigners with whom resistance could only mean financial ruin and ultimate surrender."

The United States Government receipts during Ninth Month were $45,344,144, and the expenditures $37,579,372, a surplus for the month of $7,764,772.

To-day more than 80 per cent. of the cost of running this Government is caused by wars, past, present and prospective.

The foreign commerce of the United States during the Eighth Month was the most profitable in the history of the country.

The postal money order business between the United States and Canada amounts to $80,000 a week.

It is estimated that 4,309,000 cows would be necessary to produce an amount of butter equal to the quantity of oleomargarine manufactured and sold in the United States.

Discussing the cause of the large increase in the price of steel that has taken place during the last six months, an official of the Navy Department, whose duties have identified him with the purchase of large quantities of steel for the navy, said to a correspondent of the Baltimore *Sun*: "One of the causes why steel has advanced is the shutting down of the Cuban mines during the war, from which large quantities of high class pig iron were taken and brought to this country for the manufactories. Canada also shipped quantities of steel to this country, and a considerable lot was imported from Spain before the relation between the two Governments became strained. Pig iron is now quoted at 3 cents a pound, whereas one year ago it was much less than a cent a pound. There is not a large steel manufactory in this country which has not more work than it can handle, and thousands of tons are being shipped monthly abroad. Russia is buying practically all the steel rails for the Trans-Siberian Railway from this country, and a large part of the rolling stock is also being furnished here. There is far more steel bought here by English firms than is imagined, and, in fact, nearly all Continental Powers are also coming to us for it. Another reason that may be assigned for the advance is the general extension of the railroad system and the introduction of steel freight cars for the wooden ones. Only in the last year or two have these cars been built, and I predict that within five years nearly all roads will have substituted them for the type now used. The larger firms are compelled to decline work, and I am informed that recently one of these firms offered a local railroad company here $50,000 to be relieved of executing a contract for furnishing steel rails that was made prior to the rise in price. The firm saw that if this contract was annulled, it could afford to accept new contracts under the present steel prices and at considerable advantage."

Missouri's surplus products in 1898, according to a report of the State Labor Commissioner, were valued at about $180,000,000.

At Santa Ana, Cal., there is a celery garden of 500 acres.

The spruce gum crop of Maine, the largest in the State's history, in the neighborhood of thirty tons, worth about $63,000, has been harvested and sent to market.

West Virginia has become the first State for oil and lumber, the second for coke and the third for coal. It has thirty-six railroads projected, eight of which are under construction.

A despatch from Cripple Creek, Colorado, says that the gold output for that district for Ninth Month amounted to $1,731,000, surpassing all records. The production of gold in the district from the time of its discovery in 1891 to date is $62,057,292.

An enactment of the Texas Legislature provides for the teaching in the public schools of a course of humane treatment to animals.

There were 364 deaths in this city last week, which is 7 less than the previous week and 18 less than the corresponding week of 1898. Of the whole number, 204 were males and 160 females: 55 died of consumption; 28 of pneumonia; 28 of heart diseases; 22 of marasmus; 17 of inflammation of the stomach and bowels; 13 of inanition; 13 of convulsions; 13 of cholera infantum; 12 of diphtheria; 11 of apoplexy; 9 of cancer, and 9 of inflammation of the brain.

Markets, &c.— U. S. 2's, 100¾ a 101; 4's, reg., 111 a 111¾; coupon, 112¼ a 113½; new 4's, 130 a 130½; 5's, 111⅝ a 112¼; 3's 108 a 108½.

COTTON was quiet, and nominally quoted at 7⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.20 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.60 a $3.85; city mills, straight, $3.40 a $3.60. RYE FLOUR.— $3.20 a $3.30 per barrel.

GRAIN.—No. 2 red wheat, 72½ a 73¼c.
No. 2 mixed corn, 38¼ a 38⅞c.
No. 2 white oats, clipped, 31¼c.

BEEF CATTLE.—Extra, 5¾ a 6c.; good, 5⅜ a 5⅝c.; medium, 5 a 5¼c.; common, 4¼ a 4¾c.

SHEEP AND LAMBS.—Extra, 4¼ a 4¾c.; good, 4 a 4¼c.; medium, 3½ a 3¾c.; common, 2 a 3¼c.; lambs, 4¼ a 5¾c.

HOGS.—Best Western, 6¾ a 7c.; others, 6¼ a 6¾c.

FOREIGN.—Europe, with a population of over 366,400,000, has over 21,000,000 men ready for her armies in case of war.

In the year 1800 the approximate area of the British Empire was 2,012,182 square miles. In 1899 the approximate area of the empire had grown to 12,596,608 square miles, and the population to 414,410,000.

It seems that one in 1,000 of the people of Scotland die from old age, and the Registrar General's report, just issued, shows that in 1897 the death roll of Scotland included eighteen centenarians. He mentions that at ages between 95 and 100 years 41 men and 100 women died, while 4 of the former sex and 14 of the latter were 100 or over at death, viz: six women were 100 years, one man and two women were 101, one man and one woman 102, two women 103, one man 104, two women 105, while one man and one woman were returned as being 107 years of age at death.

The French Government estimates of the wheat harvest this year shows the production of 129,065,000 hectoliters, as against 128,096,140 hectoliters in 1898.

At a depth of twenty-seven feet a curious discovery was made recently, a Berlin paper says, on the island of Gothland—the skeletons of several knights in full armor seated on their horses. Archæologists think they date back to the ninth century.

Details received at Constantinople of the recent earthquakes in Asia Minor show that about 1,500 persons perished, several villages being destroyed.

Nornin has fallen recently in the vicinity of Darjeeling, in the lower Himilaya, where on Ninth Month 24th great damage was wrought and many persons were killed by earthquakes, floods and landslides. Several other landslides occurred later. The Phool Bazaar was completely overwhelmed and 200 persons lost their lives. At Tamsongbustee 21 bodies have been recovered, and it is believed that twenty other persons perished. At Darjeeling 100 fatalities occurred. Landslides have also occurred at Murmeh, and there, too, several were killed. Famine prices are being demanded for food in parts of India devastated by recent earthquakes and floods.

Reports received in Cairo from various points show that the Nile is now at the lowest point of which there is any record. Two hundred and six thousand acres are hopelessly beyond irrigation, and the river is still falling.

The American authorities at Manila have refused to permit Spanish vessels to go to insurgent ports to bring away Spanish prisoners, holding that those ports are closed and that the prisoners must be put on board American vessels.

On Ninth Month 26th General Otis cabled that General Snyder attacked the position of the insurgents five miles west of Cebu, and destroyed seven forts and a number of smooth bore cannon. The insurgents were utterly routed, and Snyder returned with his force to Cebu.

The great Siberian Railway is to be rebuilt even before it is completed. The reason is the enormous increase in the business of the road. The mineral resources of Western Siberia are vast. Between Tomsk and Kooznesk lie 60,000 square kilometres (23,167 square miles) of coal lands, which have never been touched.

The area of the Transvaal is 120,000 square miles, or about the same size as the combined areas of the States of Pennsylvania, New York, Massachusetts, New Jersey, Connecticut and Vermont.

The great "Witwatersrand" gold fields of South Africa, located in the South African republic are better known as the Johannesburg mines. The Dutch word, "Witwatersrand," means, literally, "White Water Range," and the strip of territory, a few hundred miles long and a few miles in width, to which it is applied was but a few years ago considered a nearly worthless ridge, useful only for the pasturage of cattle and sheep, and for even this comparatively valueless. In 1883, however, gold was discovered, and in 1884 the value of the gold production was about $50,000. It increased with startling rapidity, the production of 1888 being about $5,000,000, and that of 1890, $10,000,000; 1892, over $20,000,000; 1895, over $40,000,000, and 1897 and 1898 about $55,000,000 in each year. Recent discoveries lead to the belief that these wonderfully rich mines are the long lost "gold of Ophir" from which Solomon obtained his supplies.

A despatch dated Ninth Mo. 27th, from Victoria, B. C., says: "The officers of the British warship *Leander*, which returned to Esquimault to-day from a cruise in American waters, reports that a volcano on James' I one of the Galapagos group, became very active three months ago, sending broad streams of lava do sides. No damage was done, as the island is uninhab

RECEIPTS.

Unless otherwise specified, two dollars have been ceived from each person, paying for vol. 73.

Susan B. Smith, Pa.; Mary Roberts, N. J.; H F. Smedley, Pa.; John P. Sharpless, Pa.; Edwi Hoopes, Pa.; Levi Bowles, Agents, Kans., $5, f A. Carter, Newby Hodson and A. L. Moore, $1, t 27; J. K. Russell, O., to No. 14, Vol. 74; Ru Clendenon, Kans.; Mary W. Carslake, N. J.; Manchester, Mich., to No. 14, Vol. 74; Thoma Newby, Ind., $6, for himself, Nathan Little and Je Little; R. H. Coppock, Agent, Ia., $4, for Lyd Hoge and Edward G. Veil; John W. Garwood, A Ia., for George Standing; S. S. Cowgill for I Cowgill, Calif.; Peletiah Gove, Vt.; Elizabet Reeve, Pa.; Richard Haines, N. J.; Richard S. fith, Agent, Pa., for Philip P. Sharples to No. 14, 74; Lindley H. Bedell, Phila.

☞ *Remittances received after Third-day noon wi appear in the Receipts until the following week.*

NOTICES.

A RESPONSIBLE young woman wanted for positi mother's helper. One who is competent to care for children and a good sewer. Address "B. H. M.," Office of THE FRIE

THE CORPORATION OF HAVERFORD COLLEGE.—Th nual Meeting will be held in the Committee Room of Street Meeting-house, Philadelphia, on Third-day, Month 10th, 1899, at 3 o'clock. P. M.

GEORGE VAUX, JR., *Secretary*, 404 Girard Building, Phi

Members are particularly requested to bear thi pointment in mind. The charter requires that tw shall be in attendance to make a quorum. Please n the Secretary of any change in address.

Friends' Library, 142 N. 16th St., Phil

The following are some of the new books added rece

BERESFORD, Lord Charles—Breakup of China.

DINWIDDIE, William—Puerto Rico.

GIFFORD, A. H.—Germany, Her People and their S

HEILPRIN, Angelo—Alaska and the Klondike.

HOWE, R. H. Jr.—On the Bird's Highway.

LATIMER, E. W. (ed.)—My Scrap-Book of the Fr Revolution.

ANON—Martyrdom of an Empress.

SLOANE, T. O'C.—Liquid Air.

STUART, Lady Louisa—Selections from her Manusc

THOMPSON, E. S.—Wild Animals I Have Known.

Open on week-days from 11.30 A. M. to 2 P. M., a P. M. to 6 P. M.

DIED, On Fourth Month 2nd, 1899 HAN PARRY, daughter of the late Robert and Sally P in the seventy-sixth year of her age, a member of W ern District Monthly Meeting of Friends. She was the Lord's dear children, bound to Him by the t adoring love and unwavering faith. Her Chri patience and cheerfulness during various afflictive pensations, her forgetfulness of self, and thoughful for others, bore testimony to "a Life hid with Chri God," and were as an inspiration to all who came in her influence.

——, at his residence, Overbrook, Pa., Ninth M 22d, 1899, JAMES M. PRICE, aged seventy-four y a member of the Monthly Meeting of Friend Philadelphia.

——, on the Tenth of Sixth Month, 1899, ANNA HUTCHINSON, wife of John Hutchinson, in the fifty ond year of her age, a member of Haddonfield Mon and Particular Meeting of Friends, New Jersey. The the death of this dear Friend was sudden, yet friends and relatives have the consoling assurance her end was peace, and that through months of de ing health, her desire was to be prepared for the change, which she believed to be near. In a co the Psalms that was by her in her last days, verse was marked——"Be merciful unto me O God merciful unto me, for my soul trusteth in thee, ye the shadow of thy wings will I make my refuge t these calamities be overpast."

WILLIAM H. PILE'S SONS, PRINTERS
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THE FRIEND.

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Tribe of the Israel of the Prince of Peace.

"They are not all Israel who are of Israel" physical descent, and so we reckon as the e Israel of God all of any name who, in the h that was Abraham's, now "live by the h of the Son of God, who loved us and gave self for us."

Such in their general spirit, and in a remark- y practical proof, seem to be the community Dukhobors; who, 7500 in number, having aped from their Pharaoh who had tardily rd the words, "Let my people go," wit- sed the sea opened, by the ministration of ends, for their passage to a strange shore, have been left in the middle of a vast tinent and of a short summer, that could rcely yield the beginning of sustenance for great a multitude.

There they stand, remote from other popula- ns, in a land already stiffening with its six nths' freezing; and when presently two eks' prospect of bread is exhausted, starva- n is said to stare some of the villages in the e, unless manna descend upon them from ven through our hands.

Shall half of this modern Israel of Peace ish during the coming winter through indif- ence of the Friends of Peace? It is deemed judicious minds that such must be the rate heir perishing, unless we of our superfluity ist in unto the offerings of God." A living portunity is now laid at our door to prove ore all coming history how much our sincer- for the cause of peace is worth in dollars l cents. Inasmuch as we obediently do it for willing martyrs and supporters of the cause, do it unto the Prince of Peace himself.

Should but a pound of corn meal per day each Dukhobor be furnished to sustain life another summer, it is estimated that some ,000 would be needed to cover the cost. that alone, for a uniform diet in the rigors of a Canadian winter, many must fail to exist. If for the famine stricken Porto Ricans fifteen dollars is pronounced necessary to tide over each in the warmth of a tropical clime when its fruits are soon to appear, how much greater should be the estimate for the frost-bound "Christians of the Universal Brotherhood?" But even that rate applied to our brethren in the north would exceed one hundred thousand dollars. So we in our ceiled houses will not be hurt by denying ourselves some superfluous article of food, some needless addition to apparel or furnishing, to pass its value over to the famishing army of Peace. It will not hurt us, if need be, to suffer physically with the suffering seed.

We sometimes look upon each red stamp that we spend on a bank check—a tax imposed by war—with the sad confession, "It is the price of blood." For every two cents which the demon of War extorts, shall we not assign at least an equal tribute to the Prince of Peace? If by the professed Friends of Peace throughout our land the stamp tax were repeated to save the lives of these Christian standard-bearers, the amount would go far in tiding them over to a season of self-support.

Such are some of the reflections resulting from an attendance of the recent meeting of Friends in their Arch Street house to consider this matter of momentous responsibility. We give to our readers in the present number the address of our friend Charles Rhoads, as a valuable summary of the history, exodus, and present situation of the Dukhobors.

It is hoped that the sub-committees invited by the Committee of the Meeting for Sufferings will meet with a warm response in a house-to-house solicitation of aid in any form of value, whether money or goods, throughout the limits of their respective Monthly Meetings. But the distress is so imminent that many should send in their offerings of relief without waiting to be called on by a committee.

ON THE PRESENT AND PROSPECTIVE NEEDS OF THE DUKHOBORS.

Address read at a Public Meeting of Friends and others in Arch Street Meeting-house, Philadelphia, Tenth Month 5th, 1899, by Charles Rhoads.

The call for the present assembly is occasioned by the conviction on the part of the committee of the Meeting for Sufferings of Friends of Philadelphia, who were charged some months ago with the care of raising funds to aid the Russian emigrants to Canada, known as the Dukhobortsi, that the members of our Society have a peculiar duty to perform, in assisting these people to tide over a critical period, following their introduction into North America, until they can become self-sustaining. There are about seven thousand of them now in the eastern part of the province of Assiniboia and the western district of the province of Manitoba, in the Dominion of Canada, where the Canadian Government has assigned them two hundred and seventy-six thousand four hundred and eighty acres of land, being one hundred and sixty acres to each adult. A part of them arrived there in the Sixth Month last, but others not until a month or more later; consequently there was not sufficient time left in that Northern climate (about fifty degrees) to plant and perfect crops or cereals; and the potatoes planted by those who first came were injured by an untimely frost in the latter part of the Seventh Month.

The contributions so liberally made heretofore by English Friends (about seventy-five thousand dollars), have been entirely consumed by the cost of transporting these people from the Black Sea to Canada, and feeding them on the voyage. The funds donated by Friends here and those given by the Mennonites, amounting to over ten thousand dollars, have been expended in sustaining them after their arrival, and providing oxen for farm labor, with wagons, tools, seed, etc.

The situation that now confronts them is, that ten months more must elapse before their farming will result in ripened crops for their sustenance, during which but little profitable labor can be done for wages, owing to the sparsely settled country they occupy, and the severe weather with snow, which prevails in that region.

These facts form a strong appeal to Friends to make some sacrifices, to save them from starvation and suffering, meantime. Their religious principles and testimonies coincide remarkably with ours in regard to war, the spirituality of Divine worship, and avoidance of all ritual ceremonies in its performance; patience under injuries, and love to mankind. They are industrious, frugal and temperate in their habits; and if placed in favorable circumstances for prosperity in outward affairs, have proved themselves abundantly able to be independent and self-supporting. That they are true Christians in belief and practice, the subjoined testimony of one of their number will show.

Vladimir Tchertkoff, in his pamphlet published in London in 1897, called "Christian Martyrdom in Russia," gives the following account of their tenets: "They always called themselves Christians. They acknowledged one sacred, universal and apostolic church, which the Lord by his coming has assembled, consecrated and replenished by the gifts of the Holy

Ghost; and which is of course the union of all faithful and true Christians." They acknowledge God as being in three personifications of the one and unutterable. That the first person of the Trinity is the Light, the Lord our Father. The second person is the life—the Son of our Lord; and the third person is peace—the Holy Spirit our God." "For the salvation of man, indubitable faith in Christ is necessary; but faith without works is dead, as also are works without faith."

"The conception they have of Christ is based on the teaching of the Gospel. They acknowledge his coming in the flesh, his works, teaching and suffering; but chiefly they accept all this in a spiritual sense, and affirm that all contained in the Gospel should be accomplished in ourselves. Thus Christ must be begotten in us, born, grow up, teach, suffer, die, revive and ascend; and it is thus that they understand the new birth or renovation of man. They say that Jesus himself was and is the gospel, eternal and living, and has sent it forth, preached in the word. He himself is the Word. That except through God and his Christ there is no salvation. They say they are baptized into the Word through the Father, Son and Holy Spirit, as Christ taught his apostles. This baptism takes place when a man repents with a pure and willing heart, and calls upon God. External baptism they regard as useless, saying that water only washes off the uncleanness of the external body. As to the communion, they partake at all times of the sacred, life giving sacraments, in the forgiveness of their sins, spiritually, through the inward acceptance of the Word of God, which is Christ. The communion of the body and blood of Christ, through the form of bread and wine, they do not accept."

The following history of these people has been taken from the *Daily Sun*, a newspaper published in Canada:

THE DUKHOBORS.

The Dukhobors, or Spirit Wrestlers, as they are nicknamed, members of the Universal Brotherhood seem to have originated as a separate sect, in a village on the Southern frontier of Russia, in the middle of the eighteenth century. Their doctrines infected other peasants in other parts of Russia, and ere long attracted the attention of the government, and of the dignitaries of the orthodox Greek Church. A number of the sectaries were banished to Siberia, some of them making small settlements on the borders of Manchuria, where, it may be mentioned, their descendants were visited by Prince Kropotkin while he was aide-de-camp to the Governor General of Eastern Siberia, about 1868. In the reign of Alexander I. a tract of land on the northern shore of the Sea of Azov was set apart as a kind of Dukhobor reserve, and an agricultural commonwealth was established by them, under the leadership of an ex-sergeant of the Russian army, called Kapustin. Kapustin is described as having "governed them with practical sense, amounting to genius." There the members of the Universal Brotherhood lived for more than fifty years, undisturbed. The idea of isolating the Dukhobors was evidently intended to put a stop to their proselytizing tendencies, but, on these manifesting themselves, notwithstanding their comparative seclusion, their leader Kapustin was arrested, and the community broken up. Since then their doctrines have been held by at most at any one time about twenty thousand peasants, in various villages in Southern Russia. Their religious beliefs have all along been similar to those of the Society of Friends.

From time to time the attention of the government and of the ecclesiastical authorities has been drawn to them. The government objected to them, on account of their refusal to render military service, while the ecclesiastical authorities disapproved of their principles and practices, as these are opposed to those of the Orthodox Greek Church. In consequence of this disapproval the people have been subject to repeated banishments, and their prosperous homes have again and again been broken up.

In 1840 and in 1850 they were banished to Trans-Caucasia, near the Turkish frontier. For some years they were allowed to live their life there without molestation, and though the inhospitable climate of the Caucasus produced a high rate of mortality, yet some of the villages were exceedingly prosperous, particularly those in the neighborhood of Kars, where they are said to have cultivated their land with such assiduity, as greatly to increase the product of the soil. Up to 1887, the Russian governments administered the conscription laws with comparative laxity, and in consequence, non-resisting peasant sects were allowed to remain in comparative immunity, and during the period many of them became the pioneers of Russian colonization.

From 1887 onward, however, the military necessities of Russia compelled the authorities to carry out the conscription laws with great stringency, and then began the series of recent persecutions, especially of the Dukhobors, which have led to the present situation. The attitude of the sect towards the government was for the most part a steadfast one, but there were some backsliders.

In 1895, the Great Party, or those who adhered rigidly to the traditional tenets of the sect, made up its mind to destroy its offensive weapons, and these were formally burned on the night of the 28th of June, in Tiflis, Elisavetpol and in Kars. This was taken as a sign of rebellion, and the persecution became more vigorous.

In 1897, V. Tchertkoff, the author of "Christian Martyrdom in Russia," who was formerly an officer in the Russian Army, visited St. Petersburg, and had an interview with Pohidenotseff, the high procurator of the Holy Synod, the result of which was an intimation to himself that it would be convenient for him if he withdrew from Russia. The visit of the Empress Maria, the mother of the present Czar, to the Caucasus was, however, taken advantage of by the Dukhobors and their sympathizers, and their case was put before her. It is understood that the dowager Empress enlisted the sympathies of the Czar, and secured for the Dukhobors permission to leave the country. This permission was given in the Second Month, 1898, and then the Dukhobors immediately began to make assiduous inquiries about suitable places to which they might emigrate. They had been accustomed to agriculture, principally corn-growing, and to a dry climate with cold winter. At first they thought of Cyprus, which is now being colonized under the care of an English Cyprus Colonization Committee. Proposals were also made about other pla On March 28th, a month after formal per sion had been given to the emigrants, Dukhobors telegraphed to V. Tchertkoff Purleigh in Essex, England, for help and vice.

The Society of Friends in England had li ally aided the Dukhobors during the three ceding years, and it was only natural that t should be again approached on the subj The matter was brought before the Mee for Sufferings, a committee was formed, later an appeal was issued. Simultaneo the small community at Purleigh, consistin sympathizers with the teachings of Tols formed a Committee consisting of V. Tch koff, P. Birinkoff, A. Gilvart, (professor Royal College of Science, London), H. P. A er, (late Secretary of the Brotherhood Chu Croydon), and two or three others. V. Tch koff had sent to the Caucasus an ex-captain the British Army, Arthur St. John, who been expelled from Russia, on account of th inquiries. It was therefore thought to be pedient for a deputation from the Dukhol to come to England, for the purpose of s plying the information necessary for the kind of action under the circumstance. Ivin and P. Makhartoff, therefore, visited E land with their families, and the committee-r were then made aware of the state of the c It appeared that about thirty-five hundre the people were comparatively well off, that they had a considerable common fund sides the emigration fund, which they had ceeded in raising specially. In addition these about three thousand were, though possessed of very ample resources, still destitute. They also had a common fund, a fund for purposes of emigration. Th were, however, about two thousand who w much worse off than the previous sections, thousand of them in very urgent need of sistance. In view of these circumstances arrangement was made with the Cyprus co ization committee to receive eleven hund of those in most urgent need. Cyprus chosen, not because it was the most suit place for colonization, but because it was nearest. The British Government demand however, a guarantee of fifteen pounds e before permission would be granted to l Within a few days the Society of Frie with the greatest magnanimity provided whole of this amount, about seventy-five th sand dollars. The eleven hundred were t landed in Cyprus. From reports since ceived, they have done fairly well there dur the past summer, (1898), although it w appear that the rent charged them by Cyprus colonization committee was rather h er than perhaps the circumstances warran There thus remained to be dealt with th thousand five hundred persons, whose was not very specially urgent, and betw two and three thousand, whose case, as regg some of them at any rate, was urgent ind

Various places had been suggested, and fers had been received from the Argentine from Brazil, as well as from Texas and C fornia, but the state of the chronic disturbe in which the South American Republics w known to be involved, and the prevalence war-feeling in the United States, were couraging elements to people, one of wh

ling principles was objection to military vice. The Committee at Purleigh having ived full authority from the Dukhobors to for them, entered into communication with ties in Canada. The matter was placed be- the government, and the present immigra- is the result.

n order that the Dukhobors might be fully re of the conditions in Canada, the two ilies which had visited England came out fontreal, in the Ninth Month, 1898. They e accompanied by Prince Hilkoff, the ne- w of the Russian minister of railways, who id himself much in sympathy with their re- ous views, particularly with their attitude ards militarism, and by Aylmer Maude, who been a merchant in Moscow, and who had the Dukhobors at Purleigh. This deputa- went to Edmonton, Canada, and to other ricts in the Northwest, for the purpose of ecting the country. There were three cial reasons why the emigration should be ducted as speedily as possible. One was t the resources which the people had, were g dissipated, by fines and removals in con- uence of the action of the authorities. ondly, the people were anxious to take ad- tage of the permission to emigrate, so g as the government adhered to the per- sion. How long this would last no one ld tell. Thirdly, the annual conscription es place on the first of First Month, and se young men who have reached the statu- r age, are then drawn into the army.

hese considerations rendered it advisable t those of the Dukhobors to whom they ap- d, should be aided in leaving the country hout delay. The number to be dealt with ned out to be about two thousand. Steps e taken to prcvide the necessary supple- nt to their own funds. Count Leo Tolstoi three short stories to a Russian publisher, the proceeds, about five thousand dollars, e remitted to the Purleigh committee. The iety of Friends in England, the individual nbers of the committee at Purleigh, and Society of Friends at Philadelphia, supplied means for the emigration of this contin- t, which comprises the poorest of the Duk- or groups.

ollowing is a copy of the official notifica- sent to the Dukhobors, giving them per- sion to leave Russia :

The fasting Dukhobortsi, who were expel- in 1895 from the district of Akhalkalak, transported into other districts of the ernment of Tiflis, having submitted a peti- to Her Imperial Majesty, the Empress ria Feodorovna, asking either to be grouped settled into one place and to be exempt n the duties of military service, or to be lwed to emigrate, the following instructions e been received :

. The request for exemption from military vice is refused.

. The fasting Dukhobortsi, with the ex- ion, of course, of those who have reached age at which they can be summoned to the es of military service, and of those who e failed to fulfil these duties, may emigrate, ler these conditions:

a) That they provide themselves with a ign passport in accordance with the es- lished order; (b) That they leave the fron- of Russia at their own expense, and (c) that before leaving, they sign an agreement never to return within the borders of the empire, understanding that in case of non-compliance with this last point, the offender will be condemned to exile to remote places. As to their request to be settled in one village, it is refused. The notification is issued by order of the government of Tiflis to one of the petitioning Dukhobortsi, Vassili Potopoff, in answer to his personal application."

TIFLIS, February 21st, 1898.

The following account of their new colony in Canada is taken from a newspaper report in the Toronto *Daily Globe*, of Ninth Month 9th, 1899:

"The writer of this article has just finished a tour among the Dukhobors settled throughout the west, and it is safe to say that no class of settlers has ever come to this part of the world who could show as good a record for industry and thrift as the Dukhobors, who to-day form a colony of over seven thousand souls. The cry that the Government had introduced a pauper immigration, appeared at the first glance not without justification, for in truth these people have been deprived of almost the bare necessities of existence, and the unhappy result is apparent to the most casual onlooker; but the work done by these people during the last three months, accomplished in spite of great physical weakness and fever, loudly proclaims the fact that these are no paupers who claim the right to enroll themselves as Canadians. Wherever they have been, life has been sustained by the efforts of their own hands, and the liberty of spirit that made them the victims of persecution has rendered them serfs in name only, and has kept them from sharing the degradation of their class in Russia. The power that Christianity in the truest sense has of civilizing, in our acceptation of the word, is made manifest in this instance.

These people, deprived of even the few necessaries of life, common to the children of the soil, hunted from pillar to post, made to herd like beasts of the field, beaten, ill treated, mothers separated from their children, and wives from their husbands, are to-day the most polite, orderly people it is possible to imagine. The villages they are building testify to the powers or organization and inherent orderliness of the people; the results of self-discipline are apparent in the people as a unit, and the very core of their religious convictions is self-restraint. The absence of anything like noisiness or excitability strikes one the instant one moves about among the villages. The very children are curiously quiet and gentle in their mode of play, and they are miniatures of their elders in more than their picturesque costume. The quiet dignity noticeable comes from the best possible influence, the parents having apparently little trouble in training their children other than by example of their own quiet and industrious lives. There is something unutterably pathetic to those who live in this wrangling, noisy world of the nineteenth century, to see the women and the children of the Dukhobors quietly and silently bearing, with a great patience, the load that is laid upon their shoulders. The innate dignity of the women and their uncomplaining, untiring patience, have perhaps been the reason that they have had strength given them to endure to the end, trials that their magnificent physique could not alone have enabled them to withstand. They are a great people—that is undeniable; and while they are the children of the soil, they are the aristocracy of the soil, people who, to use Ruskin's words, have found that 'all true work is sacred, and in all good hand-labor their is something of divineness.' Their hand-labor is marvellous, from the finest embroidery to the building and plastering of their houses. The situation that the majority found themselves placed in, was one which called for decisive action, and the Dukhobor women, as all great-hearted women must, rose to the occasion, and it is to them, as it were to the great pioneer women of our country, that we are to look for the best results in the settlements of our Dominion. The men of each community were called upon to hire themselves out as farm laborers and railway navvies. The distances in the west are enormous, and it meant simply the exodus of the men from the villages, and absence that was to be counted by weeks or months. Then too, in a village of perhaps a hundred and twenty souls, they might have a yoke of oxen or one pair of horses, and these were to plough and carry lumber for the frames of houses, and more than all, transport flour from a great distance to feed the community. The question was a grave one; winter comes quickly in these latitudes. But the question was answered by the women, who turned to, and helped the few men left in the village to build the houses, and not only trod the mortar and used their hands as trowels, but carted the logs, drawing them for miles with the aid of two simple little wooden wheels which were no bigger than those of a child's go-cart. The earth for the mortar was carried on their backs in baskets woven of willow, or in huge platters hewn out of the logs: the water being carried at times for half a mile in two buckets, hewn like the platters, out of trunks of trees and hung at the end of a long sapling. A deep trench was dug and by the edge sat a score of women less strong than their Spartan sisters, chopping with a rude hatchet hay or grass, to mix with the water in the trench or pit. Bucket after bucket of water was poured in from the primitive wooden pails, while six women with skirts kilted up nearly to the waists, trod the mortar until it was as smooth as paste. Another gang of women carried it in wooden troughs to the houses, where six or eight others plastered the logs, both inside and out, with the cold clay paste. The neatness of the work was astonishing, for while in some cases logs large enough to build a log house were to be found, in others the walls had to be woven out of coarse willow branches, the upright posts alone being of sufficient strength to support the roof of sods, (two layers) laid on with a neatness and precision that is seldom seen in this country, and the walls of the houses themselves were not only stuffed with clay, but presented, both inside and out, as smooth a surface as if a trowel of a first rate plasterer had been at work. In many places these people had neither tools nor nails, and the carpentering-work of the interior of the houses is a marvel of ingenuity."

GENIUS IN DISTRESS.—Homer was a beggar; Terence was a slave; Paul Borghese had fourteen trades, yet starved with them all; Tasso was often distressed for five shillings; Bentivoglio was refused admittance into a hospital

he had himself erected; Bacon lived a life of distress; Sir Walter Raleigh died on the scaffold; Spenser died in want; Milton sold his copyright of "Paradise Lost" for fifteen pounds, at three payments, and finished his life in obscurity; Dryden lived in poverty and distress; Steele lived a life of perfect warfare with bailiffs; Goldsmith's "Vicar of Wakefield" was sold for a trifle to save him from the grip of the law; Fielding lies in the burying ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for the debt of eight pounds; Butler lived a life of penury and died poor; Chatterton, the child of genius and misfortune, destroyed himself.—*Church Weekly.*

Comforter—Advocate.

"He shall give you another Comforter, that he may abide with you forever." John xiv. 16. The word "comforter" does not convey to our minds the meaning of the original word which it is intended to translate. The Greek is *paraclete*, some one called to one's side to assist him, or plead his cause, especially in a court of justice, hence "advocate." There is no office better known in Oriental lands, or to which there is more constant resort, than that of paraclete. No one would ever think of asking for a wife for himself. He must always have a go-between to plead his cause and recount his excellence. I was paraclete hundreds of times for my poor oppressed Syrians. When they wished their cause to be laid plausibly before those over them in authority, they used to approach me through some intermediary who, they believed, had influences with me. Many a time I was urged to assist the people in shady transactions, but often they came to me when cruelly wronged, and I was glad to aid them. There was always much difficulty in getting from the people a clear and straightforward statement; and it was no easy matter to construct a simple narrative out of the tortuous and passionate pleadings of the poor illiterate folk, and my business was to get hold of the facts, and place them dispassionately before the authorities, supported by any evidence I could obtain, and by all the authority I could bring to bear on the question. Jesus had been Paraclete to his followers, and would still remain their mediator between them and the Father; but as He was going away, He would send another Paraclete, who would take his place with them, aid them in adjusting their minds to spiritual truth, and so bring their cause to Him, and through Him in a manner acceptable to God.

Christ thus takes the common function of advocate known to every Oriental, and by means of it teaches them the work of the Holy Spirit, who should remain with them, an abiding light, making the way clear through all the tangled maze of earthly existence.—*The Armory.*

"What an unspeakable blessing it is to the poor, dependent children of the Church of Christ to feel his presence among them—to feel his spirit as precious ointment poured forth; this far exceeds any preaching of the Word—for then the great Minister of ministers is giving them the bread and wine of his own kingdom which is not of this world, and has none of the wisdom of this world in it."—*Sarah Emlen.*

Ohio Yearly Meeting.

A correspondent in attendance at the late Annual Gathering, held at Barnesville, writes "We feel to have had a week of many favors, indeed, *much* to enjoy. The meeting was smaller than usual, many vacant places of our dear aged friends called loudly to us, perhaps more so than their voices could have done.

"When we first came together Seventh-day morning, I think there was a general sense of loneliness, not a single minister from other Yearly Meetings; our old Friends said the first time they ever remembered such to be the case. [A minister from North Carolina arrived at a later meeting.]

"It was most impressive and instructive, how the Head of the Church did seem to be with us in a special manner, tendering our hearts together, causing us to feel such individual responsibility that we must not *depend* on others but must go direct to the Fountain Head for ourselves.

"This feeling seemed to be with us to an unusual degree, during the various sittings, so that I think I may say many of us who are younger, especially felt we had never sat a more strengthening and helpful Yearly Meeting.

"Perhaps it was in accordance with His wise plan that we should be left without outside help this *once*, that we might feel our own strength."

For a more detailed account of Ohio Yearly Meeting, a member has sent us the following report from *The Barnesville Republican*, as in his judgment "quite good and nearly correct."

The followers of Fox again assembled at the established place of their annual gathering. While they are perhaps fewer in numbers than sometimes, they seem imbued with a fervent desire to maintain unstained the precious principles left them as an inheritance by their fore fathers, who suffered, many of them, even unto death, rather than give them up. While the fathers and mothers in Israel have many of them been called from works to rewards, the large attendance of young members who take active interest indicates that there will be a succession of standard-bearers.

Seventh-day.—The business of the day was chiefly the reading of epistles from the Yearly Meetings with which we correspond, excepting the one from Kansas, which has not been received. All contained much brotherly counsel. The Canadian brethren deplored the war in which our country was engaged, but expressed a thankfulness that theirs was at peace, and declared that Britain should not stain her hands with the blood of Africa. New England spoke of the bountiful harvest, yet the laborers were few, and prayed that the Lord of the harvest would send more laborers into his vineyard. Western Yearly Meeting admonished all that they must be baptized by the Spirit before they can become the chosen vessels of God. Iowa expressed a belief that the fraternal greetings of the different meetings are productive of good, encouraging and strengthening each other in best things. Committees were appointed to essay replies to the epistles, after which the meeting adjourned to eleven o'clock Second-day morning.

First-day morning.—The well-known voice of Benjamin Brown, of North Carolina, first broke the stillness, beginning with the text, "Out of Egypt have I called my son," showing how God was calling all to come out of Egyptian darkness of sin into his marvellous light. Enlarging, he dwelt with power upon the fundamental principles of Quakerism. William Test, of Iowa, in the vein of prayer, entreated all to a greater willingness to submit themselves a living sacrifice, wholly acceptable to God. Hannah Stratton repeated the text, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," yet showing that the mere literary knowledge of the Scriptures cannot contain the saving power of grace. Jacob Maule spoke of the wonderful miracles recorded in the Scriptures as that they were given for our good. Referring to one who had endeavored to despise them and unsettle the minds of others, how he had died as he had lived, without hope and without God, and expressing the belief that we should not judge him, but rather pity those of his household who mourn without hope.

First-day afternoon.—Supplication was made that the high and holy One might look down from his throne of grace and remember our weaknesses and infirmities, and strength was besought to rise with patience the race that is set before us. Joshua Smith began with the language, "Oh, that I might die the death of the righteous and that my latter end may be like his," adding, "Such, I trust, is the desire of every thoughtful person now present; but we must live the life of the righteous and must learn to know Him whom to know is eternal life. No man can save his brother nor give Him a ransom for his soul, but all must look to Him who holds the keys to eternity. The days once were when the law was handed down from the lips of priests and recorded on tablets of stone, but now they are written on the heart. Elwood Conrad's voice was next heard, expressing a fear that there were some present who were living in the world without God, and what would be their condition if the summons should come, "This night thy soul shall be required of thee." The sacrifice of Christ without the gates of Jerusalem was an atonement for sin, that all who believed on Him might be saved. But the prince of our soul's destruction is well content if we profess a form of religion but bring not forth works meet for repentance. Esther Fowler in gentle tones entreated all to solemnly that when the solemn summons comes they may be prepared to enter into the joy of the Lord. Benjamin Brown supplicated that the seed sown this day might fall on good ground and spring up into everlasting life.

The representatives reported the name of Nathan R. Smith for clerk, and James Walton for assistant, for men's meeting, and Sara N. Hobson clerk, and Miriam Dewees assistant, which was satisfactory to the meeting, and they accordingly occupy their stations. The epistle from Kansas now being present was read to the satisfaction of Friends.

The meeting then entered into the state of society by the reading of the queries and answers from each of the Quarterly Meetings, which demonstrated that while Friends are steadfast in maintaining their fundamental principles, yet there were some shortcomings in minor points, which was the cause of much concern among consistent Friends. Elwood Conrad, with convincing strength, defended the plainness of dress and address, stating that "if we will weigh the objections advanced by some in the balance of righteousness, I can express it in no other words but an unwillingness to come under the cross of Christ, and if we hope to reign with him we must suffer with Him."

The report of the primary school committee showed that there were 526 children of school age in Ohio Yearly Meeting, the majority of whom have attended Friends' schools. The committee was encouraged to diligence in its duty and an appropriation of two hundred and fifty dollars was made for its use.

Benjamin Brown spoke earnestly of need of Friends, how that their light should shine that they not be ashamed to show before the world their faith in the principles they profess, how in the bloody rebellion of Ireland only one Friend lost his life, and he put on a military uniform, but the Lord will keep, as it were, in the hollow of his hand, all who put their trust in Him, adding that he had travelled much in this land and had also been treated with respect, though his garb was simple and plain; that the world needs our principles as much as it has ever done.

Third-day.—The proceedings of the day were largely reports from various committees.

In reading the notices of deceased ministers and elders the committee for distribution of appropriate writings of Friends reported progress in their work and asked for $100 for its use the coming year. Benjamin Brown asked all young members to read those writings, so as to be well informed as to the reasons for the origin of our Society.

The report of the Boarding School showed that

a prosperous condition, having a comfortable ce in favor of the past school year.
e minutes of the Meeting for Sufferings showed hat body had sent the following cablegram to rican delegates at the peace conference at The e:
We desire your encouragement, and crave for ie assistance in your efforts for arbitration."
which the following reply was received:
incere thanks for your sympathy and encour- ent."
ch encouragement was given towards the daily ng of the Scriptures. William Test said that rents should collect their families and read criptures, not as a form, but as a duty to their ies and their God.
o ministers were liberated to pay a visit to Women's Meeting. The visit was felt to be a of favor.
urth-day.—The public meeting to-day was ably one of the most favored of the session, t truly seemed as though the Divine presence l be felt by many. Peter Dyer asked all to yield e invitation: "Come ye to the waters, and he hath no money, come ye, buy and eat; yea, buy wine and milk without money and with- rice." David Holloway quoted, "God, who ndry times and in divers manners spake in past unto the fathers by the prophets, hath in last days spoken unto us by his Son, whom ath appointed heir of all things, by whom also ade the worlds." "For God so loved the d that He gave his only begotten Son, that oever believeth on Him might live;" and said belief is what we stand most in need of, and we must become in a childlike condition be- we can be taught by the great Teacher. Ben- n Brown said that Friends should speak in ence to the Divine will, and that "we some- s feel that for Zion's sake we cannot hold our e, and for Jerusalem's sake we cannot rest un- y righteousness hath gone forth to enlighten vorld." After defending earnestly the position riends in regard to baptism and resurrection, id that all should make their calling and elec- sure so that it might be with us as it was with o whom he referred, who, when on his death- had no concern for himself, for his work had done, and well done, in the daytime, adding, we never meet again in this world, may we all erited to meet in that better world, for if we illing to wear the cross we will surely wear rown." Elwood Conrad petitioned that all t learn to walk in the high and holy way of ross, "for as high as the heavens are above earth, so are my ways higher than your ways, the Lord." Hannah Stratton spoke to the g, believing that there were some present who e willing to make sacrifice to their God, realiz- hat we have here no continuing city. If it was ssary for King David, the royal psalmist, to "Cleanse me from secret faults," is it not h more necessary for us earnestly to prepare blessed eternity, when this corruptible should on incorruption and this mortal immortality? b Maule reminded all of the prayer of Christ n He prayed that we might all be one, desiring we might all be of one mind and walk close to , so that we may be filled with the knowledge s will. A petition followed to the great Head of Church to remember this once highly favored ple and bring them back to their ancient faith- ss. Sarah Ann Hobson desired that we might verlook the still small voice which reproves r every sin.
fth-day.—The day was devoted largely to con- ring reports of committees. The one having of some Indians in Iowa reported improve- t among them, and requested to be released, ch was granted. The committee to settle with surer showed a balance of $180.08 in his hands, asked for an appropriation of $150.00 for the ing year. The trustee of Robert Miller's leg- showed $345 90, accrued interest, to be used educational purposes where needed. The epis- omittee produced replies to those received, ch were read and approved. James Henderson ed that we might all work our soul's salva- with fear and trembling. William Test, with t tenderness, spoke to all, encouraging all to ter faithfulness in the maintenance of their ciples. Benj. Brown expressed thankfulness eing thus favored to meet together and trans- n harmony the business of the Church, and prayed that we might be kept under a feeling of Divine Presence. The meeting adjourned to meet at the same time and place next year, if so permitted.

For "The Friend."

CHRISTIAN LOVE.

By E. C. Johnson.

"Love is fulfilling of the law,"
Wrote the Apostle Paul,
"And gospel, too," adds William Penn,
Thus wide encircling all,
When full it reigns within the heart
Is saved from sin's enthrall.

"By this shall men most surely know
Ye my disciples are,
If ye have love," said Christ our Lord,
Our Light, our risen Star.
For God is love, whose saving grace
Is shed on near and far.

And if our gathering to-day
Is in true Christian love
Our souls are linked with that high throng
Who swell the strains above.
If from each soul the prayer shall rise
For Christian love's increase,
'Twill help waft toward that blessed goal,
Where war and strife shall cease.

Spiritual Life is that which distinguishes man from the lower animals, and that which man has in likeness with God. All the lower animals have physical life, the life of the body. All the lower animals have intelligent life. Though we call this, on the one hand, reason, or, on the other hand, instinct; we cannot define the line between the two, so that a child or the wisest men can distinguish it. Man alone, while having physical and intellectual life has also spiritual life (not the religious sense merely, but spiritual life), that which enables him to conceive of spirit, to think of spirit, to commune with spirit, to reach out after union with spirit. This is the one sure line which separates the lowest and most primitive, or most degraded, of men from the best and most highly trained of the lower animals. In the possession of "spiritual life" man is formed in the image or likeness of God. In the recognition and cultivation of his spiritual life man employs and develops his God-like nature. A man may train and develop his physical nature so as to be the champion athlete of the city or country or universe, and yet be only on the plane of the bull or kine or elephant. A man may train and develop his intellectual nature, even on the religious side, and yet be nothing more than an intellectual animal, informed about the Bible as a book, and at the very front in all questions of higher or lower criticism, and ready to discuss the world's religions as the world's religions, yet without having exercised or brought into play his spiritual life or nature. The man who wants to cultivate his spiritual life, to be dominated by it, to manifest it to others, to be in closer fellowship with God, and to be more like God, can do so, will do so, and others will be aware of that fact. There are men who have cared for and developed their bodies so that their physical power manifests itself, who have trained and exercised their minds until their intellects are superior, yet whose spiritual life is prominent above all because it is most valued and most exercised. We ought to be that sort of persons, and yet more so. That should be our direction of aspiration and of striving.—*S. S. Times.*

For "The Friend."

A Day in Holland.

This little narrative will tell of one day's observation in Holland. Our party consisted of seven young or youngish men from the staid old city of Brotherly Love. We had two days before wandered around Rotterdam and looked at the house where Erasmus was born. We had seen men push milk or bread carts, with dogs harnessed underneath the carts, the animals pulling away in honest business fashion to help the men. In Rotterdam dogs are not just kept to be looked at, but are compelled to work for their living like the rest of us.

Then too, we had been at The Hague, that beautiful residence city, the capitol of Holland. The brick work in the big public buildings looks just as good as new, although about six hundred years old. The little Queen's Palace is not such a grand building after all. We had seen the Art Gallery with some of the marvellous productions of Paul Potter and Reubens. We had driven down miles of beautiful streets, with the lazy canals in the centre, and with delightfully broad, comfortable old residences on either side. The views in these streets are softened by rows of stately trees, the deep shadows of which are reflected in the somber waters they guard. We had been out into the woods or park of The Hague, where all kinds of vehicles are propelled over the straight, level roads for miles under the fine old trees, and where the forest or flower-bordered highways disappear into a point as you look up or down the charming vistas.

What much interested us in Holland is that nearly everything is "spick and span" clean. The people everywhere are washing. I have seen men rubbing down the outside wall of a three-story house with soap and water; and a woman mopping up the gutter in front of her home with a big towel!

The particular morning I tell about found us in Amsterdam. This old city lies a few miles from the Zuyder Zee, on a broad river which admits large ocean steamships to the quays. The city has about 375,000 people. Its principal streets are laid out almost parallel to each other, with wide canals in the middle, many of which are thronged with all sorts of craft of unfamiliar designs. Many of these vessels seem to be the homes of the families of those who manage them, and on their decks the little folks romp, and play and swing just as if on land. Busy little tugs shoot here and there on their various errands. Numerous iron or stone bridges cross the canals at intersecting streets. Many of them are drawbridges of novel construction. The water in the canals looks black and greasy. There is little current, and occasionally a disagreeable smell suggests the impression that maybe it is not altogether healthy. However, the people look pretty hearty, so I presume the sanitary arrangements of the city are good.

The houses and shops of Amsterdam are mostly from three to five stories in height, each front presenting at the top a gable more or less elaborate, the whole effect frequently being quite stately and handsome. Here, as in other cities of the Netherlands, we noticed that many of the front walls lean out towards the streets, as if they had been forced from the perpendicular by the foundations yielding in the soft soil. The windows are generally

very broad, with plate glass ; and have Venetian blinds outside the sash and not within as we used to see in America years ago.

After breakfast we sallied forth through busy streets, which are lined with names of firms and localities, which seem as it were jawbreaking in their lack of vowels and their excessive length. The Dutch language is portentous to a foreigner. After sundry inquiries of policemen, and more or less wild gesticulations, we reached the steamboat landing in good time. Our destination was the Island of Marken.

Soon after leaving the pier we went through a lock which let us down into a canal at the level of the ocean, and along this water we wended our way through a typical Holland country. Great dykes kept the canal in place, and for miles on one side of us the land lay from five to twelve feet below the surface of the water. On both sides extended broad acres of green pasture land, dotted with thousands of Holstein cattle or gentle sheep. The fields were separated by little ditches. Indeed, Holland looks like this everywhere we have been ; a dead level of rich green with straight ditches and nothing above except the lovely rows of trees growing on the dikes. But I must not forget the red tile roofs of the quaint old farm houses which peep out of the masses of foliage that surround them. Nor must we forget the windmills which dot the landscape in every direction. Here and there the traveller will notice an extra massing of the trees out on the horizon, from the midst of which will rise a graceful spire ; and he knows that this marks a village, and that if he once gets under those trees he will find some of the most picturesque streets, and funniest little old houses and most interesting people he ever came into contact with.

At the first village we stopped long enough to see some of the sights: the street was probably twenty-five feet wide and was densely shaded, having a canal on one side and strange cottages on the other, surrounded by cute little flower gardens. The choice scenes up and down the cross-ditches, the cottages, the trees, the lights and shadows all made ideal views for the kodak friends of the party. We went into a cheese factory. First we passed through the proprietor's hallway back into the factory, which in the winter is used as a stable. The stalls were at this time of year nicely painted and the floors sanded or covered with oil-cloth in the most artistic fashion, and everything wonderously clean. The pine-apple cheeses are made in moulds and the print secured by putting them into a net before being pressed in the mould, then the form of the net is thus pressed into the soft cheese, so securing the appearance of a pine-apple to the finished product.

In this village we noticed what we had seen elsewhere in Holland. The women wear a head-dress, made of what might be described as a sort of brass shield or cap, which extends on both sides of the head over the ears. In front over the temples are little things that look like small brightly polished brass flags, which give a most novel appearance to the face. The whole arrangement is surmounted by a white muslin cap, the cut of which seems to vary according to the taste or fancy of the wearer. The remainder of the women's dresses is frequently almost as unique.

Very funny sights were presented as our steamboat pushed along. One I recall—that of a big fat man in a good sized row-boat, lying back in the stern thereof, surrounded by fishing tackle and a variety of other things connected with creature comfort. He was evidently out for a holiday. He was being pulled along at a lively rate by a slender, poor little old man, who had the other end of the tow-rope wound around his neck, and who trudged along with a smiling countenance as if he thought he had rather a good sort of job after all!

As we went towards Marken we noticed the steps leading down to the canal opposite the farm-house. At these places there would very likely be a round-faced, brown-armed, stout Dutch girl, washing up kettles and pans in the quiet water, with a vigor and energy that betokened a sturdy race. She would coolly watch us as we passed, never ceasing the active scrubbing which was making her brass utensils glisten in the summer sun.

Towards noon we reached Monnikendam. Here we took about a mile's walk through the village. It looked like any other Dutch town, but was particularly memorable to us because of the crowd of boys our party got about them. This was accomplished by tossing Dutch cents into the crowd of youngsters, and it was great fun to watch them scramble for the prizes. The charm to the Americans was founded on two things : first, to hear the wild clatter of the wooden shoes as the boys rushed over the pavements after the money ; and secondly, to see the said wooden shoes and their active owners mixed up in inextricable confusion as they struggled for the coppers. As we steamed away from Monnikendam the happy children raised a farewell song in an unknown tongue, and their childish voices made a most pleasant adieu.

Our next point was Marken, it being a small island out in the Zuyder-Zee. You enter the little port through a mass of jet black rigging, for the inhabitants are great fishermen. Marken is one of the most noteworthy places in Europe ; here the people have probably retained the ancient ways and dress to a larger extent than any other place near or in civilization. The visitor is suddenly introduced into the sights and conditions of centuries ago.

At the wharf were crowds of children in the strangest costumes imaginable. Their headdress was a sort of turban. The bodies were like those one sees in pictures of many centuries past. The frocks bulged out in the most ridiculous fashion. The boys wore just as remarkable attire. Up to six years of age the boys and girls dress alike, all wear funny little caps and bodices, and immense bloomers. The difference in the whole outfit is that the boys have a little colored spot in the top of their caps, whilst the girls have none. The effect of the whole thing is enhanced by the brilliant coloring of the children's clothing.

Nor are their elders any less picturesque in their attire. The men wear gay shirts, and bloomers as large as can be conceived of. The women's headgear is very elaborate, whilst their gay dresses and big aprons, and short frocks, and wooden shoes make them a sight to behold. Their houses are strange places. You go into a front room where the walls are hung thick with decorated plates—real Delft-ware, not to be purchased for any sum; and one would think one's self in a china shop. T furniture is very, very old. But the beds the strangest things of all. They are b back in the wall, just like good sized clos about four feet above the floor, and open i the room through a double door about four four feet in size. Back in this sort of clos amidst feather beds and sheets, these stra people sleep. Sometimes under the big bed closet, is a little one for the children. make up for these most unhygienic sleep places, it may be said that the houses scrupulously clean, the walls being quite pre and the floors nicely sanded.

Whilst we were among the people of Mark we noticed that they are very industric Down on the wharfs and canal banks, women were helping the men at the hard work. All were engaged in loading hay. other places I observed the women or yo girls pulling boats along, or rowing, and ha ling their craft with great dexterity.

Our party of seven had five kodaks. Th were used liberally, but the effects were v ous on some of the victims. The momen group of the natives would discover a ko coming down the street, the people wo scatter and run, except that in one village women were evidently quite flattered beca of such attention, and kindly stood whils "snap shot" was taken. I caught one or t babies in arms in this way, with their in scribable dresses. The proud mothers w like mothers everywhere—glad to have th little ones noticed. But the men especi objected to have their pictures carried a by such intruders as ourselves. As they worl they would keep very alert, and call to th friends when seeing the latter in danger being photographed. Sometimes they vig ously expostulated—one ran at me and put hat in front of the camera; another rushed one of our party with a pitchfork; under s circumstances they seemed quite excited would call out "Nay, nay." I confess t respect for their feelings when I saw th worried about my camera; but others were so troubled. Still we all secured some r pictures, for a kodak does its work very quic

The little voyage from Marken to Amsterd was accomplished in due time, and as we t evening sat down to dinner, we declared selves pleased with our rare and delightful perience. On our way up to the hotel stopped to do some shopping. This is a m bewildering matter in Holland. In calculat cost and comparing with American money, has to do a great deal of thinking at first. takes one hundred cents to make a guilde a guilden being equal to about forty cent United States money, and the beginner is palled when for instance he is charged tw cents for a car-ride. But he soon learns a Dutch cent is worth only four-tenths of cents, and that charges are not so high a all.

The fitness of some things does not seet get into a Hollander's head, from our poin view. Thus, when I retired at the close of day which is above described, I found in room and on my couch a great mass of clothing which it was a weariness to con plate. So out into the hall I carried feather covers each about three inches t and sundry other things wherewith to

elf warm; until the pile was nearly as big ny bed, and half as high as myself. Why se people think it necessary to supply such ntains of covering in mid-summer, is inprehensible to the American mind!

ut in turn our party of seven seems to rise these Hollanders, in one way at least. r or wines are considered part of the dinner unch, and sometimes served gratis. We refuse the mild intoxicants and ask for er. I am glad we can thus so testify to cause of temperance. But why a party of ig men all neglect beer or wine, and acly are willing to pay for water, seems quite mprehensible to the average foreign waiter.

WM. C. ALLEN.

The Muncy Friends' Meeting.

hree miles north of Muncy, in the village ennsdale, stands the stone meeting-house he Religious Society of Friends. This mer it completes its one hundredth year. n scarcely fail to be interesting to anyone is interested in anything beyond his own onal wants. The geologist must notice at the fine limestone and splendid fossil rocks s century old walls. The ornithologist and nist may refresh their souls together in the e that slopes from the house to the road. lovers of beautiful scenery have the meetiouse itself, the Bald Eagle mountains to west and the long narrow valley, between -lapping foothills, leading north to the ntains in the blue distance. The historian s better than any of these, and the poet of all, for the latter adds imagination and ng to his facts.

st back of the meeting house, and surded by a low stone wall, is the burying nd. Here, within hearing of the voices of congregation, lie the ashes of the pioneers e memory is sacred to their descendants. e treaty of Fort Stanwix, 1768, opened way for the peaceful settlement of the try along the West Branch of the Susquea, and settlers flocked into it from various

the last quarter of the last century William came from Philadelphia to this neighbor, to survey the land for Samuel Wallace. as attracted by the beauty of the country the richness of the soil, and purchased a for himself.

ere may have been Friends here before him, t was not until 1786 that he married and ght his wife to a temporary home near Wolf House, which he built later. In 1786 amin Warner, great-grandfather of Thomas Warner, of Muncy township, settled with mily on a farm between Hughesville and sdale.

nes Kitely, another great-grandfather of as A. Warner; Jesse Haines, grandfather e late Jesse Haines, and James Ecroyd, lfather of the present James Ecroyd, came after, but the exact date of their arrival I not been able to learn.

ere were also many other Friends who lipped in the log meeting house which on the site of the present one, but as their ndants have moved away or left the society, memory is not so especially cherished in eighborhood as of those mentioned.

nuel Wallace, who lived near where Hall's on now is, was by far the wealthiest of these Friends, and, wishing to have the meeting near his home, built a stone meeting house, at his own cost, not far from that place. This, however, was not convenient for the Friends at Pennsdale and eastward, for the roads were poor, carriages almost an unknown luxury and saddle horses insufficient to carry all who wished to attend. Besides, much of the primeval forest was still standing, and wild animals and Indians had by no means vanished. So the Muncy Friends (as those living at Pennsdale were then and are still called) petitioned the Quarterly Meeting, in Philadelphia, for a meeting house of their own, and the present structure was built in answer to their request, on land obtained from John Carpenter.

Until 1799 Muncy Friends had belonged, officially, to Exeter Meeting, in Berks County, and afterwards to Catawissa Meeting, in Columbia County, but in that year they were granted a Monthly Meeting of their own, and reported directly to the Quarterly Meeting, in Philadelphia, as they continue to do.

William Ellis, grandfather of the late Jesse Haines, was the first clerk of this Meeting and the earliest minutes are in his handwriting. These records have been deposited for safe keeping in the fireproof record room of the Friends' Library, in Philadelphia.

The Meeting was liberally supplied with ministers in those days, when three very able ones occupied the highest seats. These were Jesse Haines, Mercy Ellis, wife of William Ellis, and Elizabeth Kitely, wife of James Kitely.

Friends' houses were smaller then than now, but their hospitality was larger. A guest at the home of William Ellis records that the evening before Monthly Meeting about twenty Friends from a distance alighted at William Ellis' door, and were comfortably entertained for the night. This was no uncommon occurrence.

The early Friends also set a high value on education, and a Friends' school was established very soon and is still kept up. Apparently more was expected of children then than now, for once, when William Ellis was away from home, he wrote to his wife that he had been thinking that their four-year-old daughter Molly ought to know pretty well how to spell by that time. Those children who went to Westtown Boarding school, in Chester County—where most Philadelphia Friends have been educated for the last hundred years—travelled as far as Philadelphia on horseback. Friends, both men and women, who attended Quarterly and Yearly Meetings in Philadelphia, travelled there and back in the same way.

A few traditions and memories of those far-off times are contained in books which are private property, but one would give a great deal for a complete picture of life in the Friendly community in those old days.

If walls had tongues, as well as ears, what interesting tales those old stones could tell.—*Elizabeth Willits Warner in Muncy Luminary.*

Items Concerning the Society.

In addition to the Monthly Meetings mentioned last week, Henry T. Outland continued his religious service in New Jersey, in meetings held last First-day at Vincenttown in the afternoon, and in Mount Holly in the evening. These seemed to be occasions of Divine visitation.

A meeting to consider means of relief for the Dukhobors in Manitoba, was held in Arch Street Meeting-house on Fifth-day evening the 5th inst. An address by Charles Rhoads was read, recounting their past and present condition, as may be found on another page of this number. Joseph Elkinton gave a brief but impressive presentation of the state of that people as he witnessed them in their present places of abode. Their remarks, both in the stearage of the four ships which he visited as they reached the Canadian ports, and at religious opportunities in their present abodes, were satisfactory as to their faith in the Lord Jesus Christ. "A tormented people and driven from one place to another, had been in a poor position to attend schools." Twenty dollars was the fine imposed in Russia "for three persons to be found together reading the Scriptures." The instance of Moses Brown was adduced, rendering his thank offering to his Heavenly Father for the saving of his daughter, by proceeding to free his slaves; as a suggestion to us to inquire and apply the answer to our duty concerning this people in their distress, "what shall I render unto the Lord for all his benefits to me?"

William Evans continued the narrative of their recent visit in Manitoba, and read interesting letters from that quarter.

Several speakers made suggestions as to the proper food to be furnished, and considerable expression was given in favor of our extending the opportunity among those of other religious persuasions to join in contributing means of relief. One Friend regarded this movement of the Dukhobors, as placing upon American soil "a great moral question, inviting the interests of the civilized world." Another called it "an object lesson to this world, involving a Divine purpose for good to our continent."

The meeting united in a proposition to recommend to the committee of the Meeting for Sufferings, now under appointment concerning the Dukhobors, to select out of each Monthly Meeting of this Yearly Meeting suitable men and women to solicit throughout our membership means to help the 7,500 Dukhobors now in danger of destitution of food through the winter, unless it is supplied by those who are less in want.

Notes from Others.

The New York *Times* is responsible for the following anecdote: A small group of farmers were gathered at the village store listening to the storekeeper reading an account of the death of Robert G. Ingersoll. When the reading was finished there was a momentary hush, when one of the hearers, who looked as though he might have been the original of "The Man with the Hoe," said in a low, musing tone, "For they are dead who sought the young child's life."

Are young men and women not willing to begin housekeeping on the plane upon which their fathers and mothers began? Will the next war we fight in this country be to free ourselves from the slavery to things? It is true that what we need is emancipation from the false standards that make permanent homes impossible to the innumerable thousands who are thereby deprived of the sweetest experience of love and life because of the lack of a home.—*Ex.*

The *Atlantic Monthly*, this month, has an interesting and very ably written article, by H. D. Sedgwick, Jr., on "The United States and Rome." Its thesis is the possibility, if not likelihood, that the Papal church will after a time "control the religious life of the majority of the American people," and while—as is likely to be the case in an article dealing with so great an array of facts—some of the statements seem to us unjustified, the general argument contains many things that are startlingly true.—*Intelligencer.*

SUMMARY OF EVENTS.

UNITED STATES.—The Post Office Department has been informed by Mexico that a convention has been approved by the Mexican Senate whereby a mutual exchange of money orders will be carried on by the two countries.

Strange as it seems, the United States Government has not taken a complete accounting of the actual total weights of the mail matter carried by it for over twenty years.

Colonel W. P. Hall, of the Adjutant General's Department, who has been on duty for several months in Porto Rico, is in Washington on leave of absence. Colonel Hall witnessed the terrible tornado which was so destructive of life and property on the island, and speaks interestingly of that calamity and of the distribution of the relief supplies generously contributed by citizens of Philadelphia and other sections of the United States. "The work of administering relief to the people," said he, "has kept our entire military force in Porto Rico busy. The task is one of enormous magnitude, and would be hard in any country, but owing to the lack of roads on the island it is doubly difficult. Communication from one point to another is by means of bridle paths that are impassable in wet weather. Thus the means of extending aid are limited by conditions that the Americans cannot quickly remedy. Thousands of poor wretches were left in a starving condition and a few did actually starve to death before we could get them assistance. When I left rations were being given to about 200,000 people, which is at least one-fifth of the entire population of Porto Rico. The food that seems best adapted to their needs is cod fish, beans and potatoes, and very glad are the recipients of our bounty to get such nourishing provisions. The common people down there in ordinary times subsist largely on fruits and to an extent that cannot be wholesome, for they have a cadaverous complexion, and one might well describe them as having an habitual hungry look."

The War Department has received from General James H. Wilson a report on the provinces of Matanzas and Santa Clara, Cuba. General Wilson says: "So far as I can discover, the Cuban people in the provinces of this department are now as ready for self-government as they are likely to be at any time in the near future. It is my deliberate judgment that any other course will involve unnecessary delay, and will be accompanied by a further decrease of that feeling of friendship and gratitude which the Cuban people now entertain toward the United States, as well as by a lack of confidence in the business future, and by a continuance of the depression in the agricultural and commercial interests of the island, if not, indeed, by an actual increase of local disorder."

Marconi's system of wireless telegraphy was successfully used by that inventor last week, in reporting the position etc., of the competing yachts off Sandy Hook. Wireless telegraphy also gave a signal proof of its success when on the 5th inst. it was able to send from the ocean a denial of the cruel rumor that the steamer *Grand Republic* had sunk with all on board. It may be that the time is not far distant when every ocean steamer will have a wireless telegraph connection with the land, and thus be able to communicate at all hours its exact position.

The income from the war revenue taxes of the United States for the last fiscal year was $102,617,763. Over $37,000,000 was obtained from stamp taxes.

American cotton mills employ 33,000 women.

The total value of the lumber annually manufactured in the Northwest, including Michigan, Wiconsin and Minnesota, is $80,000,000.

A Chattanooga (Tenn.) plow company has received an order from a Calcutta, India, sugar planter for a complete outfit of sugar making machinery.

Among the work in hand by a Cincinnati manufacturing company are a compound Corliss engine for China and a complete saw mill outfit for New Zealand.

In Chicago a drainage canal contractor, who wanted some money to pay his workmen on Seventh-day night, found he had no paper on which to write a check. He wrote a check on a shingle, using a big marking pencil, and the check was cashed for $500.

Otto Grantz, the owner of the great gold mine near Deadwood, South Dakota, has shipped a car load of ore to Denver, which will give a return of about $85,000, the richest car load ever shipped from the Black Hills. Two armed guards accompanied the car to its destination.

The output of sardines on the Maine coast is likely to be increased from 900,000 cans in 1898 to 2,000,000 cans this year, in consequence of the introduction of a new canning machine.

In Union County, Ga., there is not a bar room, and 75 per cent. of the people own their own homes. Only one head of a family in the county seat does not own his home. There is not a dollar of bonds on the county, and with the tax rate three times larger this year than usual, the total State and county tax amounts to only $1.15 on $100.

The American whaler *Beluga*, Captain Bodfish, has arrived at San Francisco, fourteen days from Unalaska. Her total catch was sixty-three whales. Besides her cargo of oil she has on board 106,000 pounds of bone and nearly 200 valuable fur skins. The total catch of the other vessels of the whaling fleet since the last report was twenty-five whales. The collector of the port of Dutch Harbor sighted the bark *Alice Knowles*, with four whales, and the *Gay Head*, with two whales Eighth Month 15th.

Gold, silver, steel, aluminum and lead, when immersed in tauric acid, a new chemical discovery, become pliable and ductile as putty.

Last year 5,200,000 pounds of aluminum, valued at $1,716,600, were produced in the United States. The value per pound was therefore 33 cents. In 1888 19,000 pounds of that metal were produced, valued at nearly $3.33 a pound.

Professor Doremus says that the fire on the steamship *Leona*, of the Mallory Line, could have been instantly extinguished had the ship been equipped with wrought iron receptacles holding liquefied carbonic acid gas. These can be connected by pipes with the various small compartments in the holds of ships in which the cotton, jute or other combustible is stored, and the mere turning of a stop-cock will fill the compartment with the acid gas, and the fire is instantly extinguished. "Liquefied carbonic acid gas," he says, "is absolutely harmless, and will not injure cotton or jute, or even clothing, silks or satin. It is not unlike water, but its effect is immediate. There has never been a fire at sea but could have been prevented had this gas been used."

There were 428 deaths in this city last week, which is 64 more than the previous week and 21 more than the corresponding week of 1898. Of the whole number, 228 were males and 200 females: 58 died of consumption; 33 of pneumonia; 32 of heart diseases; 24 of marasmus; 20 of apoplexy; 15 of cancer; 16 of inflammation of the stomach and bowels; 16 of uræmia; 12 of debility; 11 from casualties; 11 of cholera infantum; 10 of inflammation of the brain; 9 of typhoid fever, and 8 of nephritis.

Markets, &c. — U. S. 2's, 100¼ a 101; 4's, reg., 111 a 111½; coupon, 112 a 112⅝; new 4's, 130 a 130½; 5's, 111½ a 112; 3's reg., 107¼ a 107⅝, coupon, 108⅜ a 108⅝.

COTTON was steady on a basis of 7⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.20 a $3.35; Western winter, straight, $3.25 a $3.50; spring, straight, $3.60 a $3.85; city mills, straight, $3.40 a $3.60. RYE FLOUR.— $3.30 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—$2.50 a $2.60 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 72 a 73c.

No. 2 mixed corn, 38½ a 38⅝c.

No. 2 white oats, clipped, 31½ a 32c.

BEEF CATTLE.—Extra, 6 a 6¼c.; good, 5¾ a 5⅞c.; medium, 5 a 5¼c.; common, 4¼ a 4⅝c.

SHEEP AND LAMBS.—Extra, 4¼ a 4⅜c.; good, 4 a 4¼c.; medium, 3½ a 3⅝c.; com., 2 a 3¼c.; spring lambs, 4¼ a 5⅞c.

HOGS.—Best Western, 6¾ a 7c.; others, 6¾ a 6⅞c.

FOREIGN.—On the 9th instant Lord Salisbury admonished the House of Lords that "matters of grave moment" await the coming session of Parliament, and Lord Devonshire in a speech said the situation is not more critical, and that no irrevocable step will be taken by Great Britain that may jeopardize a diplomatic adjustment of the issues.

The sum of two and a half millions of British gold is reported to have been seized by the Boers while in transit. This report is confirmed by a cablegram received by a mining company in London from their representative that the train upon which he was travelling from Johannesburg to Pretoria was held up and looted by Boers, who secured $1,500,000 in gold, the remaining considerably less than the original estimate. A special despatch from Pretoria says the Transvaal Government has seized gold to the value of $4,000,000, which is now lodged in the State Mint. The Government, the despatch adds, will indemnify the banks to which the gold is consigned.

Recent advances in ocean freight rates are accounted for by the fact that all available steamers have been chartered by the British Government to transport troops and supplies to South Africa.

The total quantity of diamonds found in 1898 in the Transvaal was 22,843 carats, valued at £43,730 ($212,-812.04).

The Venezuelan Arbitration Commission at Paris has announced its unanimous decision over the boundary dispute, fixing the lines, under which England secures most of the territory claimed by Venezuela. This conclusion causes much rejoicing in England, as the gold mines worked by British subjects is included in the award to British Guiana. It appears also to be satisfactory to the Venezuelans, as they gain a much desired point of land. The friends of arbitration rejoice that these desirable results are attained, and contend the difference had the subject been decided by the sword.

A writer in an English magazine declares that the average Englishman is a workingman earning $6 a w

Dr. Sven Hedin has departed on a new expedition central Asia, and expects to be absent about two y and a half, chiefly in eastern Turkestan and northern T The Russian Government will give his expedition passage over the lines of railways and will provide an escort of Cossacks whenever he may require them

Plans are being made for the construction of a t under the Hoogly River at Calcutta. The river at point is about 36 feet deep, and according to one o plans, the tunnel will pass 12 feet beneath the bed o river. The length of the tunnel proper will be 6,875

I. C. Monaghan, consul at Chemnitz, writes: "Si and the Amur lands are rich beyond belief. Their 400,000 square kilometers (5,213,956 square miles) inhabited by only 4,000,000 souls. In recent years, ever, the number of immigrants (400,000 last year been equalled only by the tide which poured into United States in the past This vast territory, looked upon as a barren waste, is destined to be o the world's richest and most productive sections. In n ern France wheat ripens in 137 days; in Siberia in Even strong night frosts do not injure the young Under such conditions, the possibilities of agricultur practically unlimited. I may add that oats require in Si and the Amur country only 96 days, and in the re of the Yenisei only 107. The frost period lasts on days in the Irkutsk country."

Brazil's gold mines show an increasing yield.

An armistice of five days was arranged in Vene pending a conference between the insurgents and Government, on the 4th instant. President Andrade, rumored, will resign, allowing the peaceful electio General Castro to the Presidency. This plan would a military dictatorship. Several members of Pres Andrade's Cabinet are leaving the country.

In Newfoundland an iron mine has just been discov containing 20,000,000 tons of rich ore under two feet of

RECEIPTS.

Unless otherwise specified, two dollars have been ceived from each person, paying for vol. 73.

Received from George Sykes, Agent, England, 15s. being 10s. each for himself, Mary Asbby, J Anderson, Robert Bigland, John Bellows, R. B. Br bank, Birmingham Friends' Reading Society, E. an Brodrib, Robert H. Clark, A. Gill, Stephan Cum land, Thomas Francis, Wm. Graham, Wm. B. Gibb Jane Hall, Wm. Knowles, Hannah Knowles, Wi LeTall, Joseph Lamb, Anna Moorhouse, W McCheane, Wm. R. Nash, Daniel Pickard ,Ge Pitt, John Sykes, Eliza M. Southall, J. H. Sh Isaac Sharp, James G. Smeal, James Stewart, Chas Thomson, John Wood, Lucy W. Walker, John Walker, Francis E. Wright, Wm. Williamson, I K. Walkins, and 15s. for Frederick B. Sandy, an each for R. H. Dreaper and M. M. Monro; Sara Darnell, N. J.; Lydia H. Moorman, Ia.

☞ *Remittances received after Third-day noon wi appear in the Receipts until the following week.*

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Comm will meet on the 20th instant, at 10.30 A. M. The mittee on Instruction meet the same day, at 9 A. M. WM. EVANS, *Cle*

THE HOUSE OF INDUSTRY has removed from 11 Seventh St. to the southeast corner of Seventh and Streets, where it hopes to open by the early pa Twelfth Month.

Receipts for Fund in Aid of Dukhobort Tenth Month 10th.

A. H. C. $10; S. S. C. $10; H. F. C. $10; "A Fr $30; W. L. $30; S. N. R. $2; B. H. L. $ 0 Friend" $2; J. I. G. $1000; E. L. S. $5; T. E. G. M. S. P. J. $10; E. R. $5; E. M. $1; F. S. $2; $5; H. J. B. $25; C. R. $500; B. M. R. $500; C. E M. A. G. $5; G. F. $25; S. H. P. $50; G. C. A. P. $10; C. P. $5; T. W. B. $500; M. D. A. G. M. C. $1000; M. T. P. $5; Friends, Ohio Meeting per M. R. B. $308.60; H. H. $10.

WM. EVANS, *Treasurer*, 252 S. Front St.

DIED, at her residence, Portland, Oregon, Month 6th, 1899, RACHEL W. HEALY, widow of J Healy, in her eighty-eighth year; a member Monthly Meeting of Friends of Philadelphia.

——, at her residence in Woodstown, N. J., B. TAYLOR, widow of Sheppard Taylor, Eighth 13th, 1899, in the seventy-ninth year of her age. teemed member of Salem Monthly Meeting of Fri

THE FRIEND.

A Religious and Literary Journal.

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Christianity and War.

'e welcome to our columns the following act from the *Baltimore American*, omitting n it the few lines which speak of war in e cases as "a necessary evil." On Chris- grounds the writer could not say that we ld desert Christ for expediency by meeting with war. The Christian knows no higher ssity than the law of Christ:

Few subjects present more difficulties to Christian teacher than war. Christianity adically at variance with war. Christ's ings breathe a spirit of peace and broth- love in every line. There is not a text in f his speeches that can be construed into a fication of war. He goes even so far as der that one who has been smitten shall the other cheek to the smiter, or that he has been robbed of his cloak shall sur- er his coat also to the thief. When, there- clergymen are compelled to reconcile the ns of their governments in going to war the basic principle of Christianity, they find themselves in a dilemma, and in at- ting to explain, say foolish things. They c of the war as a holy war, to distinguish om other wars that are not holy, or they God is on the side of the country's arms use it is a just war. . . . . There never was a holy war, and it is safe y that there never has been an entirely war. Holy is a misnomer when applied to

It implies that it is a religious war, n is a paradox, if by that is meant that tianity is waging it. It is absurd to say ion is doing that which it expressly for-

The name of religion has at times been sed for that purpose, but names are often to conceal an underlying purpose. Nor correct to call a war just. Only compara- speaking may it be called so. Our re- war with Spain was as nearly just as such fflict can be; but in a dispute between two ns or two nations, which are merely an egation of persons, it is hazardous to say either side is absolutely just.

Christ taught an ideal civilization. Some men in all ages have accepted his teachings literally, and have unavailingly attempted to have their neighbors live up to them. Count Tolstoi is making the attempt at this moment. The most reasonable explanation seems to be that He formulated a plan which can only be fully realized when the human race has been developed to its complete mental and moral stature, and that He intended meanwhile that his followers should have it always before them as their ideal, which they must strive to reach. For instance, there were just as good men two thousand years ago as there are to-day, but there were not so many good men by many thousands. The increase was very gradual for centuries, but it has been rapid during the past hundred years.

"Every good man—every man who is mentally and morally developed to anything like his full stature—forms a nucleus or center about which gather others like himself. This will account, in some measure, for the large increase of superior men of the nineteenth century, and it gives promise of an increase during the next century of extraordinary proportions. When the influence of such men prevails, war will cease; or, in other words, the principles of the Christian religion will overcome the ambition, selfishness or fanaticism of nations. No Christian man considers that he is doing a service to Christianity by fighting over a dispute, and it is rank inconsistency to maintain that a nation is doing a service to religion by engaging in a war. . . . .

It is misleading to speak of wars as Christian or religious.

Shall an Applicant Join the Society, or its Principles?

Except for the principle of "the immediate and perceptible influence of the Spirit of Truth" the Society of Friends would not have come into being—at least it did not, except with that as its *distinctive* reason of existence. They owned and took for granted the other gospel and evangelical doctrines fundamental to the universal church, and continued much more in the life to hold them after being banded together in a special Society of Christ's church in order to emphasize that most vitalizing, but apparently overlooked principle. Accordingly while a true member of the Society of Friends could not spare one of the fundamental doctrines of the Christian church acknowledged from the beginning, that one which called it into existence and is our right to continuance among so many churches, is that without which a member, or one proposing to be a member, could not be a Quaker, or honestly hold membership, or be accorded our name. Neither could he, professing that alone, and denying the other gospel doctrines. These he must possess whether to be a Friend, or one of almost any other evangelical denomination. But to be added to the specific professors of the Divine Spirit and Word as immediately manifested to the individual, he must have added to his faith the knowledge of this truth, which while some individuals of other churches entertain their church creeds are shy of it. This principle being absent his title to our membership, present or prospective, is extinct or blank, but the other qualifications for membership suitable for other organizations may go on.

The confession "I love Jesus," added to an application for membership, was sufficient satisfaction to a committee to recommend that the applicant be received. It was a good confession, and sufficient for admission to several churches. But no other specific reason for membership in our profession appeared, and her membership did not continue long. Reports of hundreds this year dropping out from Western meetings are published, accommodated though those meetings are to that one ground of membership. Evangelists divide detachments off to the name of Friends on no further ground than what they can equally have the benefit of under other names in their own neighborhood. It is a mistake to divide churches to add to our number, unless the new section is to have something distinctive to stand for.

Present space forbids developing the suggestion here entered upon, and we leave it as a preface to further considerations.

Notes of a visit to the Dukhobor Villages in Canada.

BY JOB S. GIDLEY.

Leaving the Swan River we rode a short distance up the hill to Oswobozdenie village; and while our drivers were pitching our tent for the night, E. H. V., Alamanoffsky, with a few Dukhobors and myself, went a little further on up the hill, to see some grain and garden vegetables which were growing there, that the Dukhobors were anxious for us to inspect. We saw one field of barley and quite a large field of rye. Both were looking well, some of the grain in the latter standing nearly up to my shoulders.

Potatoes, beans, beet, carrots, onions and a few other vegetables were seen, and all looked in a thrifty condition, save a few of the tender plants which had been nipped by the frost. The small kind were all sown broad cast, and the carrots much too thick. It was explained to them through the interpreter that they would be likely to succeed far better another

year if they would plant these in rows or drills, which suggestion was listened to attentively.

Here was the first experience in camping out to some of our party. We all enjoyed it however, and after having had a good night's rest, and partaken of our morning meal prepared on the open prairie, we were refreshed and strengthened for the labors of the day. Having had a religious meeting, which brought us all into unity of spirit, and tendered our hearts, we bade them farewell, and many were the kind words spoken to us; and although in another language, we felt we could understand the spirit in which they were uttered.

A young Dukhobor went to show us the way to the next camp, estimated to be two or three miles away. But one finds the estimates are pretty sure to be less, rather than more than the exact distance, as there are great many ins and outs that are not fully considered in judging of distances. This was found to be the case that morning, for in one place we found a plowed field across our trail which we had to go around, and there were many hills along the stream that had to be skirted, and it took some time to cover the estimated distance. Finally, we reached the top of a hill, a half mile or more from the river, and in sight of the long looked for Dukhobor settlement located near the stream. Our drivers said "Our horses can never go down this steep hill and get back again." It was then concluded that our interpreter and myself should proceed on foot to the village, while the rest waited with the teams upon the hill. We found that most of the people here landed in Halifax last winter, and we had an opportunity of renewing our acquaintance.

After spending a little time with them in a social way, and having a religious opportunity, we retraced our steps, feeling well paid for having made the effort to see them. Reaching the top of the hill we proceeded again on our way some six or seven miles farther down the river, being guided by another young man. We passed quite a number of Dukhobors, some mowing, some raking, and others heaping up the hay. (Prairie farmers call heaping, coiling.) Still others were picking strawberries and raspberries. Judging by observation one might say that the men do the mowing, the women the raking, and the young people the heaping up of the hay. We found, on approaching the river, that the next village was located upon the south side. We drove near to the stream on the north side, fed our horses, made a fire, prepared and ate our dinner, then crossed the stream and had a meeting, (alluded to in a communication of E. H. V.)

We then moved onward towards the next stopping place, where we spent the night. It was this place where E. H. V. writes, that they were all ready to receive us, their dooryards being swept and made presentable.

There was quite a large number of Dukhobors gathered in groups awaiting our arrival, and the language arose as we entered their midst, "Glory to God in the highest, on earth, peace, good will to men."

This company seemed glad indeed to see two Friends among them, and especially glad to see a woman Friend, and it did appear that the hand of the Lord was in it. After having had a favored religious opportunity with this people, and eating our supper in the open air, with feelings of thanksgiving for the favors of the day, we repaired to our tents under the hillside.

The next morning, Eighth Month 4th, the ground was white with frost, and I felt a great deal of sympathy for the Dukhobors who had worked so hard in trying to raise something this year; their potatoes were planted a little too late to mature during the short season of this latitude, so I fear that this crop will avail them little or nothing; yet I trust a way will be made whereby they may have a supply of them for the coming winter.

Before leaving this place I felt like giving the children a little instruction in English. I had but one primer with me, but when I opened the book and tried to teach them, they all appeared eager and interested to try to repeat what was told them, and I soon had a very interesting class of little boys and girls around me. I counted forty children in the group. E. H. V. had them repeat a few lines of poetry after her, which they did very nicely. What a field is here for those who have the welfare of these people at heart, who would be not only interested in teaching book knowledge, but correct principles of life as well! When schools are established among them, may their instructors all be true Christian men and women.

The next village seemed to be in rather a poor location. The soil was light and sandy; one could see no land near that he could ever hope to till with success. Still there may be better land not far away where one might plow with a better prospect of raising a crop.

Down under the hill is a large and excellent boiling spring, whose waters were welling forth pure and clear as crystal. The Dukhobors had a piece plowed and planted just below this spring, and had dammed up the little stream flowing from it, and had dug a trench eight or ten rods in length, leading the water from the stream into their garden. This locality for a camp may have been chosen partly on account of having good water near at hand. While we were looking over the land E. H. V. was dispensing medicine to the afflicted ones in the village.

After having had a religious meeting among them we started for the camp located southeast of Thunder Hill, the furthest point east reached upon Swan River, omitting two villages which we visited afterward on a journey back to Yorkton. Just before reaching this place we passed about half a mile south of the corners of the provinces of Saskatchewan and Assiniboia. We took our dinner at this camp, and heard of another settlement about three miles from the river on the south side. As there was no good trail for carriages to that place, Alamanoffsky and myself, with a guide, started off. We found some pretty steep hills to climb, but succeeded in reaching the settlement in about an hour.

The people told us that they were first located at the northeast of Thunder Hill, but not liking the place they had moved down where they then were; but added, that they were soon going to move again, about two miles further west. I thought it a great pity that after they had built their houses they should take them down again so soon.

One woman told us that her husband left them eight days before, to go to Yorkton with an ox team for provisions, and had not yet returned. One who can step into a corner gro at almost any hour of the day for his supp can hardly understand the condition of t who have to go on a journey of eight or days for the same.

"DAYS SHOULD SPEAK."—Opportunities been sent to us, bearing the image and su scription of the Saviour, and he who mur opportunity must answer to the Judge o the earth. How many ways have been strai ened or opened up to the Christian during past year! How many occasions for get good and growing in grace, and for strengt ing, embellishing and beautifying charac Days speak of us and to us. Who art thou man, that boasteth thyself of to-morrow? year thou shalt be as dust, from which spirit has departed! The emphatic sente "Thou shalt die," is written against all hu ity—against peer and peasant, against D and Lazarus. At every swing of the pendu a soul goes into eternity. One has said "the smallest pore in the human body is a large enough to let death in." Pope Ad was choked by a gnat. A hair in a glas milk strangled a Roman Senator. The ski a raisin stopped the breath of the poet An reon. Life at best is evanescent; and question presses, are we writing our name sands to be washed out by the incoming or on the tablets of immortal souls in G book of remembrance? If we deduct all days which we might wish had been unli and reckon only those which God has accep life would not be more than a span. Time n be estimated by the work allotted to it. all too short to develop the mighty possibil of man which reach into eternity. Before half of them are accomplished, we are at gate of heaven or of despair. Days have awful voice in bidding each one to be up doing.

They speak also of future rewards and ishments, the effect of life's well or ill b or doing. Punishment is only the gathe of our own sowing; hell is the harvest hom spiritual sluggards and loiterers and of self-indulgent. Heaven (though not our chase), is God's reward of faith, of pat sowing and noble doing. If "he that sow to the flesh reapeth corruption, he that sow to the Spirit reapeth life everlasting."—*Presbyterian.*

AT the Quarterly Meeting held Philadelp Eleventh Month 6th, 1866, Thomas Evans s at considerable length, taking as his text leaven hid in three measures of meal. the leaven, the operations of the Spirit from within, outward, often much hidden the eyes of men—and most effectually formed in a quiet, settled state. We told, that some, in whom a good work been commenced, for want of abiding q under the operations of the holy leaven, b coming actively engaged in works even in themselves, but not called for at their h had lost ground and the work had not fully accomplished in them. We were nestly and affectionately entreated to see comfort from the pure streams of hea consolation, and not to look for enjoyme the muddy streams of this world's enjoyn

LOVE seeketh not itself to please.

The True Gauge of Religion.

he voice of a Quakers' meeting is heard in ven, if those who gather there are clean eart and kindly in their dealings with their ws, whereas the song of the full-voiced r, the notes of the pealing organ, the mur- of prayer in the church of fashionable, less, covetous people, are absolutely un- d.

ie true gauge of religion is not in fast, or l, or outward observance, but in our bear- towards our debtors, neighbors and ser- s. We have as much love to God as we of Christ's love to man. If we love Him, hall love our brother also; but if we do ove our brother, whom we have seen, we ot love God, whom we have not seen. And ie flowers, incense, observances, and rites ighter than vanity to Him who treasures igh of the penitent as though it were am- al, who puts each tear of contrition into ottle.

ow many are deluding themselves with the that they are really religious, because so ar and precise in their devotions? The s of the church are never opened, but they here; their gifts, their attendances, their ard attitudes are punctilious to the ex- e; but at home they are intolerant and aritable, remiss in their payments to their speople, thoughtless in their requirements their servants, in society, they are grasp- n l selfish. This religion is vain, the le says; weighed in the divine balance, it hter than vanity. "Bring no more vain ions, incense is an abomination unto me; new moons and appointed feasts my soul h—wash you, make you clean, put away vil of your doings, seek judgment, relieve ppressed, judge the fatherless, plead for idow."

is to hear such words, as these, to learn rue proportions of things, to understand Divine estimate, that the soul should be ght into the light of the Word of God.

F. B. Meyer.

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a Quarterly Meeting held Second Month, Thomas Evans upheld the ancient stand- f plainness and simplicity. Alluding to entiment adopted by some that our testi- es on these subjects might be laid aside little importance—he said he believed it delusion and one of the outlets by which was endeavoring to lead away the youth r Society.

another time he spoke of what had taken in some cases of marriage, in which the ght had been excluded and artificial light

It seemed like contemning one of the est outward blessings that had been con- l on us. The only reason he had ever , for the practice, was that the complex- nd dresses and ornaments showed to more tage. Such a reason, founded on pride ain show was unsuited to the occasion, He desired we might all use our influence event anything of the kind in future. N. called attention to the practice which had u up of those about to be married select- eir own overseers. Joseph Scattergood ked on the display in dress often ex- d on such occasions.

AN with a prejudice is a man with a chain.

The Jews.

The notes of J. W. L. upon the Jews were extremely interesting, and it may not be out of place to give Friends an account of a personal interview with John Wilkinson of London, who has felt called to do pioneer work in the circulation of the New Testaments amongst that people. One day, some few years ago, John was called to his mother's funeral a few miles from London, and whilst there he mentioned to his friends that he had received a letter from Scotland desiring him to be at home that day, as a gentleman wished to see him, and that he, John Wilkinson, was strangely impressed with the belief that this man wanted to give him five thousand dollars for the New Testament circulation amongst the Jews. When he returned to London he found this was the case, but the gentleman meeting a lady at his place, who wanted some money for a hospital in Asia Minor, he gave her three thousand seven hundred and fifty dollars, and left for J. Wilkinson twelve hundred and fifty. Subsequently this gentleman sent him twenty-five thousand dollars for the same purpose, and when that sum was about exhausted, John let it be known, and one day a lady called at his house, inquired about the matter, refused to give her name, but knelt down and offered prayer with him; and in a day or two he was informed by the Bank of England that there were twenty-five thousand dollars there to his credit. John never found out who she was. When the gentleman who gave the first twenty-five thousand heard of this, he was much distressed, claiming that John should have let him know his wants, and he would have sent him the money. The matter was eventually compromised by John's accepting another twenty-five thousand dollars and doubling his forces at work distributing and selling Testaments amongst the German, Russian and other Jews throughout the world. The day I called upon John Wilkinson he was about deciding what was best to do in the contested will case, for it seemed this gentleman had died and left his entire estate, about four hundred thousand dollars to John Wilkinson personally, to do what he should choose with it, though John knew very well that the intention was for him to expend the money in the circulation of the Scriptures amongst the Jews. Though the gentleman had been in London several times, he had always missed seeing John Wilkinson, I believe, and he had only received sixteen letters from him. He had been an India merchant, returned home to England or Scotland to live, and during the meetings held there by D. L. Moody had become convinced that the Christian life was the one to live, and entered upon it with full purpose of heart. John Wilkinson decided to allow the courts to decree whether this will should stand, he placing before them the evidence he had upon the subject, rather than compound the matter with the heirs, which they offered to do. The courts decided at last accounts that the funds should go to the family, the will being perfectly indefinite as to what the money should be used for, and John being of no kith or kin to him.

For many years John Wilkinson and his wife have lived upon the plan of giving away at the end of the month every penny they had; so at the beginning of each month they began afresh to bank upon God's mercies, and He has honored their plan, in that they have always had their need supplied and lived in proper comfort, at their home in Mild May, London, and their friends all over the world have found them a great joy and consolation.

J. B. Wood.

The Conquering Tongue.

Whether England and America have place in prophecy or not, one thing is certain: the English language is to-day the dominant language of the earth, and its use is advancing with tremendous strides. A contemporary journal presents the following facts:

"English is written more than any other language. Statistics for 1898 emphasize the fact that more letters are written in English than all of the other languages together.

"To be more exact, three-fourths of all the letters that go into the mails of the world are in English. This remarkable fact is the more impressive when we remember that only about one-fourth of the civilized world speaks our language. There are substantially 500,000,000 persons who speak the ten chief modern tongues, and of these 150,000,000 speak English. But the number is increasing rapidly,—beyond all proportion as compared with the growth of other languages,—and as the English-speaking people increase in numbers, not only do the letters written in that language increase, but the number of letters per capita also increases.

"At the beginning of this century about twelve per cent. of the civilized world spoke English, at the middle of the century it was nineteen per cent., and now, at its close, it is thirty per cent. The increase in letter-writing has been far more rapid than this, and now out of the enormous number of 10,640,000,000 letters posted last year 8,000,000,000 were written in English.

"The march of intelligence headed by the English-speaking races, the wonderful decrease of illiteracy among them, and the demands of commerce, with these same races in its van, have brought this result. Commerce has extended the post-office system to all parts of the globe, into every nook and corner of the civilized world, and its language has been evolved from the English tongue. All races that enter into commerce of necessity learn more or less of the English language, and to some considerable extent carry on their business correspondence in English. Any one who goes among the native merchants of Hong Kong will be impressed by this fact.

"If you move with the world you must do it in English. Then, English-speaking persons write more letters because more of them know how to write, for while ninety-one per cent. of them have this accomplishment, but a little more than one-half of the persons speaking other modern languages can write their names. This is why the mail matter of the world for last year held thirty-one letters for each English-speaking person. German came next with twenty-four, and French followed with seventeen for each person.

"Next to the English, with its 8,000,000,000 letters written last year, comes the German with 1,300,000,000; French, 1,000,000,000; Italian, 220,000,000,; Russian, 180,000,000; Spanish, 120,000,000; Dutch, 100,000,000; Scandinavian, 80,000,000; and Portuguese, 24,000,000."

An Epistle of Tender Caution Against Stumbling at the Faults of Others.

[From an old manuscript.]

It has been the work of the restless adversary of human happiness in all ages of the world to strive to keep man in or bring him into darkness. Those who are in it he strives to keep in it; he strives to captivate and beguile into it again; and his design in both is to prevent the enjoyment of the sweet flowings of the love of God and the powerful communications of the Holy Ghost. For he knows that these enjoyments are only witnessed in the light. He also knows the light would shine and prevail to the letting the soul into the full fruition of these Divine enjoyments, if he did not with all his might strive to propagate the kingdom and power of darkness in and over people's minds. Now the stratagems he makes use of are many and diverse; one of which and that not the least, it has been pressingly on my mind to write a few lines upon by way of caution to such as are desirous to land safe at last in the mansions of undisturbed felicity; but it feels or has felt difficult to express my mind so as to have my words go to the right place and do good. I have no desire to write one word on this occasion but what may be of use and tend to strengthen those desires and strivings which the Lord of hosts delighteth in and which if they prevail his blessing is unto. Therefore I desire that all prejudice may be laid aside, and my words weighed in that balance that ever is accompanied with just weight and tried by that ear that trieth words as the mouth tasteth meat. I know the subtlety of Satan is such that he will be apt to supply the carping mind with materials to overthrow the force of all persuasions and arguments and exhortations that the sincerest good can dictate or the greatest yearnings of bowels and travail of spirit for the welfare of souls inspire. However if the Lord shall please to impress the following on any mind to advantage, to Him be the praise; if not, with Him I leave it. The particular snare of the adversary that my mind is engaged to guard, caution and encourage against is this stumbling at the faults and failings of others. A potent engine, a powerful instrument which prevails by Satan's influence to the weakening the faith of many. Alas! alas! why will a spirit bound to eternity stumble over the failings of flesh and blood. Why will a soul that must finally settle accounts between God and itself spend time, waste time, to muse and despond at the infirmities of another? The frailties of a thousand cannot impair the unchangeable truth and righteousness of Jehovah. The hypocrisy of ten thousand cannot deprive the faithful, persevering soul of the all sufficient assistance of the mighty God of Jacob. It is an everlasting truth there is a right way to serve God; and though a multitude fall on the right hand and a host of those who have been as stars in the firmament revolt on the left, yet the wayfaring man though a fool cannot err in that way which the Lord hath cast up for the ransomed to walk in.

We are told that the dragon's tail drew a third part of the very stars from heaven. Was this told to stumble us? Surely nay, but still the cry is, "Come up hither and I will show thee the bride, the lamb's wife." Now the stumbler may say, "I have striven to see the bride. I have thought I have seen her, I have viewed her and her beauty fades away: her brightness disappears." But mark well, the call is "come up hither and I will show thee." It is not while we stand gazing at imperfections reasoning upon faults that we must expect this Divine prospect. No! no! but "come up hither" imports something very different from this halting, lingering behind, as it were sticking in the mire which my soul has truly mourned over and lamented. I think I am a living witness and can testify that there are some who have long ago been kindly visited and tenderly invited by the Lord to come and see how good He is; and who have even tasted in a degree of the sweetness of his love, who are yet far behind hand with their days' work are halting and doubting (may it not offend them) who are feeding on serpent's food, which was denounced by the lip of truth to be dust, and that all the days of his life. And I also believe under a feeling sense of Divine authority that nothing better shall be the food to all eternity of such as spend their days gazing at or stumbling over the failing of others; but I mean not to censure. 'Tis their immortal souls' welfare I have in view; therefore I would call them, yea, beseech and entreat them as they value their own immortal souls to come away, come away. This is not your rest. It surely is polluted. It is a land of darkness itself, the shadows of the evening, yea, the shadows of midnight are spread over the minds of the inhabitants thereof. Oh, sorrowful that any should love to dwell in utter darkness; that any should suffer their immortal souls to be made so easy a prey to the Dragon. What will it avail thee, O, soul, when thou comest before the great and final tribunal, to say such a man professed great sanctity, but was a hypocrite; therefore I was tempted to quit the service of the living God and serve his enemy; or such a one made profession of exalted piety, but was a liar and a deceiver. Therefore when I was somewhat washed I turned again to my wallowing in the mire. This will never justify thee at the gates of heaven, nor procure an admittance thereunto. Oh, my soul mourns on thy account. My spirit is indeed grieved. Come let me query with thee, Dost thou feel daily striving to overcome evil in thyself; art thou constantly concerned to keep up the inward watch and holy warfare? yea, let me come closer. Whilst thou art dwelling, musing and feeding upon the faults of others, art thou at the same time engaged and panting after perfection in thy own soul? Whilst thou art rehearsing to thy intimate friends the wanderings and the weaknesses of such and such, dost thou feel longing and unquenchable desires in thy mind to make war in righteousness. Truth it is to be feared, may with justice challenge the practice due from thy complaining. Oh that that eye was opened in thee that thou couldst see thyself; that thou hadst a heart to understand this mystery of iniquity. But alas, the adversary blinds thee, for why dost thou give back because of another's weakness instead of thy own. Why stumblest thou at another's faults but because thyself art frail. Make a pause then and turn thy attention inward. Set a watch upon the door of thy soul and keep attention there, then wilt thou have enough to do, to view thy own imperfections and so to guard against them as not to stumble at others. Work enough indeed may be found to engage all the care and diligence in labouring to cease from evil and do good thyself. Is less substantial than many a dream, to gain the victory over our own souls to our eneBecause others are entangled in his snare Shall I quit the field and turn my back in day of battle because a fellow-soldier is treaerous, cowardly or unfaithful when I know all is at stake, and if I flee I must perish Surely no! I ought rather to put forward with more zeal, vigilance and constancy, endeaving to encourage the fearful and unbelievi as knowing the salvation of their souls as as my own is at stake. Away then, thou r sooner, thou murderer with such pitiful musin and excuses. The day of solemn reckoni draws near. Thou must ere long appear bethe Ancient of days to give an account of deeds done in thy frail mortal body and to cive thy reward according to thy works, according to the stability of another. Therefore awake, thou sleeper, and arise from dead that Christ may give thee light. darkness, gross darkness is the encircli overshadowing canopy of thy soul. It is tfor thee to hear and obey the commands gito Israel of old — to go forward, for th with them hast compassed this mountain enough, a barren mountain in the desolwilderness, from the top of which it is mto be feared, thou mayst one day, or rathnight, by the arising of a strong and boisous whirlwind, be swept off into the bottless pit of despair. Oh, that I could persuthee for thy own soul's sake to turn thy backSatan's suggestions. Oh, that thou couldstprevailed upon to lift up thy head above world so that thy salvation might draw indeed.

Now to conclude, let me once more beseethee to hearken to that encouraging invitatwhich is sometimes sounded in the secret thy soul, "Come hither and I will show the bride, the Lamb's wife." Come up hit and hear the joyful sound and even the sp and the bride say come and indeed "he t will come may come," yea verily, may coand if he improve the strength given, all powers of earth and hell cannot hinder tFor there is no enchantment against Ja nor divination against Israel while abidin their tents. Therefore to thy tent, Oh, Isr to thy tents keep inward. There thy strenlies, there is thy place of preservation. Thshalt thou walk in the light of the Lord, candle shall shine upon thee and his unspeble word shall guide thee in the way of elasting life, walking in which with fulnespeace I desire to leave thee and remain friend.

Oil on Troubled Waters.—The Ind was kept dry by the dripping of oil from bows; and although tremendous seas were ning and breaking, they could not co me board. This was certainly a most prac ic illustration of the old saying as to the "ping of oil on troubled waters"—a prover old as the Bible, but only very recently plied, thanks to the Hydrographic Office o United States, and now very generally follo by seamen the world over. It was an Ar can also (Redfield) who first thoroughly

and explained the true character of these lving storms, and to him all seamen are ver indebted. In using oil, it is astonish- how small a quantity will suffice—just a 't or two in a bag stuffed with oakum hung the bows, and allowed to drip drop by on the sea, where it spreads out in a thin, sy film over the surface of the water. the film the wind slips, as it were, and no power to bank the water up into waves h would break over the ship. Hundreds eports are on file in the office attesting the vellous results of this simple agent of safe- -*St. Nicholas*.

"I'm Sorry I Spoke Cross."

we only knew how many sore hearts there e around we should be more patient and e tender in our speech.

writer in the *Wellspring* tells of the ex- ence of a street-car conductor:

People were cross and not at all kind that

Women snapped at him—women who nt to deserve the name of ladies. It is so to snap when it is muddy and drizzling you don't feel just right. A big, fat, red- d man came panting and puffing up the car s and rated the whole car company soundly use his peremptory signaling had not been as promptly as he thought it should have

A little maid opposite in a blue Tam-o'- ter took it all in with her grave, round She had a bunch of nodding clove-pinks er hand—all colors. She had dainty little t skirts, line flower petals held downward. made you think of a flower, somehow.

'How dwelful crowded vis car is!' I heard say in the funniest disgusted tone. She e a good scowl to somebody hanging by a strap, whose long loose sleeve happened to h the tassel of her cap and so brushed it ifle forward. Her mother or aunt, who with her, being in the same frame of mind, not seem to notice her little air of vexation. nd by the conductor came round, and in ng his way along from seat to seat managed it the large doll which she carried in the l that hadn't any pinks in it. The red kid er fell off on the floor.

'Nare!' she cried angrily, for all the world the older ones around her, 'now see what ve done! Knocked my dolly's s'ipper off!' The conductor stooped instantly to pick he tiny thing, and for one instant his eyes e on a level with the child's. In that in- t she seemed to see something in them melted her. Quick as a flash her mood nged.

'I'm sorry I spoke cross!' she said in her et, sbrill, child-like voice.

And then the rest of us who were near ugh saw something. A quiver of grief, and a swift settling into rigid lines that even dren know mean tears, on a man's face. did not speak, but the baby held up her s to him.

'Take some! My papa gave me 'em! Has got a little girl?'

The man picked out two white ones. His e was thanking her. His voice was low and y, so that not many heard it.

'I'll put them in her hand,' he said. 'My e girl died yesterday.'"

COUNT THE MERCIES.

MARY D. JAMES.

Count the mercies! Count the mercies,
Number all the gifts of love;
Keep a daily, faithful record
Of the comforts from above,
Look at all the lovely green spots
In life's weary, desert way;
Think how many cooling fountains
Cheer our fainting heart each day.
Count the mercies! Count the mercies;
See them strewn along our way.

Count the mercies, though the trials
Seem to number more each day.
Count the trials, too, as mercies
Add them to the grand array;
Trials are God's richest blessings,
Sent to prompt our upward flight,
As the eagle's nest—all broken,
Makes them fly to loftier heights,
Count them mercies! Count them mercies,
That bring heaven within our sight.

Let us number all our jewels,
Let us estimate their worth;
Let us thank the gracious Giver,
Strewing blessings o'er the earth,
Let our hearts o'erflow with gladness
Let us tell the wonders o'er,
Till our multiplying treasures
Seem a countless, boundless store.
Then let praises, grateful praises,
Be our language evermore.

Joseph Hoag on War and Fighting.

In 1812, whilst Joseph Hoag was travelling in Tennessee, he says: We stopped on our way at Knoxville, to take breakfast; the Indians having made an invasion on the frontiers of the white inhabitants, it was a time of great alarm while I was there. Being taken into the room where the general was with his officers, the sergeants made their returns to the general, that they had warned every man that the law required to do military duty, Quakers and all, and there had not one Quaker appeared on the ground. In the meantime the general looked sharply at me, as I was walking the room, and said: "Well, we have lost a number of our frontier inhabitants and some of our soldiers, and a people who would not defend the frontier inhabitants when the savages were destroying and scalping them, could not be considered friends to their country, and should have no favor from him." He then said: "How do you like this doctrine, stranger?" I said: "It is no doctrine for me; I have little or no opinion of it." He asked: "Why?" I said: "The people with whom I commune, who are sound in their principles, are all King's men, and are remarkably attached to their King, and our King told Pontius Pilate that his kingdom was not of this world, for if it was, then would his servants fight, that He should not be delivered to the Jews; that his kingdom was not from hence, and that his kingdom was our kingdom; that He had nothing to fight for in this world, neither have we; and you warriors are fighting for riches, honor and glory of this world, and when you have got them, you cannot stay with them. We choose to lay up our riches, and have our treasures where the rust cannot mar them, nor thieves nor warriors get them from us." The general sat down, but soon rose with these words: "I am not going to give up the argument so; I see by the look in your eye that you are no coward; you are a soldier, and if an Indian was to come into your house to kill your wife and children, you would fight." I answered: "As for cowardice, I ever despised it, but," pointing towards the guns standing in the house with bayonets on them, "General it would take twelve such men as thou art—and then you would not do it—to make me take hold of a gun or pistol, to take the life of a fellow creature," and looked him full in the face. He said: "I see you do not deny the sword." I replied: "No, I profess to be a swordsman, that is the weapon I go into the field with—a sword that never was beaten in the field nor foiled in battle." He turned and sat down, but not long, and said: "I will bring you to the point. If an Indian was to come into your house with his knife and tomahawk, and you knew he would kill you, your wife and children, and you knew you could kill him and save all your lives, you would kill him; if you did not you would be guilty of the death of the whole." I thought it time to come to look for a close, and proposed a standard to bring the argument to, that should decide it, but he declined. I asked him if he professed to be a Christian, a Jew, or a Mahometan? He declined awhile. I then added, if he were a Jew, he was not prepared to fight; his men were not circumcised, he had not burnt a sin offering, nor a peace offering. He exclaimed: "I profess to be a Christian, I am not a Jew or a Turk." I asked him if he believed Jesus Christ was the author of the Christian dispensation. He said: "Yes." I asked him if he believed Him sufficiently equal to the work as God himself, as He received all the works of God to do. He said: "He did." I then told him I should keep him to the Christian platform or creed, laid down by Jesus Christ; and that he would not deny that a Christian was fit to live or die. I then told him I would give the subject a fair statement, and he might judge. I proceeded thus; "I shall state, that myself and wife are true Christians, and our children are in minority, and thou knowest it is natural for children to believe what their parents teach them, and therefore we are all true Christians as far as our several capacities enabled us to be; and now the question lies here; which is more like the precepts and example of our King—the author of the Christian religion—to lay down our lives, and all go to heaven together; or kill that wicked Indian and send him to hell; for he must be in as wicked a state as he can be, to kill a family that would not hurt him. General, it is a serious thing to send wicked folks to hell; they have no chance to come back and mend their ways; and thou dost not know but if that wicked Indian was spared, he might feel remorse enough to make him repent, so as to find forgiveness, and go to heaven. I really believe I should feel much better to see him come there, than to send him to hell; and that is not all, general; when I killed that wicked Indian, and sent him to hell, I imbrued my hands in human blood; before they were clean; but now they are stained deep in crimson gore, canst thou make thyself believe that I stand as good a chance to get to heaven, as to die when my hands were clean, and I innocent of human blood? And besides, our King who was Lord over all, had disciples and many women who looked up to Him for protection, as much as a wife to a husband, or children to their father. Did He, when the wicked Jews came out with staves to take Him, cut off those wicked creatures, and send them to hell, when

He could have the command of twelve legions of angels? He did not act without reason; He knew if He cut them off they would go to hell; and He knew if He laid down his life, He was going to heaven; and neither thou nor I knows but some of the poor creatures repented of their conduct, and found forgiveness and are now in heaven, glorifying his name for sparing them. Now general, was He guilty of suicide? Thou wilt answer; He came into the world for this purpose; I reply that we are brought into the world to obey his commands, and to follow his example, and do likewise if called on; and general, we find He had one soldier amongst his followers who drew his sword and fought like a valiant for his Lord. But what then said his Lord? did He say, thou art a good fellow, I will promote thee for this? or, did He not say, put up thy sword into its sheath, for they that use the sword shall perish with the sword? General thou wilt do well to remember that saying; it is the word of a King. The general made no answer, but sat and hung his head for some time; one of the company at length replied: "Well stranger, if all the world was of your mind, I would turn and follow after." I replied: "So then thou hast a mind to be the last man in the world to be good; I have a mind to be one of the first, and set the rest the example." This made the general smile. He got up and went out at the door, and ordered his officers to let me go where I pleased, and not to interfere; then turned and came in, I was then walking the floor, and after a little discourse, the general said: "Well stranger, there are a great many of your sort of people in this State." I answered: "Yes, and I hope thou finds them an honest, industrious, peaceful people; good inhabitants to populate and clear up a new country, and make it valuable." He said: "Yes, they are an industrious, harmless people." We were both on our feet, I turned, and looked him full in the face, and spoke with some emphasis: "General canst thou say that an honest, industrious people, who will harm nobody, are enemies to their country?" He paused awhile, and then said: "No, and they shall have my protection, and you have the word of a general for it." I then felt easy that all was done that could be done. I had the same man's word who had said: "No favor should be shown the Quakers," now pledge his honor to protect them.

PARAFFIN FROM THE OIL WELLS OF ASSAM.—Paraffin wax candles and the extreme north-eastern frontier of the Indian empire, declares the London Sketch, appear on first reflection to have but little connection with each other. The Digboi oil wells, however, situated in a remote corner of Assam, turn out, with their present small refinery and plant, 1,200 of these candles daily and should in the course of a few years, be capable of meeting any demand for oil and wax that is likely to arise.

Recent drilling operations, indeed, afford conclusive evidence that the territory may be made to yield at least 500,000 gallons a month of petroleum of excellent quality. There are now four wells at Digboi. The spectacle of four jets spouting black oil to a height of 70 feet supplies a striking picture of the resources of these wells. The oil falls into a natural reservoir, one end of which is artificially dammed up, and the supply is considerably in excess of the capacity of the existing refinery to work off. A suitable refinery on a larger scale is already in contemplation.

The enterprise has been pushed forward in the face of great difficulties and at great expense. Now that these difficulties have at last been successfully overcome, the prosperity of the Assam oil wells is assured, and the pioneers of the undertaking have every likelihood of reaping a rich harvest for their arduous struggle against malaria and jungle.

Politeness at the Expense of Sincerity.

A few years ago, the writer was present at a dreary "examination" of two boys in grammar, arithmetic, and other ordinary school studies. These things, not very interesting to a general audience, at any time, became exceedingly tedious as hour after hour dragged by, and, at length, the young governess, having called for the verbatim repetition of nearly the whole of Guyot's geography, turned and said, "Do not let us weary you. Tell us when you have had enough; you are not tired yet, I hope," with an air which said, "I know you desire a great deal more."

As the speaker paused, evidently expecting an answer, the small audience looked puzzled, when one lady relieved the embarrassment with infinite tact, by saying, "Pray do not interrupt your examination till you have fully satisfied yourselves and your pupils." The answer was given so politely and pleasantly that no one could be offended; but the hint was taken, and the "examination" soon closed, to the great relief of both pupils and audience.

It was the discussion of this little occurrence with a young clergyman who chanced to be among the audience that gave rise to an animated conversation concerning the propriety and morality of polite lying. Several, including the minister, asserted that both politeness and kindliness demand that we frequently say that which we do not mean, admire that which we do not like, assent to that which we do not agree, and, in many ways, speak and act lies to avoid wounding the feelings of others. One lady present, who immediately received the sobriquet of "Puritan," maintained that it is not necessary to say all that we think; nor to give an adverse opinion, unless it is positively called for; nor to obtrude our likes and dislikes, nor express our unfavorable criticism; but we should seek to find something which we can honestly admire and praise in every one; all shams and subterfuges, all seemings, which are not realities, and, especially, all words spoken with intent to deceive, should be called, in plain Saxon, lies, and be so regarded, and no amount of kindliness of purpose can change their moral character.

The writer listened to the discussion, and it seemed to her that this tampering with the divinest of attributes—truth—touched principles, and had results far beneath the frothy surface of conventionality, and accounted for many things which plain, honest observers see to deplore and condemn in the developments of our social life.—*Zion's Watchman.*

BAD books and bad plays give people a chance to commit in thought those sins which they dare not commit in deed.

A Volume of Old Quaker Literature.

Once in a while, a volume of seventeen century Quaker literature not yet to be fo on the shelves of the Reference Library un the care of the Meeting for Sufferings co to the light, and is, if possible, secured a welcome addition to the most complete libr of its kind in existence.

Such a book is "The great cry of oppressi or a Brief Relation of some part of the suff ings of the people of God in scorn called Quake in Ireland for these eleven years, viz., from beginning of 1671 until the end of 1681. vided into two Heads. The first shewing w we have suffered upon the account of Tyt and Priests Maintenance, etc. The sec sheweth what we have suffered for not Swe ing, for meeting together to worship God, not paying to the building and repairing of Publick Worship-houses, and for not observ Holy days (so-called), etc."

The above quotation, which is a fair spe men of the title of the seventeenth-cent religious book or pamphlet, by no means hausts the title-page. A reference is n made to a "testimony against taking and p ing of Tythes," after which are quoted se Scripture extracts, with the reference to ch ter and verse in each case.

The book, which bears no printer's na was printed in 1683, and was "Written by who in obedience to the Lord's call is come of Mistery Babylon, and is known by the na of William Stockdale." From Joseph Smit catalogue we learn that William Stockdale of Charlemont Meeting, in the North of Irela that he died in Pennsylvania, the interm taking place at Philadelphia, the twenty-th of Seventh Month, 1693. From his pref and testimony against Tythes, he appears to a man of some learning, familiar with "div Antient and Modern Writers," as well as w the Scriptures.

The value of the book depends upon amount of information contained in it whic not to be found in Besse's Sufferings. A c sory glance at the Irish index of the lat shows that many of William Stockdale's fellow-sufferers are not named therein, or that the sufferings which he records are additional to th mentioned by Besse. It would be interest to know whether Friends well versed in history of Friends in Ireland are acquain with this book, and can give information a its use by writers on the subject.

The sufferers mentioned are spread o three-quarters of the Irish counties, inclu "Ardmagh" and "Catherlough," and from t agricultural produce was usually taken. we find the "Tithe-monger" took loads "Hey," car-loads of oats, so many stook wheat, barley, or oats, varied sometimes cow, pig, or bullock, garden produce, house utensils, such as a warming-pan and pe dishes, shop goods, such as serge, French l leather, tobacco, and cheese, whilst not it quently the "shop-box" was visited and m abstracted therefrom. In all cases the valu the goods taken is stated, throwing some l on the worth of produce at the time. Thi 1671 fifteen stooks* of Wheat, thirteen of

* A stook was probably twelve sheaves; in some so many stooks and so many sheaves are mentioned, "three stooks and nine sheaves of Pease."

ineteen of Oats, and five loads of Hey are
ared to be worth Two Pounds and four shil-
.

iprisonments and deeds of violence are
etimes mentioned, the latter occurring, es-
lly in connection with proceedings against
e who on principle kept their shops open
hristmas Day and Saints' days. The shops
assailed with stones and dirt, and the
ers threatened and assaulted.

nongst the many names that are to be
d are those of Richardson, Webb, Wickliff,
, White, Hobson, Greer, Cuthbert Fether-
e, Samuel Strangman, John Haddock (Hay-
), senior and junior, John Clibburne, of the
, Goodbody, Edmondson, Jacob, Fisher,
el, etc.

ke many another old-time record, this little
well repays the curious reader for his
s.

The Dam on the Nile.

ork has been begun on the dam at Assouan,
h the *London Telegraph* calls "the great-
work undertaken in Egypt since the founda-
of the pyramids." The site is at the first
ract of the Nile, which is a short distance
he river from Assouan. The cataract is
er a series of swift rapids than a waterfall,
the channel is broken by innumerable isl-
, most of which are mere rocks. They
afford an excellent base for the dam, and
eat part of the foundation can be put in

The dam itself will be a huge wall of
ite, a mile and a quarter long, seventy-six
high in places, and about forty feet wide
ie top, along which a carriage road will
from bank to bank. The water will be
ned back sixty-six feet above its present
, and for a distance of 144 miles above
lam. This artificial lake thus formed will
an area of about 670 square miles. On
vestern side there will be a chain of locks
ng from the upper to the lower river, which
admit boats one hundred and fifty feet in
h. When this work has been finished,
ot will be free from the dangers of a "low
" and about 600,000 acres will be added
e present cultivated area; and the whole
e 5,000,000 acres, a large portion of which
ow under periodical irrigation, will be
ght under constant cultivation. It is es-
ted that the increase to annual products
amount to $83,000,000, and to annual rent
26,000,000, and the increased value of land
ypt will be more than $230,000,000. For
iis Egypt is not to pay anything until the
the locks, and the canals are completed.
vill then be liable to the extent of $833,-
per annum for thirty years. For this she
receive a work whose beneficial effect has
estimated to be worth not less than
,000,000. This enterprise of so much
ise is expected to be completed by the
ner of 1903.

writer in the *Century* says: "The Egypt
ie map shows more than 40,000 square
, an expanse nearly seven times as great
ew England; but the practical Egypt—
which produces crops and sustains life—is
y as large as the States of Vermont and
e Island taken together. This is the
n-like strip of alluvial land bordering the
a few miles wide on each side and mea-
g not more than 10,500 square miles. The extension planned, and to be completed in the next six or eight years, wholly by irrigation, is no less magnificent in conception than the rescuing from the Libyan and Arabian deserts of 2,500 square miles, or twice the area of Rhode Island. This will be exploitation in its truest sense, and its accomplishment will be a verification of the ancient saying that "Egypt is the Nile and the Nile is Egypt."

The Gift of Listening to God.

The following is reprinted at the suggestion of a valued correspondent.

DEAF children are always dumb. It is not possible for a child to speak human language until he has heard it spoken. We speak because we have heard. The same law is true in spiritual things. It is not possible to communicate until we have heard. The great voices that "cry" to our generation, or to any other generation, the men that are reaching the ears and the hearts of the people, the message-bearers of our time, or any other time, must first have listened and heard. The word "prophet" means one who "speaks for" God. A prophet is dumb until he hears God; he opens his lips only when he hears.

These are very old truths, and probably everybody agrees that they are true in the abstract, but yet they are very much ignored and neglected in fact. It seems to us that one of the supreme gifts conferred upon man is the gift of listening to God, but it is a gift which is sadly neglected, and through this neglect the spiritual life of the individual and of the church suffers loss.

There has been among Friends a strong reaction from "silent meetings" because they proved lifeless and profitless to most persons. They seemed dead and formal to all but an elect few, and meetings where there were no vital messages slowly diminished until they ceased to be. The result was that the pendulum swung to the opposite extreme, as so often happens, and silence became "a byword and a hissing," and a synonym for deadness and conservatism. Then, too, there was a practical difficulty. The times of silence gave occasion for all the unbalanced and undesirable speakers "to free their minds" at the expense of the patient congregation. The easy remedy seemed to be to have the time "filled" either with singing or with "profitable speaking." The result is that "the meeting for worship" which our fathers knew is going out of existence, and in its place we are getting "preaching meetings," "prayer meetings," praise meetings," and "testimony meetings." The great fact remains that there is no greater gift than the gift of listening to God, and that there is no greater spiritual power than that which comes when a whole congregation is fused and melted in silent waiting and soul worship before the living God, when God's presence can be felt and His voice heard so distinctly that no audible words are needed.

There is nothing the Christian Church more needs than such living, convincing worship, and such times of holy hush before the Father of spirits, but it is apparently becoming a "lost gift," and there are many Friends who do not believe there is anything in silence. Of course there is not anything in empty silence, nor is there anything in empty speaking, but it is certain that we shall never get prophets, until we learn to listen, and we shall never get mighty, convincing messages which make the congregation vibrate like "harps of God" until we learn to worship together in living silence. —*American Friend.*

It takes a steady hand to hold a cup full of blessings.

Items Concerning the Society.

Eliza H. Varney, within the hour of her return from her visit to the Dukhobors in the far West, proceeded to her Monthly Meeting at Bloomfield, Canada, where she laid before her friends a concern for some time dwelt under to visit in Gospel love the meetings and members in California and along the Pacific coast. This received the approval of the meeting, and on the 8th instant of her Quarterly Meeting also, held at Athens. Accordingly she is released for this distant service.

Notes from Others.

What is said to be the "only Christian daily newspaper in the world" is to be found in Montreal, where it was established over half a century before the author of "In His Steps" painted the imaginary difficulties of such a journal. The paper, the *Montreal Witness*, has been in existence fifty-four years, and has a constituency of two hundred thousand readers. It has from the first refused advertisements of strong drink, tobacco, theatres and quack medicines, and thus sacrifices at least fifty thousand dollars a year. And yet it is a splendid success.—*Ex.*

Recent excavations have brought to light the letters of the great King Khammurabi, who lived about 2300 B. C., and claimed for himself the title of the "Builder of the Empire," of Babylonia.

They are the oldest letters in the world, and are inscribed on clay tablets three inches long by two wide. Some forty-six of these were addressed to a petty ruler of the city of Larsa, and belong to the period assigned to the migration of Abram.

The king gives orders about bringing the local divinities into the city before his arrival and after that was proved obnoxious to the natives, he ordered them restored to their former shrines, also directing the movement of his battalions. To the student of Biblical history, these early records are of great importance.

One evening, a short time ago, a society in Jefferson needed a gallon of cream. The committee called up by telephone the proprietors of a milk farm two miles north of the town, and asked if they could furnish it. The reply was that they could as soon as milking was done. In thirty minutes from the time the call was made the cream was delivered.

The milk had been drawn from the cow, put into a separator, the cream extracted and sent to town by a man on a bicycle.

A few years ago the committee would have had to send a boy in the afternoon, "yesterday's milk" would have had to be skimmed, and if the boy had not treed too many chipmunks on the way, he might have got back in time for the festival.—*Ashtabula Sentinel.*

Each of the early Christian communities, says the Bishop of Hereford, of the English Established Church, was simply a Christian brotherhood, its government democratic in life and spirit. The words in the twentieth chapter of John on the remission of sins were addressed to the whole body of disciples, not the apostles only, and that might, as he believed, include women as well as men. Again, it was the whole body of believers upon whose judgment depended the critical decision recorded in the

fifteenth of Acts. Further, in those early communities, in the language of such letters as those of the Apostle Paul, they had abundant evidence, said the bishop, that the organization of the Christian ministration was not what it was to-day; that there was no distinct separation between the clergy and the laity, that there was no order holding clerical offices, but there was the equal call of God to all alike to perform some spiritual function, some one and some another, according to the gift and the calling. Apostles, prophets, evangelists, overseers or bishops, presbyters, deacons, pastors, teachers, ministers, helpers, interpreters, stewards, were not separate bodies of men in the Church so much as men endowed with special gifts and performing special functions.

SUMMARY OF EVENTS.

UNITED STATES.—The total wealth of the United States will be nearly $100,000,000,000 when the next century begins, and since the country has grown so rich we have become one of the first among nations that seek investment in foreign lands.

For the quarter ending Ninth Month 30th last, the increase over the corresponding quarter last year in the issue of postage stamps, stamped envelopes and postal cards amounted to almost 14 per cent.

W. F. Menninger, of Chicago, in an address in New York City to the Convention of the Christian and Missionary Alliance, said: "There are six hundred churches and seven thousand saloons in Chicago. You could stand in front of almost any one of those churches and throw a stone through the window of the apartments of some disorderly woman. Out of two million persons in that city only 186,000 ever step foot inside of a church. And those who go to church go only on Sunday, and they get a mighty small dose then. I happened to be at the service in one fashionable church recently, and the pastor apologized for preaching so long. I timed him, and the sermon took exactly twenty-two minutes. Yet all the great preachers and professors go to Chicago, and we have lots of silver tongued pulpit orators of our own. I think some of them must have tongues of gold, they cost so much."

Nearly 2,000,000 copies of the Bible were printed in New York last year.

The Navy Medical Department has secured an allotment of $10,000 for a hospital and dispensary at Guam. It appears from the report of the naval commandant that with 8000 people on the island there is not a single physician, and there are no medical stores outside of the ship's surgeons and supplies.

The Navy Department explains the great number of desertions in the navy by asserting that many of the men think they enlisted for the war only and are entitled to their discharge. Failing in this, they desert.

President McKinley has announced, through the State Department, a policy of neutrality on the part of the United States, in the South African War, and no move will be made for an attempt to mediate between the belligerents.

Canadian concessions of a temporary character made at London on the Alaskan boundary dispute will avert friction with the United States until the subject can be finally disposed of.

The Dismal Swamp Canal was re-opened to traffic on the 14th inst., a special inspection fleet going from Norfolk to Elizabeth City. The new waterway enables all light draft shipping to take the inland channel and avoid the dreaded Diamond Shoals.

The recent proposition to undertake the raising of cattle on a somewhat large scale in Eastern Maine has aroused the oldest inhabitants to say that many years ago large herds of cattle and sheep were raised there, but the tracts of land thus occupied were given up to the raising of blueberries. The canning of these berries has been carried on somewhat extensively in Maine in recent years.

More than 400,000 acres of land are still open to homesteading or pre-emption in Missouri.

The timber on 30,000 acres of hardwood at Alboma, W. Va., is about to be cut at the rate of 35,000 feet per day. It is estimated that five years will be spent in finishing the tract.

One of the Buffalo papers runs its entire plant by electricity furnished from Niagara Falls.

Professor Campbell, through the great telescope at the Lick observatory, claims to have ascertained that Polaris, popularly known as the North Star, is really a triple system. Two of the bodies in this system revolve around each other in a period of four days, and at the same time move in a much wider sweep around the third body. The separate bodies which compose the system cannot be seen with the telescope, nor is it likely that they ever will be seen with an instrument. Their existence is determined by the spectroscope.

General Otis cables on the 10th inst., that Schwan's movement south of Manila was very successful, inflicting heavy loss on the insurgents. He reports their casualties at 200 killed and 400 wounded.

There were 3822 deaths in this city last week, which is 46 less than the previous week and 51 more than the corresponding week of 1898. Of the whole number, 194 were males and 188 females: 51 died of consumption; 41 of heart diseases; 18 of nephritis; 17 of diphtheria; 17 of marasmus; 15 of pneumonia; 15 of apoplexy; 13 of convulsions; 12 of inflammation of the brain; 11 of old age; 11 of debility; 10 from casualties; 9 of cholera infantum; 9 of typhoid fever; 9 of inanition; 9 of Bright's disease and 8 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 2's, 100 a 101; 4's, reg., 111 a 111½; coupon, 112 a 113; new 4's, 129¾ a 130; 5's, 111 a 112; 6's reg., 107¼ a 107¾, coupon, 108 a 108¾.

COTTON was quiet but firm on a basis of 7¾c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.20 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.50 a $3.75; city mills, straight, $3.40 a $3.60. RYE FLOUR.—$3.50 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—$2.50 a $2.60 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 72¾ a 73¼c.
No. 2 mixed corn, 39 a 39½c.
No. 2 white oats, clipped, 32c.

BEEF CATTLE.—Extra, 5¾a 6¼c.; good, 5¼ a 5½c.; medium, 4¾ a 5c.; com., 4 a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c.; good, 4 a 4¼c.; medium, 3½ a 3¾c.; common, 2 a 3¼c.; lambs, 4½ a 5¼c.

HOGS.—Best Western, 6¾ a 7c.; others, 6¼ a 6¾c.

FOREIGN.—An agreement has been entered into with Portugal for the cession of Delagoa Bay, and the adjoining territory and railway, to Great Britian for the sum of £8,000,000 sterling. The harbor of Delagoa Bay is regarded as the best in South Africa, and the significance of its acquisition at the present time will be apparent to everybody. It is of vast extent, being seventy-eight miles long by twenty broad. Apart from the shifting bar of sand, which is common to nearly all South African ports, the largest vessels can enter it without difficulty.

The British reply to Kruger was that England declined to discuss the ultimatum. The European agency of the South African Republic has given official notice that war exists between the Transvaal and Great Britain. Martial law has been proclaimed at Pretoria and British residents given eight days to leave the city.

The first gun fired in the South African war is reported as having occurred on the 13th inst., on the Transvaal border, when the Boers attacked a British armored train, killing fifteen soldiers and making prisoners of the train crew. On the 14th, another British armored train carrying telegraph operators was destroyed by the Boers, and a hospital train was derailed and narrowly escaped capture. The Boers more recently massed around Kimberley, and the invading and defending forces are said to be about equal. The siege may be a long one. An attack is said to be in progress on Vreyburg.

Great Britain is credited with using 1,700,000,000,000 matches annually.

Belgium has the largest amount of railroad in comparison with its total area, the amount being 32.2 miles to each square mile of area.

A singular and interesting discovery has been made at Borbolya, in Hungary, where the remains of an unusually large antediluvian animal have been unearthed, which a Hungarian savant pronounces to be larger than anything of the kind previously found in Europe. According to this authority the animal is a whale, eight metres long.

The Sultan of Turkey has been the means of establishing 50,000 schools throughout the Empire, not only for hoys, but for girls also—a striking departure from the traditional usage of his race.

In India there is more wealth than in any country in the world. Gold, fabrics, jewels and spices for ages have been produced and found in this land. One of the Indian Princes owned jewels valued at $15,000,000.

An epidemic in Japan has killed 12,000 persons.

Steamer advices from Japan in San Francisco say that a fire at Hakodate resulted in the destruction of nearly 3,000 houses. As it is a town of 30,000 inhabitants, this means the wiping ont of about one-fourth of them. Within a little more than a month three great fires, in Yokohama, Toyama and Hakodate, have destroyed upwards of 11,000 houses. This has led to a serious discussion as to whether the time has not come for an entirely different style of architecture.

A nine year old boy has been selected for the throne China by the Empress Dowager.

A despatch received Tenth Month 12th in Amsterd to the Handelsblad from Batavia, capital of the Net lands, Indies, Java, says that a violent earthquake visited the south side of the Island of Ceram, next to largest of the Molaccas, between Booroo and Papua, pletely destroying the town of Amhei and killing, estimated, some four thousand people; as well as inju some five hundred. The details of the disaster have yet been obtained.

A despatch dated Caracas, Tenth Month 13th, "The armistice between the Government troops and insurgents has been extended until Saturday. It is serted, on reliable authority, that President Andrade meet the insurgent commander, General Cipriano Cas

The people of Peru are called "Peruanos," the pe of Chile are called "Chillanos," those of Guatemala known as "Guatemaltecos," those of Bolivia are "Bo anos," and those of Uruguay are "Orientals." A ra or plantation in Peru is a hacienda, in Venezuela hatos, in Argentine Republic an estancia; in Chi rancho; in Uruguay a finca, and the proprietors are c haciendados, hatoras, estanciaros, rancheros and finc respectively.

American capitalists have invaded the Canadian country and organized a company which will control iron, steel, coal and limestone output of Newfoundl together with the Cape Breton coal fields and the Sy limestone quarries.

NOTICES.

A YOUNG woman Friend with experience desires a tion as housekeeper. Address H. T., Office of The Fri

WESTTOWN BOARDING SCHOOL.—The General Commi will meet on the 20th instant, at 10.30 A. M. The mittee on Instruction meet the same day, at 9 A. M.
WM. EVANS, *Clerk*

THE HOUSE OF INDUSTRY has removed from 112 Seventh St. to the southeast corner of Seventh and Streets, where it hopes to open by the early part Twelfth Month.

Bible Association of Friends in America

THE ANNUAL MEETING OF THE CORPORATION wil held in the Lecture Room of Friends' Select School, N. Sixteenth St., on Fourth-day, Eleventh Month 1st, at 8 o'clock, P. M. Friends generally are invited to tend.
ELTON B. GIFFORD, *Sec'y*

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.46 A. M., and and 4.32 P. M. Other trains are met when reques Stage fare on regular trips, 15 cents, on special trips cents each way. To reach the school by telegraph, West Chester, Phone 85. EDW. G. SMEDLEY, *Sup*

Friends' Library, 142 N. 16th St., Phila

The recent additions on the subject of education inc the following books:

BLOW, S. E.—Letters to a Mother.
CLAGHORN, K. H.—College Training for Women.
FROEBEL, F.—Education by Development.
HARRIS, W. T.—Psychologic Foundations of Educa
HINSDALE, B. A.—Teaching the Language-Arts.
JAMES, William—Principles of Psychology.
LADD, G. T.—Outlines of Descriptive Psychology.
LADD, G. T.—Primer of Psychology.
MARTINEAU, Harriet—Household Education.
PREYER, W.—Development of the Intellect.

Open on week-days from 11.30 A. M. to 2 P. M., & P. M. to 6 P. M.

Receipts for Fund in Aid of Dukhoborts Tenth Month 17th.

Cash per G. J. S. $1; J. G. McC. $25; G. G. W. $ C. L. R. $10; W. C. C. and wife $15; C. sisters $10 E. F. $5; W. I. $5; E. R. E. $15; J. P. J. $5; A M. N. $20; G. J. S. $100; R. S. $16; G. R. $30 $3; E. G. $2; R. C. $25; P. A. T. $100; E. M. $12 W. E. $5; C. Bros. $200; T. E. R. $5; W. T. M. $2 T. T. $10; H. & E. R. E. $10; R. B., Iowa, $5; $10; W. P. B. $100; H. W. S. $15; J. M. B. $5; $25; G. S. H. $25; J. J. $30; E. P. S. $5; A. A. J. H. M. $5; J. W. L. $15; S. B. L. $2; T. S. D. $1 B. $25.

WM. EVANS, *Treasurer*, 252 S. Front St.

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ning the Society, or Its Principles.

esume the considerations entered upon in st number, we note the remark, that a r undertakes to be "a Christian *plus* ning." If this were true, it is no more accorded to every distinct denomination hat a Baptist is expected to be a Chris-*lus* immersion, etc.; the Presbyterian a ian *plus* presbytery and Calvinism; an ppalian a Christian *plus* ritual and sa-alism; so, a Friend is alleged to be a ian *plus* an immediate dependence on the of Truth and its practical product in

If this be called a *plus*, it is the *minus* others that makes it seem so. the doctrine of the Holy Spirit operating vidual witnessing and practice, is no an- Christianity, but an integral part of it. itive Christianity revived" must embrace t is necessary in order to make one's Chris- living and complete. Any denomination enies, suppresses or ignores the practical s of the Spirit for right living or wor- f Christian, is to that extent Christian something. The mission of our testi- is to recall the professing Church to its ness and completeness in Christ. "If an have not the Spirit of Christ, he is f his."

general tone of the religious press in- s that the professing Church is still ian *minus* something; and our conten- that that which is lacking (and too much s) is the very keystone itself—the unity Spirit binding all the other stones of the nto one completed whole, firmly to settle ri t the one Foundation. May the Yearly ng of the Keystone State be so pre- l.

conscientious attention to the monitions penings of the light of Christ, the true and holy witness of his Spirit in the heart, has resulted in a series of doctrines and practices seeming to be inseparable from faithfulness to the witness for Truth. They are not appendages to the Christian life, but evolutions from it. There is not one of them that we would adhere to, except as it has its foundation in Truth; or not one of the acts of conformity with the world that we would bear testimony against, except as it has *not* its foundation in Truth.

A conscientious dependence on the witness of the Spirit for all religious work and worship consistently pursued, must make us peculiar and differentiate us from churches where such waiting on the Lord is not practically the rule of church conduct.

It has also given us a goodly heritage of advantages in membership with such a Society, and in generally respected character, which many learn to appreciate, and some covet to join.

What is called "joining Friends" we fear too largely means just that—joining Friends, and not their doctrines and principles. They continue strangers to the true spiritual right of membership, their interest in the Society, if continuing, being held on personal and social considerations. The Society, swelled, but not strengthened, by the addition of such as these, carries them as parasites, attracted to its membership not to be testimony bearers of its principles, but to enjoy advantages comparable to the loaves and fishes for which many followed Jesus. Candidates for admission need a deeper reason than that "it is a good Society to belong to," and they need more of a qualification than the Gospel *minus* that completing principle in which we stand for the Gospel.

We hear it said of candidates sometimes, "To be sure they are not much Friends in principle, but we will take them in, in the hope that they will learn our views as their membership goes on." This hope should be called a speculation. Once securely admitted, the candidate finds that the need of preparation for that boon has expired, and we do not find members taking the pains to indoctrinate him much afterwards. Those who do come in on the right ground are usually our staunchest members. But those who join the Society, and not its principles, are, so long as the nominal membership lasts, an element of weakness.

IF any man minister, let him do it as of the ability which God giveth. (1 Peter iv: 2.)

Notes of a Visit to Doukhobor Villages.

BY JOB S. GIDLEY.

On Seventh-day morning, the fifth of the Eighth Month, we visited the two villages on the Swan River, which we had passed by on the previous day. One of these was near to the ford, the other was a mile or more further up the stream, but on the same side. To save two or three miles drive for our horses, we had sent word the day before to the people living at the latter place that we proposed, the next day, to pass over the trail on the south side of their village, and that we would be pleased to have them come and meet us if they desired to do so. Having made a satisfactory visit at the village near the ford, we proceeded on our way up the hills, through the "brush," for a mile or more where we saw a few Doukhobor men and women on the trail who had come to meet us.

They turned and followed us. When we reached the top of a hill, in sight of the open prairie, which is at the south of the village referred to, we saw a fine company of Doukhobor men and women, standing together in the bright sunshine, all dressed in their best attire. When we got within hearing distance we found that they were chanting a plaintive melody. It was truly an impressive sight.

When we reached them they soon ceased singing, and a sweet, solemn silence ensued, which was broken by a supplication by E. H. V., this being followed by testimonies, which were listened to with close attention.

One must be void of feeling not to be touched by such a scene. Here was a meeting for worship held upon the prairie, under the canopy of heaven, where the Dispenser of our manifold blessings seemed near at hand. It brought to mind thoughts of the simple way in which the early Christians performed their worship.

After our meeting was over, a few of the women went to their village to get something for us, presenting a nice handkerchief to E. H. V. and another to myself. As we took leave of them they began again singing one of their Russian psalms.

We thought to stop on our way from this place to Fort Pelly, and feed our horses and partake of refreshments, but, it being very dry, there was no suitable place to get water for ourselves and horses, so we made no halt before reaching Pelly, about the middle of the afternoon, tired and hungry, having ridden about thirty miles, according to the driver's estimate, the longest continuous journey that we took.

We stopped this time at E. A. W. R. McKenzie's, whose daughter, about twelve years of age, soon had a bountiful luncheon prepared for us, by which we were greatly refreshed.

After resting a little we left for the Assiniboine River, about half a mile away, where we

were so much delayed on our outward journey. The ford was soon reached and crossed in safety, and, after a drive of about two hours, we reached the village near White Sand River, visited on the first instant. Here we saw fields of rye, oats and barley, all looking well. The next morning, after having had a religious opportunity with the people, we bade them an affectionate farewell, not knowing whether we would ever meet them again. Some of them, however, went with us to the next village, where we took our mid-day lunch, and had the second meeting of the day.

Here we saw Nastasia Verigin, who told us that she had three sons who have been exiles in Siberia for several years. She is eighty-three years of age. She pleaded with us to do all in our power to have these exiles liberated, that they might return to their people. Judging from their pictures, which were shown us, these looked as if they might be numbered among the best of this long-persecuted people. We saw the wife and two daughters of one of them, and fine-looking people they were. The daughters were nearly grown to womanhood. While sitting in their house, in silent waiting among them, just before leaving, E. H. V. appeared in supplication, craving that the Most High would soften the heart of the Czar to let these people go, for vain is the help of man. The Doukhobors were also encouraged to put their faith and hope in God, and to remember that if "ye have faith, even as a grain of mustard seed, ye may say unto this mountain, Remove hence to yonder place, and it shall remove."

Before leaving this house, while we were seated on the piazza in the sunlight, a half-dozen little Doukhobor boys, whose ages ranged from five to seven years, stood before us, and each in turn recited a Russian psalm, after which I showed each how to count ten in English, using his fingers as counters. A few minutes later each one came to me and counted in the same way without making a single mistake.

I hardly expected to see a piazza attached to a log-house, but we saw quite a number of them in different places. This house, taken throughout, was the best arranged and best finished of any that we saw. It even had a good cellar under one end, about ten by fifteen feet, and six or seven feet in depth. This was the only cellar seen under any of their houses.

After visiting the next camp, a mile or a little more further towards the west, and holding a meeting with the people, we took a circuitous route towards the east and south, re-crossed White Sand River by the bridge, travelled a long distance, and reached the largest village of Doukhobors, north of Yorkton, which is sometimes called "Winter Quarters." Here we found about six hundred people.

A considerable number collected together on our arrival, in the west part of their camp, where we held a meeting that was felt to be a tendering season of Divine favor.

We then proceeded to the east side of their village, where we met the patriarch of the Doukhobors, John Machortoff, who told us that in his youth he saw two Friends in Russia. He took supper with us, in the nurse's tent.

In the evening there was another meeting, which was even larger than the one held in the afternoon, it being the fifth meeting held during the day. E. H. V., in her supplication at the last meeting, rendered thanksgiving for the manifold favors of the day.

After visiting all the other camps, save one, on White Sand River, and holding a meeting at each village, we reached Yorkton late Fifth-day evening, the tenth of the Eighth Month.

On Seventh-day, the twelfth, we left Yorkton for Good Spirit Lake, at the north and east of which are seven villages of Doukhobors; Herbert P. Archer, one of the committee appointed by the Canadian government, accompanying us. We reached the first village, some thirty miles or more from Yorkton, late in the afternoon, and spent the night there. The next day we visited and held meetings in four villages, then drove about a mile further north, where lived Robert Buchanan and his wife, who are much interested in the Doukhobors. One of our drivers had formerly lived here, and recommended it as an excellent place for us to spend the night, which we found to be true on accepting their kind invitation to remain with them. Learning of a village about a mile to the north of this place, as the sun was still above the western horizon, I wandered off toward the Doukhobor camp. As I passed alone around among their houses and tents, although I could not understand much of their language, yet by a few simple words and signs I found that they were in Halifax last winter, and that they recognized me.

One man invited me to stay all night with him. This he did by laying his head in his hand, inclining his body and pointing toward his tent. I thanked him, and replied that we would visit them on the morrow.

In the morning Robert Buchanan started for his hay field, but his wife went with us to the village already alluded to, and I noticed that she was gladly welcomed among the Doukhobors. After holding a meeting at this village we visited the other two, where we also held meetings, and returned to Robert Buchanan's.

On Third-day morning we turned our faces homeward, stopping at a farmer's by the name of Hutchinson, who formerly lived in England, and is a member of the Society of Friends. His family consists of a wife and three children, and a young Doukhobor woman in their employ.

This farmer has a nice garden, and succeeds in raising an early variety of sweet corn. We saw some nearly ready for the table. This was the only corn of any considerable size seen north of Yorkton.

We reached Yorkton before nightfall, having been away four days.

Although the Doukhobors have been seriously handicapped in having so little to do with, they have nevertheless made an excellent beginning, and one is greatly impressed by seeing what they have accomplished in building their houses, sawing their lumber (by hand), making bricks, plowing their lands, cutting and stacking their hay, and in attending to various other duties. They are a peculiar people, worthy of the favorable consideration of every lover of peace and goodwill in our land. Doubtless there will be suffering among them this winter, unless they receive assistance from those who are charitably inclined.

Their needs are many and various. Their houses were unfinished, most of them lacking windows. Very few families are supplied any kind of artificial light. A supply of o food than bread would benefit them greatl

I see no reason why they will not be ab succeed in the home of their adoption, if are carried safely through one or two wi by the assistance of those who are intere in their welfare.

For "The Frien

Western Yearly Meeting.

Western Yearly Meeting convened on Seve day, Ninth Month 30th, with the Meeting Sufferings and the Meeting of Ministers Elders at two P. M. Most of the members stituting these meetings were present at meetings, with visiting Friends from Kansas, and North Carolina Yearly Meeti much sympathy was felt and expressed fo dear Friends in North Carolina, who, fro sense of duty are endeavoring to uphold t precious truths taught by Christ and his apo and maintained through much suffering o early Friends. The language might be a cable to-day, as it was when the apostle addressed the church at Rome, "For he is a Jew which is one outwardly, neither is circumcision which is outward in the flesh; he is a Jew which is one inwardly and cumcision is that of the heart, in the s and not in the letter, whose praise is n men but of God." For it seems as though name of Friend or Quaker has been covete cloak many inconsistencies, and we fear brought a reproach on the once good nam

The two meetings on First-day were attended, and the ministering servants enabled to hand forth in gospel life, messa to the comfort and edification of the gath assembly. Too many make mistakes by lis ing to the "lo here" and "lo there," be seeking unto God in retirement, to know will concerning them. Jesus said on that g day of the feast, "If any man thirst, let come unto me and drink." Oh, come away the leadings of men, and come in retire unto God. Earnest entreaty was made to heed to this Scriptural doctrine of the i pensable agency of the Spirit or grace of manifest in the heart in obtaining a sa knowledge of the gospel of Christ. Its lute need in every stage of the work of s tion and in every service of God, which w insisted on by our early Friends and has acterized the faith of our religious Soc cannot be lightly esteemed by any who profess with us. We esteem a true G ministry a great blessing, and heartily the language of the prophet, that "they turn many to righteousness shall shine a stars for ever and ever." But there is no cept or command for a hired ministry written sermon.

The reading of the Answers to the Qu gave evidence of many deficiencies, whi a cause of deep regret to the faithfu sincere in heart. So great a desire for w gain weans the soul from paying tribute best interest.

A neglect of attending meetings for w was noted, and especially in the middle week, as a natural result of lack of Chr love. A close and humble walk with G remove all deficiencies and preserve fr snares that lie in wait to catch the y'ou

atchful. A lively concern as needed for better establishment of schools under the of the Society was revived, and it was ted out that the welfare and prosperity of beloved Society is intimately connected this subject, and also with making the ren better acquainted with the works ap- ed by our religious Society, in which the rines and testimonies of the Gospel, as by Friends, are set forth. We believe the ne blessing would attend the steady pur- of such a course, and the children be often ght under an abiding sense of the respon- ty resting upon them.

the early gathering of this assembly an est concern was felt by many hearts that great Master of Assemblies would conde- l to lead and direct in the deliberations of neetings; and as we drew towards a con- on, our minds were humbled under the re- brance that our Heavenly Father had been ed to grant his presence in our midst.

Samuel Capper's Visit.

(Continued from page 92.)

Seventh-day we were called upon by Edward sell and —— McIntosh, two preachers eachers amongst the Plymouth Brethren; conversation was mostly with Robert lton and John Cadbury, in which they as- d that the people had become more wicked they had adopted temperance habits; and me other points they advanced, asserted maintained by the most futile arguments sentiments at variance with facts.

rst-day, the twenty-ninth we had a public ing in the Linen-hall, very different in its bers from those we have already had; it composed of about thirty Friends, fifty estants and twenty Romanists—we were that the Romish bishop had issued that his special commands that none of the le should attend.

gain, on the thirtieth, we had another ing in the Linen-hall; the attendance about st. These meetings, although small, were, e, attended by the Master of assemblies the precious gathering arm of his love nded over us.

the thirtieth we held our last meeting in rick at Bohrbuey, a very uncivilized part ne town or suburbs. About one hundred ons came into the tent. These people be- d very well, indeed were very attentive, pting a poor crazy man, who fell upon his and beat her. It was, however, a good ing, though the people who remained out- the yard, and would not come in, made iderable noise, from, I apprehend, the vledge that the priests were vexed at the ing being held. If I am not mistaken, an iring spirit has been awakened in these people, priest ridden as they are, which it of the Power of Romish emissaries to her, and I trust that their desire after tual light may have been favored by these rtunities. One strong indication of the prostrate and paralyzed state of the Romish uasion is the more subdued and subtle e of treatment which the priests resort to, appress the growing desire for information light; for example we have not heard here ursing us from the altar, which was not mmon; we have not seen a horsewhip used rive the people away from our meetings, which was not very uncommon a few years ago. It was a little singular that —— McGrath, the high constable, attended, I believe, every one of the meetings held under the tent in Limerick, except the first, and behaved with the greatest propriety and kindness—he is a Romanist.

The meeting held in the tent at Adare second of Sixth Month, was a sweet and satisfactory opportunity; the priest did not appear to be disposed to use much effort to prevent the people attending; although the village is small we had about two hundred at meeting; about seventy or eighty were of the ancient German Palatines, who fled from Germany about sixty years ago, a superior order of people and Protestants and many Friends from Limerick were at this meeting. The Friends who assisted on this excursion were, William Alexander, Samuel Alexander, Samuel Alexander, Jr., Edward Fitt and Joseph Newsom, besides John Cadbury and Robert Charlton.

The preacher of the Baptist congregation at Limerick, G. N. Watson, was at this meeting, and the minister of the established church at Adare, and sat near me. I thought it might be said that Truth reigned over all. I followed the Friends who went to prepare for the meeting at Rathkeale, and found the tent erected in a brewery yard ; one of these establishments, like many others, fast going to decay. The people were very willing to come, but we saw the priest near the meeting-place endeavoring, by his presence, to overawe such as were inclined to enter, and deter them. A few persons, about thirty, came in with us, and in about a quarter of an hour about sixty or seventy more. They were all Romanists, and came in companies of eight to twelve, entering with impetuosity, as though after a struggle with their fears of the priest, and the absurd tenderness of their consciences ; they appeared overcome by the desire of being present. We had a good meeting, several of rather the higher class of persons were present. I felt oppressed and weighed down with the horrible darkness of Popery in this and other places ; it seems almost impenetrable, but we know not the day, nor the hour, nor the means by which it may please the great head of the church to dissipate this thick cloud ; we have only to be found watching to know our duty, and faithful to discharge it.

We reached Newcastle on the Third, about two o'clock, and found that a very suitable place, a deserted brewery again, had been obtained, and that no difficulty in any preparative measure had occurred, but when the time arrived for giving notice of the meeting, our friends were soon made aware that a spirit of enmity and malignity was rife amongst the people. Our fame had preceded us, and the priest, who was called Tom Collins, was diligent in his endeavor to prevent any persons from attending, and if we judge from results, in his instructions for our annoyance. At the hour appointed for the meeting we found few if any persons in the tent, but after the lapse of about a quarter of an hour there might be fifty persons there, many or most of whom were Romanists, and at various intervals persons came in the manner described at Rathkeale, until we had one hundred and twenty or one hundred and thirty persons present. All in the tent were very still, and many of them intensely attentive ; the entrance to the tent was up a long passage between walls, and the crowd of poor, deluded persons, mostly young, who would not come in, and endeavored to keep others from doing so, made a great tumult, which, however, but little disturbed those in the tent. When the meeting broke up, Samuel Alexander and I walked back to the inn, followed by hundreds of children and young people, who yelled and shouted, so that the reverberation through my ears was like the sound of a large church bell very near me. About half an hour after when our friends, John Cadbury, Robert Charlton, Edward Fitt and Samuel Alexander, Jr., were returning, after taking down the tent, the yelling was still more deafening, and as it was growing a little dark the people were so worked upon as to throw stones ; several struck the friends, but without doing any injury, except in one instance ; this struck John Cadbury a little behind and below the left ear, slightly stunning him and scratching the flesh.

On the Fourth we rode from Newcastle to Tralee, a distance of about thirty-eight English miles, and passed through Abbyfail and Castle's Island, both miserable Popish towns, dark and degraded beyond my power to describe. At the former we made a halt, as I had had thoughts of a meeting there, but we found that the people were at all times very excitable, and now had been excited by the priest, who had heard of our coming ; and seeing the very short time which we had for our operations, and the alarm of the resident magistrate, William Cooke, we felt it best to pass on, at least for the present.

On the Fifth of Sixth Month we had a solemn and earnest meeting in the Methodist Chapel at Tralee, at half-past six o'clock ; there were probably about three hundred present, one-third it may be Romanists. The meeting gathered irregularly, and many went in and out during most of the time ; some appeared very insensible of the importance and awfulness of the purpose for which we were met, yet some there were sincere seekers and covenant makers ; some also who were covenant breakers, and some whose conflicts were and had been very great. I had some solid peace in the holding of this meeting, though I travel about every day with a sense of the burden of darkness and profligacy which abound ; the spiritual atmosphere seems tainted by the sensuality and malignity of many of the priests.

On the Sixth of Sixth Month the friends sought diligently for an enclosed yard to put up the tent in, but without success, as though there were several very eligible which belonged to Protestants, yet they were so fearful of injury in the way of their business, that they would not permit us to use them ; they, however, recommended our trying the milk market, a spacious enclosure, but it being not well protected and open to the public we were doubtful whether we could effect our purpose ; but —— Fitzgerald, a merchant, and —— Hickson, a timber dealer, expressed their full conviction that we should be able to hold our meeting without the slightest interruption ; the tent was accordingly set up, but the priests' opposition was soon manifested through their agents upon the lower class of people. An hour before the appointed time of the meeting, several friends became apprehensive that the

meeting could not be held. There appeared a disposition to demolish the tent, and therefore, after some of us had sat a few minutes quietly in the tent, whilst all the rest were kept busy in preserving it standing, we found it best to relinquish our intention at this time. There was a stronger indication here of malevolent feelings against those whom they call heretics than I have seen elsewhere; it is quite clear that Popery is the same now as it was in former times, or in the reign of Queen Mary. Oh! the darkness of these priests; the people would be very accessible if it were not for them.

(To be continued.)

Sensitive Ears.

It is told that a telegraph operator at Springfield, Mass., was kept at his post of duty for many hours receiving special news. After losing two nights' sleep, he was relieved from duty to get some rest. He went to his room at the hotel and soon was fast asleep. When the time came for him to return to his instrument he could not be awakened. Loud pounding on the door did not result in arousing him. An operator then, with his knife-handle, tapped "Springfield" on the door, in imitation of the clicking of the instrument. At once the sleeping operator sprang from his bed, and was soon ready to continue his work.

It is said that firemen hear in their sleep the signal calling them to duty, while they sleep right through any number of signals which do not concern them. In an article on "Heroes Who Fight Fire," in the *Century*, Jacob A. Riis tells of a fire-department chief who has a gong right over his head at his home, every stroke of which he hears, although he never hears the baby; while his wife hears the baby if it so much as stirs in its crib, but does not hear the gong.

We hear that for which we listen. The sensitive soul, attuned to hear the voice of God, is surrounded by distracting noises of all kinds, and yet it responds instantly to the call of duty or to words of warning. The gentlest whisper of conscience is sufficient to call to action the one who has trained himself to hear that voice. A single manifestation of God's Word is a louder call than all the noises of the world to the one who trains himself to obey that voice.—*The Christian Guardian.*

Skin-Grafting.—In a recent clinical lecture, Dr. Stewart McGuire exhibited a patient who illustrated the facts that skin grafts do not always acquire the color of the individual on whom they grow. "Some of you," said the lecturer, as quoted in the *Southern Medical Record*, "will remember this negro, whose leg was amputated in the clinic over a year ago. Owing to an effort to save too much of the limb, sloughing occurred in the flaps, and a raw, granulating surface resulted over six inches in diameter. You will recollect that as soon as active suppuration ceased he was brought before you again, and the defect covered by Thiersch's method of skin-grafting. Usually skin-grafts are cut from the individual's thigh, but in this instance they were taken from the leg of a white man which had been amputated a few moments before. I remember telling you that it seemed a shame to mutilate black skin when so much white skin was going to waste, and expressed my belief, based on the investigation of Karg, that pigmentation would occur and that the white skin would gradually become black. The operation of skin grafting was a perfect success, and the patient was discharged in two weeks with a well healed stump. He comes back for exhibition to-day. The artificially formed cuticle is firm, pliable and painless, but as white as the day it was implanted. Fortunately, owing to its position, it is a matter of no consequence. Had it been upon the face, and had the colors been reversed there might be a lively suit for malpractice."

Testimony of Lurgan Monthly Meeting, Concerning Charles F. Wakefield, a Minister, Deceased.

Charles Frederick Wakefield, son of Thomas Christy and Jane S. Wakefield, of Moyallon, County Down, was born on the twelfth day of First Month, 1807. He was the youngest son in a large family consisting of three sons and eight daughters. His father was an influential member of the Society of Friends, and his mother, whose maiden name was Jane S. Goff, of County Wexford, proved a true helpmeet to her husband, and was indeed "a mother in Israel." She remained fresh in the memory of her son all his lifetime, and her husband has borne testimony to her worth in the following words:

"A better wife no man ever had. Her heart overflowed with love to me, and all around; her mind was stayed upon her God. Our children were tenderly brought up, and she was enshrined in their memory as a wise and loving parent."

In this Christian home Charles F. Wakefield grew up to manhood. His earliest recollections were of having learned to say "Our Father" at his mother's knee; but, notwithstanding these early associations, and the continuance of a mother's prayers, he remained "an alien from the commonwealth of Israel, and a stranger from the covenant of promise."

After his return from school he was placed by his father in the linen business, where, in his intercourse with the world and with outside companions, he gradually developed a passion for field sports and a love for mixing with gay company. Here his attractive appearance and manners always made him a welcome companion, and although during this period of thoughtless gayety he was saved from open vice, his parents were under much concern for his soul's welfare, and his mother continued to wrestle in prayer for her beloved son.

With his brothers and sisters he regularly attended Meeting for Worship in Moyallon from a very early age, a custom which was continued even when his heart was taken up with the world and worldly things. When about twenty-six years of age the great crisis of his life was reached, which we prefer to describe in his own words, as told to a relative about two years before his death. On asking for particulars he replied:

"Yes, I well remember the day; it was in Moyallon Meeting-house. Dear Stephen Grellet in his ministry laid my state open and bare. He then told us if we did not yield to the call of our Heavenly Father the consequences would be very sad. He proceeded to say: 'I see as it were a sword drawn, and it is about to fall if there is any hesitation on the part of an individual present to come out on the Lor side.' I sat bowed to the ground; I knew words had reference to my case. Blackn and darkness seemed before me, and I belie it would be my last call. There and the yielded entirely to the power that spoke to through my dear friend, and made no reser

"I had two horses in the stables ready the season's hunting. I sold them, and carr my gun down to the river Bann, broke it pieces, and threw it in. I had made an pointment to meet some of my companio and when they asked me why I had not k my engagement, I told them frankly tha had for ever done with the world and its ple ures, and that I was now serving a bet Master.

"But no tongue can tell the agony I still to pass through as my past life came review before me, and the requirements of dear Heavenly Father were made plain. precious mother used to come to my beds and sit with me far into the night, enter into my state with prayer and sympathy. had long watched over my soul in those ea days of carelessness and folly, and she r rejoiced on my account. Dear Stephen Gre took me with him to the south of Ireland, greatly confirmed me by his preaching and love. In that journey a friend of mine myself received a distinct call to the minis of the Gospel; through great mercy I yield but in the other case it was different, and and sorrow were the result. I cannot su ciently praise and magnify the kindness love of my Heavenly Father. I know I sho not be here to-day had I not entered his s vice, and I can at least tell others that He been a good and gracious Master."

This occurred during Stephen Grellet's v to this country in 1833. Having thus definit yielded body, soul and spirit in obedience the heavenly call, C. F. Wakefield never swer in his purpose of dedication; and was afte time recorded a minister of the Gospel in Society of Friends, viz: on seventh of Sec Month, 1839.

In 1839 he married Anne Moore, of Clon also a recorded minister, who had previo been engaged in visiting meetings in Uls She was his senior in years, but being un in spirit and service, their lives blended swe together upon earth for a period of over f years. At the time of their marriage settled at Portadown, and continued to re there until separated by death.

His home was often frequented by those came to ask for advice or assistance, and n to-day can remember his wise and frie counsel, and others his generous help. was much respected by all who knew him, remained, even through times of agrarian tation, a popular landlord. He was kind thoughtful to his tenants, having more once been known to return the rent as a p ent, to provide for the necessities of wint

His ministry was often doctrinal, and clear on the foundation truths of our faith hope in the mercy of God through his bl Son. He was frequently led to speak o baptism of Christ, as distinguished from baptism of water, which John the forert had proclaimed; and very often it seeme duty to point out the privilege which th

r enjoys in the spiritual breaking of the
d of Life; and the text was a familiar one
s hearers: "Behold, I stand at the door
nock; if any man hear my voice, and open
door, I will come into him, and will sup
him, and he with me," showing how we
become spiritual communicants at the
e of the Lord. How often, too, our dear
d endeavored to impress upon his hearers
ruth of the universality of Divine Grace,
the all-importance of that one offering
e on Calvary for the sins of the whole
d. His words seemed to pour out through
lips from a loving heart, and even the
ren present were seldom forgotten, as he
aled to them to give their young lives to
loving Saviour, who said: "Suffer little
ren to come unto me, and forbid them not,
f such is the kingdom of heaven." In later
s his spirit was more and more an exem-
cation of the Apostle John's words, "He
dwelleth in love, dwelleth in God, and God
m." His love flowed out to all, and seemed
nbrace mankind, narrowed neither by sect
creed.

is wife was removed by death in 1883,
although the stroke was deeply felt, he
inued bright and cheerful in spirit, having
icit faith in Him "who hath done all things
" The memory of her faithful and devoted
vas still cherished, and the continued hope
re him of an early reunion beyond the
).

uring his long life he paid many religious
s to other Quarterly Meetings in Ireland;
ing the smaller meetings and families—
ad likewise several times been to England
Scotland, but his chief work seemed to lie
ur Society near his own home. He also
e encouragement and help to all those
ements around him which he believed
led to promote the Redeemer's kingdom.
ninety-first birthday found him travelling
ost two hundred miles, during the inclement
ther of winter, from Clonmel to his home
ortadown. It was his last journey, and we
say he died in harness, as the minute re-
ed for service in the South of Ireland had
been returned, although we reverently be-
e the work had been completed.

nce or twice afterwards he was at Moyal-
Meeting, which he had attended regularly
eighty-seven years. His last exercise in
ministry was in Lurgan, where the Word
with Divine power, and was alluded to af-
vards by several Friends present. Three
s later he was attacked by influenza, fol-
ed by bronchitis. The acute stage of the
ss passed off, but it left him so prostrate
, although he lingered for several weeks,
e seemed no power to rally.

e was often engaged in prayer and thanks-
ng, and those around him could say that
promise was fulfilled, "at evening time it
l be light." There was no pain or any dis-
apparent, the suffering being only from
reme weakness. When those around him
ressed a hope that he would be raised up
a little while, he would often point upward
say, "He knows best, his will be done."

e rarely ever mentioned death; the great
ny seemed, as in George Fox's case, scarce
th mentioning; many times he exclaimed:
ie Lord's mercies to me have been wonder-
l—wonderful to a poor unworthy servant;
my only hope is in the Lamb of God who taketh away the sin of the world." Gratitude for the kind attention of those around him was tenderly expressed.

On the last morning his mind seemed wandering a little, and when a dear relative entered the room, he exclaimed, as he drew her down for a fond embrace, "My dear child, thou hast come, and my dear mother has come also," so strong in death was the memory of that beloved parent, and who can tell how near she may have been? "For He shall give his angels charge over thee." "Are not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" For many hours before his death he lay perfectly still; but just before the end, with a lond voice, he twice exclaimed, "I am going home—I am going home."

"Mark the perfect man and behold the upright, for the end of that man is peace."

Bad Reading.

Some sage has said, "I am a part of all I have met." This, like many other wise sayings, is not an absolute truth. It is not entirely true physically. It is only true in the sense in which it is used: That a man is influenced by his surroundings. The scenery one gazes upon, the moral and physical atmosphere, the carpet on the floor, the pictures on the wall, the books and papers on the table, the food one eats, the people one meets—all go to make up the physical, mental and moral character.

This being true, we may say, with double emphasis, "A man is what he reads."

The thoughts he gets from reading enter into his intellectual makeup and become a part of his very being. If the reading is pure and full of good thoughts, the man becomes full of high ideals and noble purposes. If the reading is bad, it molds him down to its own low standard. If it is vicious and criminal, and he feeds upon it and gives its thoughts and facts a place in his mind, it turns him out a criminal. This is why so many crimes among youth have been traced directly to the reading of stories of crime. The books they have read have literally molded them into criminals.

We instance a few cases:—

Some boys were arrested in Northern Ohio for waylaying a traveller and robbing him. As they belonged to fairly good families, the neighborhood was astonished. Why had they done it? An investigation brought out the fact that they had been reading stories of robbers, and had been especially attracted by one called "Red Hand, the Robber," and they had organized a "Red Hand band." What made them rob the man? The book did it.

At Vassalboro, Me., the Friends have a seminary. A few years ago their magnificent building was burned, and one boy who did not escape was burned to death. They moved the school into the Gymnasium building to continue their work till a new building could be erected. In a short time the gymnasium was burned. They felt sure both buildings had been set on fire, but could not find the culprit. They moved the school into the meeting-house and continued the work. This greatly displeased the guilty boy, as he had burned the buildings that he might get away from school. So when the school kept on, he ran away. That led to suspicion, detectives arrested him, and he confessed to the acts.

He had been reading stories of the great criminals, and had said to his room-mate that he "wanted to be a Jesse James." The *book* did it.

Three young men were hung at Chattanooga for murdering the railroad agent at Shellmound. The trial of the young men brought out the fact that one of them had bought "Jesse James, the Noted Outlaw." They had all read it and started out a la Jesse James.

One of them stated on the trial that they went to the railway station to rob the agent, but did not do it the first night, because they thought they could not do it without killing him, and they shrank from that. They went home and read more of the "Jesse James." They studied how Jesse James did such things. Then came back in a few nights later and shot the agent through the window, and then went through the window over his dying body and got a few dollars out of the cash drawer.

What caused the murder of the agent at Shellmound? The bad book did it. What caused the young men to be hung at Chattanooga? The same bad book did it.

Three young men at Danville, Ill., so young they were scarcely more than boys, read the lives of some of the great outlaws and criminals. A wise man has said, "Show me the books you read, and I'll tell you what you are." These boys became what they read. They read villainy, and became villains.

They undertook to rob a wealthy farmer, he resisted them, and they killed him to get his money. The Court, because of their youthfulness, sent them to the penitentiary instead of hanging them.

An Illinois town was greatly annoyed by burglaries. For a time they seemed to baffle the skill of officers. But the matter was put in the hands of experienced detectives, and the result was several High School boys were arrested. What in the world could have led those seemingly nice boys from nice homes into such an awful course? The answer is, bad books.

A passenger train was wrecked at Rome, N. Y., by some boys loosening the rails of the track. Fifteen deaths and sixty wounded. The youthful criminals, who had expected to rush in and rob passengers, were so frightened by the groans and the screams of the wounded that they ran away in terror. One of them lost his hat as he ran. This led to the detection. Why had they done it? It was traced directly to the books they had read.

And so we might go on with proof after proof that the reading gives bent to the mind. This is especially true with stories that are suggestive of lust. A young man or young woman who will read that class of literature, becomes impure in thought first; then as that continues, soon the stage of impure desires is reached.

Impure desires wait for the opportunity of gratification, which comes soon to one who looks for and desires it. Hence the third stage is reached, that of an impure life, and the feet are planted squarely in the broad road that leads down to death. When a young person violates the seventh commandment, the bottom

drops out of his moral character and he seems to be unable to hold steadfastly to any moral principle, and seems to be more difficult to reform than though he had violated any other law. Have criminal stories wrecked hundreds? lustful stories have wrecked thousands.—*American Railway Literary Union.*

The Society of Friends—Their Influence and Worship.

Are the Friends dying out? This is a very old question; yet it is one ever new, and of far greater importance to society in general, especially in this country, than is supposed by the thoughtless observer of passing events. No student of history can fail to note the extraordinary influence exercised during more than two centuries by a comparatively small body, almost entirely composed in these later years at least of men and women exceptionally retiring and conservative, in no wise disposed to interfere with others, or to make any aggressive movement in behalf of the propagation of their faith. The contrast between the Quakers of the time of George Fox, when thousands languished in prison as the result of zealous adherence to principle and even fiery declaration of their faith in the face of scoffing enemies, and the extremely quiet, undemonstrative, and peaceful Friends of to-day, is marvellous. In the beginning they not only thrived upon persecution but seemed to court it, or at least they did not try to avoid it. The fires of spiritual feeling do not burn so fiercely, but they have not gone out by any means. Beneath the exterior of quietness, typified even in the garb usually assumed, may readily be found the vital spark of a living, strengthening and even joyous Christianity. There is the same reliance upon Divine power; the same calm, immovable faith; the same patient and confident waiting upon the spirit; and when it moves upon the troubled waters of the soul there is an outward manifestation of inward things that deeply touches and profoundly affects even the careless beholder. . . .

Yet there are thousands and tens of thousands of pure-minded, cultivated, and most industrious people who can resort to meeting-houses utterly devoid of all adornment, with no attractions for the wordly eye or ear, with nothing upon which to fix the attention except the calm faces of the elders as they sit so serenely, an example to young and old, ready either to speak or to listen, to openly testify, or to let the countenance alone reveal the working of the mind and heart. There is an utter absence of novelty. There is no looking forward, at stated intervals, for a new preacher. There is nothing approaching excitement. There is no strain of expectation. There is no division of sentiment apparent: full houses one time and the strange absence of many members of the Society at another. The very atmosphere seems to be under a peculiar spell. The visitor feels that he, too, no matter how difficult the task, must conform to the quiet and self-contained ways of those about him. The spirit of content settles down upon him unconsciously. He becomes amazed at his own receptiveness. He expected to soon get weary. He thought he would be bored to death. He never could stand it. He should want to cry out or run away. He was sure he would make an exhibition of himself. He would commit some act of indiscretion, or at least impoliteness. He would smile at such queer worship, if he did nothing more. But as the moments glide by imperceptibly, and the stranger looks into the sweet faces beneath the capacious bonnets on one side, and beholds the evidences of self-control and perfect peace which also mark the features of those about him on the men's side, he begins to relax, to forget himself, to be absorbed, to be thoroughly bereft of all desire to criticize or to scoff. He is moved in spite of himself. Every fibre of his being, physical, mental and spiritual, is undergoing a new and delightful experience. He never before knew what it was to rest as in the very hollow of the Almighty hand. His soul is stirred within him. He is in full communion with the spirits around him. He would readily shake hands with the worst enemy he has on earth. He cannot but realize that showers of blessings are descending into waiting hearts like the gentle dews of heaven. A glistening eye here and there, the gentle, noiseless moving of the handkerchief, tells its own story.

Now the stillness is broken for a few moments. The words of Holy Writ sound upon waiting ears. The text may or may not be a familiar quotation. It is only the beginning. The speaker is only reciting the song of the soul, as it has been wandering through green pastures and by still waters. A strange sort of sermon indeed. It passes like a dream, so full of gentleness, of the spirit of peace and good will. Not one unkind reflection; not even a suggestion of harshness; but the powerful drawing of a noble life, appealing sympathetically to men and women, all having a common desire, all seeking strength at the same fountain of eternal mercy and goodness and truth. Presently, on the other side, a bonnet is removed as its wearer softly drops upon her knees in supplication, while all others reverently rise and stand in silence. There is the outpouring of a heart full of love to God and man; an earnest, touching appeal for Divine aid, for light, for help, for guidance, for safety, for salvation. Such a prayer must be carried on angel wings beyond the battlements of Heaven to the land where there is no night, and where the book of remembrance is kept for those who do the will of Him, "Who so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Then, perhaps, there may be another brief word of testimony and exhortation, and all is still again. There arises, on the women's side, one whose gentle voice tremulously says "Let not your heart be troubled. Ye believe in God, believe also in Me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, that where I am ye may come also." And this is all! The surpassing pathos of it is in the fact that this is a bereaved mother, one who never before spoke in meeting, whose little one was suddenly taken a fortnight since! This is her testimony of the comfort which she has found in this time of darkness and grief. There is the faintest rustle on the back benches. An invalid has fainted. The old village doctor, sitting just across the aisle, tip toes around noiselessly. Timely relief, through the assistance of one of the women, is rendered, and a few moments the afflicted one has recove her composure. Meanwhile, there has not b the remotest sign of disturbance in any ot seat. What superb self-control! What measurable advantage is the training gi such people every hour of their quiet lives. their homes, in their meetings, in the so arena, in business circles, everywhere, it is same.

The Quakers dying out? May it never so! Such a brake upon society, especiall these restless days, cannot be dispensed w Their influence is felt far beyond the imm ate borders of every society. What infin benefit it would be to every man, woman child, not related in any way to Friends, to to Quaker meeting once in a while. Let overburdened, overwearied, brain-raked b ness man think of this. Let him turn as some Fourth or Fifth-day morning and step i the old meeting-house and just get quiet, even half a hour. He would come forth a man. Let him go to Quaker meeting on Fi day regularly, once a month, and he will longer and know a great deal more of s happiness, no matter whether he has religi views of any kind or not. Let the excit worn-out society woman go sit amongst gentle creatures in the Quaker meeting. will think she is in heaven. Let the wear mother in the humble homes of the commun go and be rested. Let the workman, wh every muscle is under tension, go and be freshed. Weary humanity everywhere is ing out for rest, rest! Yet there is no re not even one day in the week, for great nu bers in this land to-day. The Friends not o respect the Sabbath, but in their mode of w ship they teach all mankind how to unbuc the straps; how to relieve the strain; how rest. If they taught no other lesson, if th accomplished no other task, their contin existence would be a benediction in this wo of care and strife and toil.—*Evening Telegra*

An Incident in Thomas A. Edison's Earl History.

A good many years ago I was keeping White House at East Buffalo, New York. falo is a great railroad centre and at that t it was a great transfer point of live stock dead freight. At that time there was no s thing as a standard guage for railroad trac nearly every road had its own gauge, con quently when freight had to go over two more roads it had to be transferred. D freight was transferred by raising the bod the car by elevators from the trucks off of road onto another, but live stock was all ta off at Buffalo, watered and fed and then ship or unless sold at Buffalo, to remain there. now it is quite different, as they have a r lar standard gauge of tracks and live s cars. They can water and feed on the and can ship from Chicago, Kansas City, ha or any of those Western points to New Y Boston, or any Eastern point without tr ferring. Most of the Eastern buyers wer Buffalo at that time and bought their live s there; then they were entitled to a stock er's pass for every car load of live stock they shipped. As a rule the buyers did no on the train with their live stock, but

shippers attend to their stock. One day e late fall, and it was cold weather, a eman who was a western live stock dealer into my hotel and said: "Mr. Mitchell, is a young man who wishes to get through ston; can you do anything for him? He o money and I have got him passed through stock drover's pass from Grosse Ile" (a fer point between the Michigan Central he Grand Trunk R. R.) The young man thinly and poorly clad, having on a long duster with a knit jacket or "hug me ," that some of the shippers had given a straw hat and badly worn shoes and hair, and altogether was rather a ludicrous ng piece of humanity. I said: "Young where did you come from, where do you to go to, and what do you want to do?" id he came from Grosse Ile; he had been tock reporter and telegraph operator there ie wanted to get to Boston, thinking there l be better opportunities for him there. I to my head clerk Joseph M. Cown, "When IcCurdy comes in (who was clerk in the fer office and boarded with me) ask him ere is any chance for a pass," and just as ere talking McCurdy came in. I said: e, what are the chances to get a pass for young man?" He said: "Mr. Mitchell, I get it for you, but I cannot get it for him." got the pass for the young man to New . He said he could get from there to on, and the young man got to Bos'on his long linen duster and his knit "hug ight" over his duster, with a straw hat nd badly worn shoes. He saw in the r a lightning operator was wanted, so he ed at the head office, and said: "I see you rtise for a lightning operator." The Sutendent said: "Do you think you can fill bill?" "Well," the young man said, "I illing to try." "Come in to-morrow at 'clock and we will give you a trial," thinko have a little fun with his ludicrous lookustomer. The next morning promptly at 'clock the young man was on hand. The rintendent said: "There is the paper," ing to a pile of paper, "and there is the ument." The young man instead of tak- few sheets of paper took the whole pile, own at the instrument and called up the York operator, who was such a rapid ator that the Boston people could not get ne that could receive fast enough, but the New Yorker had exhausted himself alled for the Superintendent and said: o have you got there?" The Superintensaid: "A 'buckwheat' from way back." ll," said he, "Keep him; he will do." And do you think this "buckwheat" was? No a person than the great wizard, Thomas dison.

course I thought no more about the young with the linen duster, until a few years I got the pass for him. I was keeping l in Bradford when a gentleman came to ford to lecture on electricity, and I had pleasure of listening to him. He gave e an interesting talk on Thomas A. Edison, when he described his appearance in Boson making his application for a position at graphing, I said: "There is the young man I got the stock drover's pass for to go igh to New York on a live stock train." is story sounds like a fairy tale, but it is nevertheless true.—*B. C. Mitchell in the West Chester Daily News.*

The New Strength.

A few years after the gospel had been successfully planted among the Muncy Delaware Indians, four Christian Indians had occasion to go to the village with a parcel of furs to trade for home comforts. On reaching the village, the trader, who was a white man, met them and offered them some fire-water, the trader knowing that these very Indians, on previous occasions, would drink fire-water. The Indians shook their heads and said, "No, we are Christians—will drink no more fire-water." The happy result was full pay for their furs, perhaps for the first time. The trader thought the Indians would drink when by themselves. He imagined the Indians were frightened, that the missionary might hear about it. When the Indians were about to return, the white man took a small cask and started ahead of the Indians, and placed his fire-water on the Indian trail at the edge of a sloping bank, and hid himself near by to see the results. Presently the four Indians came marching along in Indian file, and the leading one stopped suddenly, and exclaimed, "Aw, huh! Lo, the evil spirit," pointing his finger to the cask, and the second Indian, on coming up, shook the cask with his foot, and said, "Yes, I hear him." The third Indian, on coming up, stooped down and said, "Yes, I smell him." The fourth Indian, on coming up, gave the cask such a kick, and said, "Away with you," and the cask went tumbling down the sloping hill, to the surprise of the white man, who had to take up his fire-water and drink it himself, and the four Indians went on, like brave warriors, rejoicing. These Christian Indians had learned the omnipresence of God, the Great Spirit. They had learned that God can see them in the woods as well.

NELLIS F. TIMOTHY.

A Muncy (Delaware) Indian.

If, according to the law of the Hebrews, he who killed a man, though involuntarily, was obliged to fly for it; if God would not suffer David to build him a temple because he had been the occasion of so much bloodshed, though his wars were said to be just; if among the ancient Greeks it was a custom that they who had defiled their hands with human blood, though without any fault of theirs, had need of expiation,—what person living, and particularly if he be a Christian, does not see how unfortunate and ominous a thing war is, and with what endeavors we should strive to keep ourselves from it, though it were not unjust in its objects! And it is certain that among the Christian Greeks a canon was for a long while observed, by virtue of which whosoever killed his enemy, in what war soever, was excommunicated for the term of three years.—*Hugo Grotius.*

Notes from Others.

Paul's preaching made Felix tremble. To-day Felix is quite as likely to make the preacher tremble for fear he will be offended.—*The Armory.*

The *Chester County Times* says: "The pulpit of the First Baptist church at Phœnixville, Pa., became vacant about three months ago, and since the last pastor resigned *eighty preachers* from all parts of the United States have made application for the vacant pastorate. The church pays a salary of $1,000 a year, with a house."

The proverbs of savage races are generally pointed and pithy. The Basutos say, "The thief catches himself;" the Yorubus, "He who injures another injures himself;" the Wolofs, "Before healing others, heal yourself." In Acra they say, "Nobody is twice a fool;" among the Oji, "The moon does not grow full in a day;" "The poor man has no friends." A Pashto proverb says, "a feather does not stick without gum." Others are: "A crab does not bring forth a bird;" "A razor cannot shave itself;" "Cross the river before you abuse the crocodile;" "Perseverance always triumphs;" "The thread always follows the needle;" "Preparation is better than afterthought."

The *Homiletic Review* refers to a recent report of a conversation with an eminent statesman, now a justice of the Supreme bench at Washington, which represents him as saying:

"'You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God. You are fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear of future punishment which your Lord and Master made such a prominent element in his preaching. And we are seeing the effects of it in the widespread demoralization of private virtue and corruption of the public conscience throughout the land.'"

Religion by Programme.—Of old, men spake "as the Spirit gave them utterance" (Acts ii: 4.) When the Lord's disciples came together, every one had a psalm, an instruction, a revelation, a tongue, an interpretation (1 Cor. xiv: 26). Then all might prophesy, or speak to edification, that all might learn and all be comforted (1 Cor. xiv: 31). But men have outgrown all that, and now things are cut and dried, and planned and programmed. . . Small wonder that Canadians who spend the Sabbath in some of the American cities report empty churches when they come home. The people are not all fools. They know their spiritual wants are not met by a Sunday concert.—*The Safeguard.*

Booker Washington, one of the foremost of his colored race, is urging them on to common sense efforts to rise in the world. Some of his remarks might apply to some white folks. He urges them, among other things, to raise chickens and quit stealing them. More hogs and cows, fewer dogs and cats. A home before a piano. Good plain clothes before finery. Plenty of good, wholesome victuals before so many "fancy fixings." More solid food and less frolicking. More reading and less gadding. More savings banks and fewer mortgages. More learning and less laziness. More vegetables and fruits, and less weeds and underbrush. More flowers on the market-stalls and fewer in their bonnets. He says, "Some of the hens are doing better than some of the men." One thing is sure everywhere among all people, that "some wives are doing better than some husbands.—*Dr. Pepper.*

SUMMARY OF EVENTS.

UNITED STATES.—The U. S. S. *Resolute* sailed from New York for Porto Rico on the 18th inst., with about 700 tons of supplies furnished by the Philadelphia and New York Relief Committees. The condition of Porto Rico is still deplorable. The report of Major John Van R. Hoff, Surgeon, U. S. A., President of the Board of Relief, dated Ninth Month 30th, shows that of a total population in seventy municipalities of 934,025, as many as 261,501 are indigent. During Ninth Month there were 607 deaths and 17,605 cases of sickness. The number of rations issued were 850,589. There were 25,332 men working for the relief sent to them. While conditions are still bad, they are nevertheless improving. A letter just received from General George W. Davis, Governor General of Porto Rico, Tenth Month 3rd, says that demands for relief are not in-

creasing and that he has been able to stop the issue of supplies in the divisions of San Juan, Fajardo and Arroyo, and that they can soon be stopped in several other districts. Major Hoff's report shows that on Ninth Month 30th, in San Juan, there were only 1851 indigent in a population of 30,744; in Farjardo, 1200 indigent in a population of 9207, and in Arroyo, 2000 indigent in a population of 4332. The Merchants' Association of the 18th has alone forwarded relief valued at $100,000. It is recognized, of course, that this form of relief must necessarily be temporary. It cannot continue long without permanently pauperizing a large proportion of the population. It must be admitted that the change in the control of Porto Rico from Spain to the United States has, for the time being, made the condition of the people worse than it was under Spanish rule. This is generally a result of such a radical revolution. But when Porto Rico is made a territory of the United States, with a territorial Government and free trade, present conditions should change.

There are fifteen hundred submarine cables in the world, over which six million messages are sent every year. Eighteen lines cross the Atlantic Ocean; but the Pacific has never been crossed, for the reason that no one nation has ever owned or controlled a chain of landing-places across it, and lengths of cable over three thousand miles long are impracticable. The United States is now in a condition to lay such a cable, as it has landing-places at Hawaii, Wake Island, Guam, and the Philippines.

The agricultural laborers in the United States number over 2,500,000 and there are 5,000,000 farmers.

The largest unbroken area of grain in the world is now being harvested. It is in Madera and Fresno counties, California, and extends over 25,000 acres, or about forty square miles, an area nearly one-fourth that of Chicago.

The total value of the lumber annually manufactured in the Northwest, including Michigan, Wisconsin and Minnesota, is $80,000,000.

There are four large rabbit farms in Indiana. The largest one is located at Wabash, and covers sixty acres.

A firm of fish dealers in Mobile, Ala., is experimenting with a railroad tank car in which, if successful, it will transport Spanish mackerel, pompano, Gulf bluefish and other Southern fishes alive to Northern cities.

According to an engineer, an American firm is turning out a large quantity of paper tiles for roofing purposes. They are said to be hard and tough and the glazing somewhat resembles Japanese lacquer. They are said to be cheap, and can be made in any color or shape to suit the purpose.

The Cincinnati *Enquirer* says: "The publisher of a local trade paper has just received an inquiry from Smyrna, Turkey, for ready made frame houses or cottages of two stories, with veranda on the first floor, shingle roof, either painted or white, complete in every detail, excepting the window panes. They must have from three to five rooms, not counting the servants' quarters and range in price from $200 to $1000 and upward. They must be shipped 'knocked down.' From 1000 to 2000 houses a year will be ordered."

"When some time ago American competition in iron and steel was talked of in German papers many of the technical and trade journals made light of it," says Hanauer, the American Vice Consul General at Frankfort, in a report to the State Department. "Quite different, however, is the expert opinion of the Chamber of Commerce of Bochum, which comprises the leading iron and steel manufacturers of this district. In its last annual report this body speaks as follows: 'American competition, which in 1897 arose in the continental markets, has made further progress during 1898. Pig iron exported to Germany has increased 16 per cent., as compared with the imports of the year previous, fine cast iron and wrought iron 28 per cent., and common ironware 75 per cent., while the import of bicycles and parts gained 106 per cent. The value of these American articles imported into Germany in 1897 amounted to $2,380,000; in 1898 to $3,570,000. This extraordinary increase in so short a time gives cause for very serious concern, especially when it is considered that the demand in the United States has advanced enormously, so that no large stocks were available for foreign export. Consequently, we have to reckon with certainty that the import of American iron and steel will continue to increase; to prevent it will require strenuous exertions on the part of German works.'"

Slag left after the making of steel by the Bessemer process is now being converted into phosphate.

During the year ending Sixth Month 30th, 1898, the army of railroad employees had 1,958 men killed and 31,761 wounded. This army consisted of 874,554 men. One employee out of every 446 was killed, and one out of every 27 was injured. Considering the fact that many of the employees are not exposed to special danger, this is a frightful record. Many of the important battles of the world show no more serious loss than that. It is also noted that though the number of automatic couplers in use was much larger in 1898 than in 1897, the accidents of the latter year exceeded those of the former. This is partly accounted for by the fact there were more employees and a larger business. The number of passengers killed was only one in every 2,222,126. These figures show what a dangerous calling is that of train hands, and emphasize the necessity of providing by law for the adoption of the latest and best devices for lessening the number of accidents.

Thirty-one new cases of yellow fever and three deaths have been reported at Key West since Tenth Month 9th. Thirteen new cases and two deaths were reported on the 23d instant.

There were 384 deaths in this city last week, which is 2 more than the previous week and 5 less than the corresponding week of 1898. Of the whole number, 212 were males and 172 females: 43 died of heart diseases; 42 of consumption; 33 of pneumonia; 18 of apoplexy; 16 of nephritis; 16 of cancer; 13 of debility; 12 of diphtheria; 12 from casualties; 11 of marasmus; 10 of inanition; 10 of convulsions; 9 of inflammation of the brain; 9 of Bright's disease, and 9 of inflammation of the stomach and bowels.

Markets, &c.— U. S. 2's, 100¾ a 101; 4's, reg., 111 a 111½; coupon, 112 a 113; new 4's, reg., 128¾ a 129¾; coupon, 129¾ a 130¾; 5's, reg., 110¼ a 110¾; coupon, 111¼ a 112; 3's reg., 107¾ a 107¾, coupon, 108¾ a 108¾.

COTTON.—Spinners bought sparingly, on a basis of 7⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.20 a $3.25; Western winter, straight, $3.35 a $3.50; spring, straight, $3.50 a $3.75; city mills, straight, $3.40 a $3.60. RYE FLOUR.—$3.50 a $3.60 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—$2.50 a $2.60 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 70¾ a 71⅜c.

No. 2 mixed corn, 38½ a 38⅜c.

No. 2 white oats, clipped, 31½c.

BEEF CATTLE.—Extra, 5¾ a 6¼c.; good, 5¼ a 5⅝c.; medium, 4¾ a 5c.; com., 4 a 4¼c.

SHEEP AND LAMBS.—Extra, 4½ a 4⅞c.; good, 4 a 4¼c.; medium, 3¼ a 3⅜c.; common, 2 a 3c.; lambs, 4½ a 5⅜c.

HOGS.—Best Western, 6½ a 6⅜c.; others, 6¼ a 6½c., State, 6c.

FOREIGN.—The Queen has called out the whole military reserve, and an estimate of war expenses in South Africa reaches $153,000,000.

On the 20th instant the forces of the South African Republic and Orange Free State attacked the British in Natal colony, commanded by General White, and were repulsed. The battle lasted eight hours, and the British loss, as officially reported, was 11 officers and 31 men killed, including General Symons, mortally wounded, and 21 officers and 151 men wounded. The Boer losses were very heavy. Advices from Mafeking reiterate the story of a Boer repulse there, with severe losses. Vryburg has surrendered to the Boers. A new element in the military situation is the rising of the warlike tribe of Basutos, under Chief Mchoko, against the Orange Free State.

The London authorities have decided upon the novel municipal step of devoting £10,000 to the erection of a building to shelter families whose houses are in progress of disinfection after outbreaks of infectious disease.

The total value of sea fish landed in Irgland in 1898 was $1,962,935, an increase of over $70,000 on the previous year.

There are 1640 co-operative societies in Great Britain, with more than 1,500,000 members, doing a business of $325,000,000 a year.

Cheap toys of persons in Germany live literally "on straw," making it up into blankets, panniers, boxes, knickknacks, hats, bonnets, etc. Professional schools have even been founded, where the trade is taught in all its varieties.

The only man in the world reported to be worth over $1,000,000,000 is the Anglicized German, Alfred Beit. He is not yet fifty, is well educated, and made his fortune in diamonds during the past twenty-four years.

The Malay language is spoken by more than 40,000,000 persons. It is said to be easy to learn, as it has almost no grammar.

India had 22,491 miles of railroad in operation Third Month 31, and 3,568 miles under construction. The net earnings for 1898 showed an increase of $4,210,804 over the previous year. There was an increase of 1,320,505 passengers and 2,652,283 tons of freight in a country where England took up the white man's burden only a generation or two ago.

It is believed that the most ancient dictionary in the world is the Chinese lexicon, compiled by Pacutshe a thousand years before Christ.

Melbourne has recently had its first taste of a snow storm, and to the great majority of the citizens it was as much of a novelty as an earthquake. The fall was particularly heavy, but young Melbourne found enough snow on the ground to enable it to enter with thusiasm into the novel sport of snow-balling.

"Extensive and commercially available" coal beds have been discovered in the State of Pueblo, Mexico.

Advices from Caracas show that the President of Venezuela fled to Laguayra on the 20th instant, with men, leaving the way open for the peaceful entry the capital of the insurgent leader, General Castro. President Andrade, it is understood, has not resigned, but go abroad. General Castro, the successful Venezuelan revolutionist, has entered Caracas and been welcomed the people, who are said to be desirous for peace.

A despatch from Lima, Peru, says that the Government by strategic movement of troops is trying to surround Durand, the head of the revolution. In the meantime bodies of revolutionists are surrendering under Government guarantees.

The export of nitrate from Chile this year will exceed 30,000,000 quintals. A quintal is a hundred-weight.

A revolution has broken out in Panama, and martial law has been declared there.

RECEIPTS.

Lars B. Wick, Agent, Iowa, $10, for Axel Melbe
Lars Tow, Ole Tow, Andrew Tow and Ole G. Sevig

NOTICES.

PERSONS desiring to purchase goods from the Seva Street House of Industry can have their orders filled, addressing for the present

M. R. CASE, 20 S. 12th St., Phila

THE HOUSE OF INDUSTRY has removed from 112 Seventh St. to the southeast corner of Seventh and R Streets, where it hopes to open by the early part Twelfth Month.

Bible Association of Friends in America.

THE ANNUAL MEETING OF THE CORPORATION will held in the Lecture Room of Friends' Select School, N. Sixteenth St., on Fourth-day, Eleventh Month 1st, 18 at 8 o'clock, P. M. Friends generally are invited to tend. ELTON B. GIFFORD, *Sec'y*

WESTTOWN BOARDING SCHOOL.—For convenience of p sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.46 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't*

Receipts for Fund in Aid of Doukhobortsi Tenth Month 24th.

W. H., $5; A. S., $10; A. C. W., $25; R. S. B., H. B. E., $20; E. S. C., $50; E. J. (Maine), $10; W. P., $5; A. S. P., $10; E. W. P., $10; M. R. X., C. H. M., $5; E. D. W., $5; G. Sisters, $35; W. P. $50; "S" (Ohio), $5; M. D. A., $30; S. S. H., $5; H. S., $5; "A," $10; J. W. B., $25; M. T. B., $10; R., $100; A. R., $25; W. C., $2.50; M. P., $25; S., $50; E. Sisters, $100; F. N. (Canada), $10; E. P. $50; S. C. S., $21; M. R. D., $5; A. H., $20; H. $15; A. E. M., $5; E. C. (New York), $20; E. J., M. Co., $14.50; A. F. C., $25; R. S. E., $100; S. $5; M. M., $10; H. R., $100; A Friend (Chester C $2; J. B. G., $100; M. A., $25

WM. EVANS, *Treasurer*, 252 S. Front St. Ph

SICK DIET FUND AND FOOD FOR CHILDREN.

West Chester Friends, $30; Media Friends, $36 W., $10; A. F. H., $200; C. L. H., $50; W. H $50; A. P. S., $125; W. L. B., $25.

DIED, on the First of Ninth Month, 1899, HE N. STOKES, aged sixty-one years. A member of mantown Particular and Frankford Monthly Mee of Friends. We cannot from this life by a long and pa illness, which she bore with patient submission, family have now the comforting belief that she through Divine mercy, been re eived into the sions of eternal rest and peace.

——, on the eighteenth of Fifth Month, 189 the residence of her husband Jesse W. Taylor, M. B. TAYLOR, in the eighty-fourth year of her age esteeme l member of the Monthly Meeting of Fr of Philadelphia for the Northern District.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

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The following letter shows the spirit in which of the applications for help for the Russ-exiles are received. This was written by nevolent Episcopalian clergyman:

hank thee very much for the opportunity thee ffords me of making a small contribution towards uffering exiles. I enclose my check for twenty-ollars.

y I thank thee, because it may interest thee to that a few minutes before thy letter was brought I was earnestly wishing that I might be able to some one happier before the close of the day, out ense of the gratitude I was feeling for a blessing received from our loving Father's hand, and thy gave me the oppor unity.

SERVICE CROWNED.—A letter from John ws informs us of the remarkable ending e arduous and efficient labors of Wilson e, who on behalf of the English Friends, uring the period of the residence of the hobors in Cyprus been acting as executive ger for the settlement. We give the ssive tidings in the language of the letter: ur valued friend Wilson Sturge had at inished his work in Cyprus. I received eek his final letter from there, with the ments for surrender of Athalassa farm tting with option of purchase of Pergamo. matters had involved many difficult nego-ns, but W. S. remarked, were now wound in a workman like manner." He was just g by steamer for London as he ended his . In a previous one he had asked me to rd any telegram he might send, to his informing her of his starting; and this een done, Sara Sturge proceeding to Genoa et him.

ow news comes that he died on the voy-near Malta. The body was landed there e day following, for inquest and burial. need not say how deeply we all feel the and we know that Friends in America will sympathize with Wilson Sturge's family when they learn what has happened. So will the Doukhobors to whom he rendered such long and earnest service in Cyprus."

The Passing of Friendly Intercourse.

A New England correspondent regrets the transferring of a Meeting on Ministry and Oversight from the day before the Quarterly Meeting to the morning of the Quarterly Meeting itself. This arrangement is for the sake of allowing attenders of both meetings to go and come by railway train on the same day. The regret expressed was for the loss of "the social part, the mingling together which we enjoyed as we went with our parents to the homes. This meant a great deal, and was a privilege this generation cannot realize. It kept our meetings on a higher plane than the conferences of other churches to which we are coming."

The modern curtailment of time for attending our Monthly and Quarterly Meetings is accompanied by a lessening of interest in membership and of the virtue of hospitality. The former practice of parents of taking children with them in their carriages on a day's or a half-day's drive to Monthly or Quarterly Meetings, lodging one or two nights at a Friend's house, enlarging our social acquaintance in various neighborhoods of Friends, broadening and deepening our interest in the whole Society and mankind in general, opening up ways of our reciprocating hospitalities when our turn should come for entertaining Friends, was something of a liberal education in itself. But when there was added to this intercourse and enlarging of heart and mind, an attendance upon the solemnities and business of the Church which brought us together, an interest in the affairs of Truth was slowly but surely built up in the youthful mind, and a regular habit of attending our meetings for Discipline confirmed, which, in mature life, we would not, if we could, depart from. So a succession of those who love the right order of the affairs of our goodly heritage was trained for the service of their day. It is now growing harder and harder to find such a succession from the ranks of those who have not been brought up to join their parents in the attendance of all their Meetings for Discipline. We know of none who did not accompany their parents on these Monthly and Quarterly Meeting excursions from home who have turned out to be helpers, to say nothing of members, of our religious Society. But the privileges of extended intercourse of neighborhood with neighborhood in mutual visiting on account of these meetings was one of the most winning inducements to our early interest in Friends and what they stood for, and a gracious preparation for that deeper interest which, later on, needs not such entertainment.

Where are the helpers to conduct the affairs of our Meetings for Discipline to come from, except from among the attenders of those meetings? And who are likely to be the attenders, except such as are habituated to it from their youth? Our schools seem to bind our children away from Meetings for Discipline and to be raising up a generation unacquainted with them, and likely to be as absent during business life as we have trained them to be during school life. The present writer now thanks his parents for taking their children out of school to attend, during the proper hours, our mid-week Meetings for Worship and Discipline. The places of the schoolmates who laughed at them for this have long since been unknown in our religious Society.

A departure from former simplicity, and an entering upon the slavery to modern standards of living, seem to keep the faces of heads of families too close to the grindstone of daily toil, or to place the control of their time too much in employers' hands, to maintain their ancient liberties and privileges incident to well-rounded membership. And the multiplication of modern conveniences for hospitality seems to leave all the less room for hospitality itself. So that a Society with the spirit of society, or of being "members one of another," starved out by the world, would have only to blame every beginning of leaving its first love, who has so clearly proscribed his remedy in these words, "If ye walk in the light as He is in the light, *ye have fellowship one with another*."

A SLANDER MET.—On the same day that an unjust statement appeared in a Philadelphia paper, imputing a barbarity to the Doukhobors in compelling (as was alleged) their women to drag plows like oxen, or side by side with oxen, etc., we were glad to see the following undesigned refutation in a copy of the *Picton Gazette*, of Canada.

"The anxiety of these patient and long-suffering people—who for years have been deprived of the commonest necessities of life—to obtain for themselves new homes, is everywhere in

evidence. Take the case of breaking the soil. The able-bodied men were called upon to hire out as laborers and railroad navvies, leaving only women, children and aged and crippled men in the villages. Under these circumstances what did these noble women do? Sit down and wait for the return of their fathers, brothers and husbands? Not they! They decided that it was their duty to tide over the crisis that confronted them. They knew the land should be broken for next year. They had no spades, horses or oxen, nor the wherewithal to purchase such. What then should be done? The question was a grave one. Winter was approaching, and what was to be done must be done quickly, or it would be too late. This is what was eventually decided upon: Twenty-four robust young women fastened around their persons long flour sacks, the ends of which were attached to crossbars fastened to long ropes reaching the plow, which was guided by one of the few men left in the village. These twenty-four young women walked in two rows and drew the plow for two hours, when they were relieved by another batch of twenty-four. These in turn worked the same time, and were then relieved. They rather seemed to enjoy the novelty of the work, and usually returned from their labors singing, happy in the consciousness of helping to make independent homes for themselves in this free country. It was noticed that an older woman always accompanied the girls, and watched that none worked if not fully able to take part. Working in this way, considerable ground was prepared for next year's crops, that otherwise would have remained unbroken."

Doukhobor Notes.

BY WM. EVANS.

The public meeting, called for the fifth of Tenth Month, was attended by many interested Friends, and much warm sympathy was developed upon learning of the prospective hardships for the Exiles, during the coming ten months. The Committee of the Meeting for Sufferings were encouraged to select sub-committees throughout the Yearly Meeting, which has since been done. A circular has been printed for distribution to all families of Friends. Contributions, the flow of which had abated during the summer months, have recommenced, and over $6000 have been received by the Treasurer since the meeting. Besides cash contributions, a car load (21 tons), of blankets, yarn, medicines, clothing, soap, hardware, flour, meal and groceries was collected, and forwarded to Winnipeg, Tenth Month, 26th. The contents of the car had been carefully assorted, and put up in 751 packages, each package being marked to denote the articles within, thus saving an over-hauling and division at the other end of the route.

The next day after the meeting, a telegram was forwarded to Commissioner McCreary, at Winnipeg, authorizing him to purchase and distribute a carload each of potatoes and onions; and on the seventeenth he was requested to expend one thousand dollars additional, for potatoes. This vegetable can be had at twenty-five cents per bushel near the railroads of Assiniboia, and it is very desirable, not only to furnish the villagers with this kind of food for the winter, but to have a large supply stored in caves, so as to be ready for planting, as early as the ground will admit of it, in the Spring.

In the Ninth Month last, Peter and Cornelius Jansen, Russian Mennonites, now residing in Nebraska, kindly consented to go to Canada, inspect the situation of the Doukhobors, and purchase and distribute what seemed most needed. They expended $3500 in procuring forty-nine cows, ten yoke of oxen, six wagons and harness, one horse, some medicine, and a quantity of linseed oil, which the Russians had been accustomed to use as food, taking the place of lard or fat, which they never eat, nor indeed any kind of flesh food; and their systems showed the desirability of a change of diet from the daily routine of bread and tea, and a soup made from herbs. Here it may not be amiss to insert a letter sent to the committee from some women who had received one of the cows purchased by Cornelius Jansen:

"Beloved Brothers and Sisters in the Lord Jesus Christ!

"All wishing to fulfil God's commandments included in two commandments given by the Saviour, Christ Jesus, we inform you dear brothers and sisters, that thanks to your great kindness we have just received a cow among those sent to all our brothers and sisters. Although all received it with profound gratitude towards the Lord, and with thanks to the kind people for their precious gift, yet none more gratefully than we, women bereft of our husbands. Separated from them for years, we have been left with young children at the mercy of the world and of kind people, whilst our husbands—some of whom have laid down their lives for the Lord's sake and His glory,—are in a far distant land, in Siberia. Therefore, dear brothers and sisters, dear, indeed dear, is your charity to us, in time of trouble. The cow we have received from you will feed our little ones for several months.

"We are unable to express all our gratitude on paper, but feelings of love take possession of our hearts. We feel deeply grateful in our souls, and offer thanks in our prayers to our Lord God and to the kind people whose feelings of love cause them to have sympathy with their fellow beings, brothers and sisters.

"May God, our Heavenly Father, have mercy on you on the Day of Judgment, and may He reward you a hundred-fold with His unchangeable joy.

"We are very thankful to the Lord, and also to the kind people, who will certainly not allow us to die of starvation.

"Good bye, dear brothers and sisters; may you have good health and prosperity.

Your loving sisters,

ANNA SIMEONOVA,

[and seven others, omitted for brevity.] With all our children and all our sisters and brothers of the Spiritual Christian Community of the Universal Brotherhood: Village Prolerpeovshe."

Cornelius Jansen, under date of Ninth Month, 12th, writing from Yorkton, Assiniboia, informed that a car-load of cows which he had purchased from Mennonites in Gretna, Manitoba, arrived at Yorkton, Ninth Month, 9th—"T next day, the Lord's Day, was of course spe quietly, but yesterday it was my privilege distribute the oxen and allot the cows; al the harness and wagons. It was truly touc ing to see and feel the gratitude of the me How I did wish that you could have been pr sent!" Further on in the same letter he say "The people have no fat of any kind, as y well know; and the milk which they now hav or soon will have, is consumed at once; butter-making is out of the question; now, know they would be happy if they could g *raw linseed oil*, say a ten gallon keg to ea village, to take the place of butter or lar they have it in Russia, with their food, eve day. They virtually live on *dry bread* and *te* with once in a while some watery soup; at lea this is what I ate while with them; now if son *rice*, perhaps one or two bags, could go alo with the linseed oil, they could have son variety, and they would not get into such anaemic condition, in which some now witho doubt are."

One of the best gifts which could be bestow on the exiles is a large quantity of *wool*, wi wheels to convert it into *yarn*. They are adep in spinning, and in the long winter evenings 50° north latitude they could prepare this m terial for warm stockings, mittens and clot ing, while others could knit. Perhaps fi hundred spinning-wheels could be utilized advantage.

Samuel Rogers, of Toronto, we learn throu C. Jansen, has agreed to furnish 2,000 pou of wool, which can be bought in Manitoba eight cents per pound.

Other needs are *leather*, for they can ma their own shoes and boots; or, if *raw hides* supplied, they can *tan* them; also *sheepskins coats*, to meet a temperature of some sixty grees below zero. They are also poorly su plied with *lamps* and with *petroleum* to burn them.

The brighter side of their lot is seen in recent communication from the Commission of Immigration, who states that 320 men fr the North Colony, on Swan River, are worki on a new railroad, within twenty miles of th home, and earning over a dollar each per d It would seem unlikely, however, that cro ties and rails could be laid when the severi of winter was upon them. Tent-life is n abolished, and the log-houses are almost co pleted, but are mostly without sash. The appears to be yet enough firewood availab but as 7,000 people must consume much fu there would seem to be a need for systems planting of groves for the years to come.

The malarial fever, contracted by the thousand who left Cyprus, still lingers amo them, but is much lessened.

Since his return to Nebraska, C. Jans writes that, while in Assiniboia, he had tak the opportunity to converse with many farms some, in particular, who had been resident th from five to fifteen years, and that from all could see and learn, he felt "confident that Doukhobors will not only be able to make living, and have already not only an auspici start, but are also very favorably placed, compared with many other settlers."

BETTER freedom in bonds, than bonds freedom.

General State of the Church.

The Church of God is to-day courting the rld. Its members are trying to bring it vn to the level of the ungodly. The ball, theatre, nude and lewd art, social luxuries, h all their loose moralities, are making inds into the sacred enclosure of the church, as a satisfaction for all this worldliness, istians are making a great deal of Lent and ter and Good Friday, and church ornamentaas. It is the old trick of Satan. The Jewish rch struck on that rock, the Romanish church wrecked on the same, and the Protestant rch is fast reaching the same doom.

Our great dangers, as we see them, are asllation to the world, neglect of the poor, stitution of the form for the fact of godli, abandonment of discipline, a hireling state ministry, an impure gospel, which summed is a fashionable church. That Methodists uld be liable to such an outcome, and that re should be signs of it in a hundred years n the "sail loft," seems almost the miracle istory; but who that looks about him tocan fail to see the fact?

o not Methodists, in violation of God's word their own discipline, dress as extravagantly as fashionably as any other class? Do not ladies, and often the wives and daughters ne ministry put on "gold and pearls and ly array?" Would not the plain dress ined upon by John Wesley, Bishop Ashbury, worn by Hester Ann Rogers, Lady Huntingand many other equally distinguished, be regarded in Methodist circles as fanati-? Can any one going into a Methodist rch in any of our chief cities distinguish attire of the communicants from that of theatre and ball goers?

not worldliness seen in the music? Elably dressed and ornamented choirs, who any cases make no profession of religion are often sneering skeptics, go through a artistic, or operatic performance which is uch in harmony with spiritual worship as pera or theatre. Under such wordly perances spirituality is frozen to death.

Worldly socials, fairs, festivals, concerts, and like, have taken the place of the religious erings, revival meetings, class and prayer tings of earlier days.

ow true that the Methodist discipline is a letter. Its rules forbid the wearing of , or pearls, or costly array; yet not one thinks of disciplining its members for vio g them. They forbid the reading of such s and the taking of such diversions as do minister to godliness, yet the church itself to shows, and frolics, and festivals, and , which destroy the spiritual life of the g as well as the old. The extent to which is now carried on is appalling. The spiritdeath it carries in its train will only be vn when the millions it has swept into hell d before the judgment.

ne early Methodist ministers went forth to ifice and suffer for Christ. They sought places of ease and affluence, but of privaand suffering. They gloried not in their salaries, fine parsonages and refined congations, but in the souls that had been won Jesus. Oh, how changed! A hireling min will be a feeble, a timid, a truckling, a serving ministry without faith, endurance holy power.—*R. S. Foster.*

Contributed.

Religious Opinions of the Muncy Delawares, or Lenne Lenape Indians in Their Original State.

The Muncy Delawares universally believed in the existence of one Supreme Being, the Creator of all things and nations, whom they call "Kih-geh-aleh-munittoo," which means the Great and Mighty Spirit, and believing him to abound in love and mercy towards his creatures. They also believe in the existence of "Maytzeet Munittoo," meaning an Evil Spirit. The Indians imagine the Evil One has a great power over the creatures of the earth to injure any who may offend him. They also imagined that the Great Spirit was the most powerful of the two. In fact, when a war was declared between two tribes, they would admonish each other to harken to the Good Spirit, not to the evil, the former always declaring peace. The word "Munittoo" simply means spirit, either good or bad. In order to designate the character or nature of the spirit they use the prefixes "Kih-geh-aleh" and "Maytzeet." Besides these two great leading spirits, the Indians believed in other minor spirits, each having a certain control over a portion of the great creation.

Their religious sacrifices and feasts are kept regularly at stated times of the year. They hold annual sacrifices, in which all take part. The first they call "The feast of first fruits," which they consider was praise to the spirit that watches over all manner of fruit under the sun. The second is called the "Evening festival," in which no bone of the deer is broken, and whatever remains at the break of day is burned before the rising of the sun. The chiefs and the medicine men also make an offering to the Great Spirit every sixth sun for the cleansing of themselves. The last of their annual sacrifices is considered to be very ancient and the most sacred, which lasts for twelve nights, with very little intermission. I will describe it as held by the Muncy Delaware Indians, comparatively speaking, only a few years ago.

Each family brings a few things raised by them from the "mother earth"—such as Indian corn or maize, potatoes, beans, squashes and maple sugar, also various kinds of fruit preserves—to an aged chief, who is appointed to receive such, and deposit the same in the house of sacrifice. The head chiefs of the different branches of the nation would consult each other in council as to all arrangements necessary for this great sacrificial feast. The Muncy Indians always had "Quich-tah-caun," the Big House. Some other tribes call theirs "the Long House." In this temple a fire-place was made at each end, and in the centre a large post is planted, beautifully carved. The skin of a deer is wound around the post during the ceremonies, with the antlers on. When the time arrives for the performances the leading chiefs would appoint a large number of young men, and send them into the woods in search of fifty deer for the offering. While the young hunters are out on the chase, all the Indian women which are considered as clean are engaged in gathering firewood intended to last for twelve nights. When the hunters have succeeded in killing the requisite number of deer for the sacrifice, they carry their booty home. On reaching the village twelve shots are fired in succession, and a pause is observed for a moment, then a volley by the whole band. Then they march in silence to the Big House, and are met by the big chiefs, and all the deer are deposited in the temple. When all arrangements are completed, then an old man, who is recognized as the master of all the ceremonies, would enter from the east door, and inviting the people to follow and when the "Quich-tah-caun" was full the doors closed. Then the four young men who take charge of the fires throw small quantities of hemlock boughs into the fires, which causes a dense smoke to rise. The four young men carry fans in their hands, and they fan the scented smoke all over the room and over the people. All, in silence, are in meditation for a few moments. Then the doors and other openings are thrown open. Then the old man, the master of the ceremonies, publicly declares to all the Indians that the "Big House," or the house of sacrifice, is being purified by the Great Spirit, and is in a proper condition to hold their great annual sacrifice. The Indian women would then be busily engaged in putting up tents around the Big House or "Quich-tah-caun," for the accommodation of Indians who come from long distances. The Indians believe that, after the purification of the Big House, it is then most sacred. No improper conduct is allowed within the ground, but the utmost solemnity prevails. Severe punishment is inflicted on man and beast that trespass on the grounds. No intoxicated person is allowed to enter the grounds, nothing unclean allowed to come near. An old man, who is generally looked upon as the master of all ceremonies, otherwise might be called a priest, for such a one always holds an honorable position, and is greatly respected by the tribes for his wisdom and goodness. He first enters the Big House, followed by all the chiefs and medicine men, and all sit in a circle, leaving a small space in the centre for the Indian singers. The first thing they do is to give every one present a mouthful of wine made from the juice of berries. After supplying all, the Indian singers are placed in the centre, around the carved post, with tortoise shells and small drums in their hands, with which they keep time while they are singing. Then the old man, the master of ceremonies, begins by delivering a short address, telling the people the object of their gathering together was to thank the Great Spirit for the growth of corn, and for the ripening of berries, and for the good luck in hunting, and for the blessings of good health, etc. At the end of his address he begins to walk around the room slowly, singing, and in his hand he holds a tortoise shell with a few pebbles in it, keeping time. His song consists in relating some great deeds he had done for the tribe, and reciting some of the dreams and visions he had while fasting in his childhood days. Some of these men recite wonderful stories in their songs of what happened to them while fasting, sometimes so solemn as to bring tears into the eyes of the listeners, and at the end of the old man's recitation he begins to dance, and the singers that are seated in the centre sing for the dreamer. One after another joins, and by the time he goes around once all are on a move. On reaching his seat he stops and hands the magic tortoise shell to the next in rank, he also begins by speaking and making recitations the same as the first, excepting the tune of his address and song, and the speaker and dancer ends the same as

the first. This performance is followed night after night for twelve nights, and at midnight a short intermission takes place by a general shaking of hands, and the venison and other eatables are distributed among them. When all had been refreshed, they began, as usual, till morning, and at sunrise they disperse to the tents, and rest for the day. This annual sacrificial feast is considered by all as a very ancient institution, handed down from one generation to another. The Indians actually believe that, it were even once omitted, the Great Spirit would be displeased with his Indian children, and send sickness and death among them. Therefore the Muncy Indians were very punctual in their way of worshipping the Great Spirit.

What a Baby Did.

What can touch a mother's heart like the innocence of childhood? Rarely is a woman's soul too stained with evil, or her life too narrowed and embittered to withstand the message of love which comes to her in the innocence of childhood.

A traveller who has just returned from one of the most horrible prisons in Russia gives a striking illustration of this fact. A colonel was appointed to take charge of one of the largest and most noxious of the prisons. It was situated in the centre of an important province, and was filled with turbulent men and abandoned women. Harsh discipline, poor food, insufficient ventilation, uncleanliness, and hopelessness all conspired to brutalize the inmates.

Especially was this true of the women. The longer they were imprisoned the more depraved and unmanageable they became, until it needed a disciplinarian of the severest type to keep them under control. The colonel could manage the men, but the women defied him, and he began to think that he must resort to flogging to subdue them.

One morning the colonel's young wife took a walk in the prison-yard. She was a gentle enthusiast, who had made up her mind, when her husband first entered upon his official duties, to reform, if possible, the women prisoners by kindness. This purpose she failed to accomplish; for kindness seemed to have no more influence over them than solitary confinement. As she walked in the yard one morning she became apprehensive lest some harm might be done her baby, whom the nurse carried beside her, and for the first time had been taken into the enclosure.

As soon as the women prisoners caught sight of the child, they ran to it, gesticulating wildly. The mother gave a shriek and stood at bay before them, prepared to defend her baby from violence. The guard came running up. But instead of the abusive language which had heretofore greeted the young wife, the poor women broke into raptures over the dear little babe.

"Oh, the darling! Let me hold him!" One after another stretched out her marred arms in entreaty toward the obdurate nurse.

"Isn't he a dear?" exclaimed the vilest of the prisoners. At that word several of them peered into the pure face of the child, and broke down, tears streaming down their cheeks.

Begging to hold the baby, the laughing, crying, gesticulating women crowded around the child. The eternal motherhood lighted up their embruted faces, and the sight of unimpeachable innocence softened every stony heart.

Then the colonel's wife had a happy thought: "The best conducted woman of you all at the end of the week will be allowed to attend the baby for half an hour."

The women, whom neither kindness nor punishment had been able to restrain, became docile to every word and order. At the end of the week it became almost impossible to decide which one had earned the coveted reward. The baby made weekly visits to the prison-yard, and the gentle, humanizing effect upon the women seemed almost miraculous. Innocence is irresistible.—*Selected.*

Samuel Capper's Visit.

(Continued from page 116.)

We left Tralee for Listowel early on Third-day morning, the seventh of Sixth Month, rather oppressed in spirit; and as we were informed that the people of Listowel were much worse than those of Tralee, we hardly knew what kind of reception to expect. On entering the town, we almost immediately met two priests, walking separately about and talking to the people. After taking up our quarters at Adam's hotel, we sent Joseph Newsom to find Maurice McNamarra O'Conor, with whom he, Edward Fitt and the Alexanders had some acquaintance, but he was a mile or two distant in the country at his farm. Joseph Newsom took a horse and went to seek him there. As he is a Romanist we could not entertain a very sanguine expectation of his assistance, but as we thought it best to use diligent endeavors to obtain a meeting with the people, William Alexander and Robert Charlton went, in the meantime, to see whether any other place or room could be procured for our purpose, in case the application to O'Conor failed. They did not succeed, as a school-room, the only suitable place, was refused; the national church party, as the schoolmaster informed us, having determined to keep out dissent; adding, that so deeply did he feel the importance of this that he must conscientiously do all he could to prevent our succeeding in getting a meeting. About two o'clock Joseph Newsom returned to us, saying that Maurice O'Conor would lend us the yard, and provide us with deals for seats, supports for them, labor and everything requisite; that he esteemed it a privilege to assist in the preparations for a Friends' meeting. In a few minutes afterwards M. O'Conor came and repeated his assurances of assistance; he also informed us that there was a conference of priests that day in the town, consisting of twenty-seven, that four of them were his guests, and actually then at his house, close by the yard in which we are to hold the meeting; this however, appeared to have little effect on him, for he was present most of the time the tent was raising and seating and rendered the most effective service.

A large number of persons visited the tent during its erection and preparation and openly talked of the penance they would have to undergo for attending the meeting. Some remarked to others: "We will have to walk twenty miles to get a ticket of absolution for being there," to which another replied, "Well, sure it is very fine weather and we have little to do; we will all go together." An hour or more before the time of the meeting, the parish priest, Mahony, came into the yard, and ul mately into the tents (he is a black, disgusti looking man), with a knotted horsewhip in h hand, and when the people drew towards hi bowing and touching their hats, he gave the his positive orders not to attend, and inde most of them left for a time; he afterwar sent a messenger to inform "the gentlem that he should not allow any of his people be present."

M. O'Conor seemed a little abashed at the proceedings of the priests, but he did not lea the tent. At seven o'clock, when I went ov I found M. O'Conor, the principal surgeon the place, who is a Protestant, the before me tioned school-master and a few other Prote ants; in all we had about twenty Protestan and fifty Romanists, and the meeting was quiet, solemn, and I believe reaching time many. M. O'Conor and some others seemed be absolutely absorbed in attention; there w a large concourse of people outside the ya many of whom, I apprehend, could hear; th were mostly quiet. After the meeting O'Conor informed some of the Friends that would be with us in a quarter of an hour twenty minutes, as he thought the priests w were at his house, would very soon be maki themselves comfortable; in a very short tim he came and spent the evening with us. was very free, giving us much informati which was interesting, and expressed his lief, that the total abstinence movement wo certainly lead to more charitable views of thin amongst the people, and that the difficul of getting at the people would be much l sened, as their sober habits were now leadi them to become readers and to their obtainin much more information and must continue do so. He wished the clergy, meaning t Roman priests, had attended themselves at t meeting; he could not see to what they cou have objected; he was asked how he wou settle the matter with his parish priest. "O he said, "I must laugh and talk him out of we are very good friends." He seemed think he should be able to bring a precede when on one occasion the Romish bishop Limerick or Galway, with some of his clerg were present at an opportunity when Elizabe Fry both preached and prayed.

On the eighth instant several of us return to Limerick, about fifty English miles. It w a very warm day, and the party I was wi were somewhat fatigued. We passed throu Tarbert and Askeaten, and had some m beautiful views of the Shannon. At Askeat it was with difficulty we could get anything eat; the innkeepers, although they knew W liam Alexander and Joseph Newsom, seem perfectly alarmed at seeing us, and the wh town appeared to be alarmed or excited w apprehension.

On Fifth-day, the ninth of Sixth Month attended the week-day meeting at Limeri and went the same evening to Cahir with Jam Alexander and Thomas Fitt. The youth's me ing for the county Tipperary was held th the next day. I was impressed with the be that our being there was, in the ordering best Wisdom; it was a searching time. H at the house of Jane Fennell I met my friend, D. Malcomsom. He is become very firm and seventy-seven years of age.

The twelfth of Sixth Month I was at

meetings for worship at Clonmel; the ning was a deeply exercising time, in which se who are departed and departing from government of the Spirit were admonished, in the evening some ability was administ- d to pray for the release of the seed of the gdom held in bondage and oppressed in y hearts. At the conference after meeting he subject of public meetings, some Friends e appointed to assist in those intended to eld at Tipperary, Clogheen, Cahir, Thurler, plemore, etc.

(To be concluded.)

War and Peace Notes.

UBAN ORPHANS.—The National Red Cross ety, Washington, D. C., makes a strong ap- for help for the reconcentrado Cuban or- ns. "About fifty thousand of these are tered through the cities and towns. They not children of low origin, but of the best ner families, their parents having died or n killed. Many of the mothers starved nselves to death in order to save their dren. These children, from thirty to a hun- l in each town, are utterly homeless. They principally by begging of the passengers every passing train, sometimes crowding n the trains in such numbers that passen- can scarcely get out. They are in rags filthy beyond description. Their limbs are ciated, their feet swollen and often broken n. The plan of the Red Cross is to make ll, plain and simple asylums for them where are, and in these to care for them, teach n to work, read, and to forget the lives of t and woe through which they have passed. ry asylum has from one to ten acres of nd adjoining it. The children are gentle obedient, and respond readily in all ways he efforts made to help them. It is only reconcentrado orphans that the Red Cross ying to help. With proper funds, which at to be given quickly and generously, it not be many months before the whole fifty sand can be saved and started on the way elf help."

is indeed humiliating that the "two great lish-speaking nations," the two who brought r out of chaos at the Hague Conference, secured the great Arbitration agreement, ld the same year have their hands imbrued lood, in disputes arising from their own ressions. We know that great numbers of good men and women of England will feel progress of such a conflict in South Africa personal weight of suffering—as we do shocking war in the islands of the Pacific. *Intelligencer.*

ORTO RICO DISASTER. — The destruction sed by the recent storm in Porto Rico has ght into striking contrast the limp and uid interest taken by the people in a work eal Christian benevolence, made necessary great natural disaster, and the passionate, ntrollable prodigality of the government the people's representatives, and even the le themselves, in the destructive ways of The great storm which visited Porto destroyed many lives and swept away the erty of nearly one-fourth of the inhabitants. a government representative lifts his voice avor of direct government aid in this hour of overwhelming distress. The whole task is left to private benevolence, though it is well known that while this is being organized many must suffer and die. If it were a question of war, in the name of "humanity" or of the national "sovereignty," there would be no hesitation in spending fifty, or a hundred, or five hundred million dollars, and in entering upon a course which would involve a perpetual drain of millions every month in the future. One's heart grows sick when he thinks how little the expenditure of the nation's funds is governed by the principles of real humanity. In the matter of private benevolence, how much better is it? The private response to Porto Rico's cry of distress is said to have been generous. It has been with many individuals. But the sum raised has reached barely twenty-five thousand dollars in any one of our great cities. In contrast to this, San Francisco has raised sixty thousand dollars for a great demonstration over the soldiers returned from the Philippines; partly, we are informed, to induce the soldiers to re-enlist. New York City has raised several hundred thousand dollars for a great Dewey demonstration when the Admiral came home. Every dollar of this money spent in these ways in these and other cities is worse than wasted. It all tends to infatuate people with the glory of war, to teach a false patriotism, to lead the nation away into warlike ambitions, and to pile up the war expenditures of the government in the future. When the nation, in its corporate capacity, comes to possess a tithe of the humanity which it has boasted to the world of having, all this will be reversed, and government people will deem it the chief glory to keep out of war, and to spend these vast sums in the works of saving and contructive benevolence.—*Advocate of Peace.*

FITNESS FOR SELF-GOVERNMENT.—An agent for American Christian Endeavor Societies having visited Manila and returned to this country, is reporting among various churches legitimate fruit of war which he witnessed among our men there. He says that religious effort is out of the question from American missionaries so long as there is an army, and such an army, as living examples, and, to the Tagalo mind, fair examples of American civilization and Christianity. "When American troops landed in Manila there were only a saloon or two in the whole place, and this one or two bore respectable names; were nothing at all what we know as saloons. Manila to-day is a hell hole. There are four hundred and thirty or more saloons, and the saloons are more respectable than are many of the places within the city which Americans have either planted or keep alive by their support."

THE WRONG OIL.—D. A. Hayes, of Garrett Biblical Institute, writes as follows: "In a suburb near Boston a belfry-bell suddenly changed its pitch, and sounded out a note or so higher than before, till the people of the church grew dissatisfied, and finally sent to the manufacturers to complain. The company sent a man down to see what was wrong, and he found that the sexton had oiled the belt, and had allowed two or three drops to fall on its rim. The two or three drops had made all the trouble.

Down in the country church there is a young man who speaks with no uncertain sound, who is full of clear ringing gospel Truth and experience. He goes up to the divinity school. They manufacture preachers there—polished, finished preachers of things divine. They put on the drops of oil. It is noticeable in his smooth tongue when he gets home again. But somehow he preaches a note or two higher than he did before. He talks about higher criticism now, when he used to talk only of Jesus. He is full of social science and ethical ethics and Chaldaic paraphrases and Greek roots, while he used to be full of Old Testament teachings and the life and words of the Christ. And somehow the people get dissatisfied with the tone. It is the drops of oil that have made all the trouble. They are all right in their place; but if they have replaced the anointing of the Holy One, they hinder more than they help.

FOR "THE FRIEND"

The Indians and Our Civilization.

In the annals of the American Revolution very dark and bloody is the recital which tells of the employment of Indians by the British Crown in its strenuous endeavor to overcome the colonies in revolt. Likewise, to the name Hessian has become attached a distinct stigma, because of the fact that for a mercenary consideration the Landgraf of Hesse-Cassel had been willing to hire out the soldiers of the electorate to subdue the Americans fighting against an oppressive government. In our present progress toward imperialism, we seem to be almost ready to embark upon methods which formerly we reprobated. Thus, a few days ago, a military officer, nephew of a United States Senator, called upon the President, with the request that he authorize the organization of an independent company of Indian scouts for service in the Philippines, a request which the President has referred to the Secretary of War.

Ten years ago the practice of permitting Indians to leave their reservations for engagement in Wild West shows was very much protested against. The then Commissioner of Indian Affairs, John H. Oberly, fully recognizing the truth of the averment of Senator Wilson, of Iowa, that such spectacular engagements were "not calculated to promote the best conditions of civilization among the Indians," urged, in a long communication to the Secretary of the Interior, that the precedents which had obtained in this matter be reversed, and that he "grant no further permission to take Indians for exhibition purposes." The harmful practice, however, does not seem to have been seriously interfered with, a very lax interpretation being put upon that requirement of the department which stipulates that a person of good moral character and habits shall accompany the Indians so released, and look to their interests and welfare. Thus, A. L. Riggs, of the Santee Agency, Nebraska, in an address on "The Moral Basis of Progress," at the Indian School Service Institute, held at Colorado Springs last year, remarked: "What, then, could be more senseless than that our Government, having taken up the work of civilizing the Indians, should at the same time cultivate barbarism by giving official approval and aid to Buffalo Bill's Wild West Show—turning our agencies into

recruiting stations for him, where the young bloods grow long hair and divorce their wives, that they may be fitted to take part in this travelling orgy. This is the glorification of the old Indian, that we are trying so hard to get rid of. Our answer to the Indian of the dance and the Wild West Show should be that civilization is not a mere fashion. It is based upon principles of righteousness. We can believe in our social order, can defend and recommend it just so far as it has a moral basis, and no farther. . . Let us not fail to make use of every means open to us. Everything that intellectual enlightenment, industrial training and new conditions of life can bring us. But beyond that let us lay hold of the soul of the man, reinforce his conscience, open up for him all the avenues to the Divine, and remove all obstacles to his ascent. That which answers the deep need of Indian nature, as all human nature, is the highest Word of Revelation, 'As many as received Him, to them gave He power to become children of God.'" Says Estelle Reel, Superintendent of Indian Schools, in her first annual report (1898): "Indorsing the views and opinions of Dr. Riggs, whose knowledge of the Indian character has been acquired by an extensive experience, which has made him familiar with the habits and customs of the Indians, his conclusions are entitled to careful and prayerful consideration."*

Noticing in yesterday's daily paper a schedule of the weekly arrangements for intercollegiate foot-ball games this autumn between students of the Industrial Training School at Carlisle and those of other institutions in New York City, Utica, Cambridge, etc., and considering that many of these match games, played on the Seventh-day of the week, must carry the Carlisle scholars hundred of miles from the school and their customary places for religious worship, involving more or less travel on the First-day of the week to enable them to timely get back to their regular school duties, it occurred to me, that in learning this phase of our civilization, there was interposed an obstacle to the Indian lad's ascent such as the experienced instructor first quoted was concerned to caution against.

During the present month, Superintendent R. H. Pratt, of the Carlisle Training School, sent out a circular-letter of advice and inquiry to his patrons, in a certain rural locality, who receive Indian girls from the school into their homes, instructing them in domestic service and in other matters, in which he reminded them of the need of great care in the oversight of the temporarily assigned pupils, their correspondence, shopping, visiting, how they employ their time on the First-day of the week, &c. I felt a sympathy with the purpose of the superintendent's categorical inquiry, and so wrote to him. In so doing, it seemed pertinent to refer additionally to the fact that when, seven years ago, two of these girls were received into the household of the writer, they appeared content to wear the plain hats and simple, uniform attire of the institution whence they came, but, year by year since then, there seemed an increasing disposition to strive after the fashions, which indeed was not to be greatly wondered at, considering the example set them by so many of the white people. The earnest appeal of Dr. Judson to the Christian women of America who felt called to labor with him for the conversion of the Burmese and Karen women, was, that they should leave at home their ornaments and fine attire, lest those they came professedly to help should be beguiled thereby from the plain path of the pilgrim. The like argument holds good for the Indians in our homes, who must find it somewhat difficult to apprehend why they should not bedeck themselves with the feathers and plumes that were in common use among themselves not long ago, seeing that these things form the favorite hat ornamentation of those amongst whom they have now come.

The Training School Curriculum provides for, and gives a good deal of place to, instruction in music. Whether this course will prove permanently beneficial to the learners some of us would incline to question. Placed in families where there is no piano in the parlor, some express their dissatisfaction. One thus placed out desired a change, that she might practice on the mandolin—her companion that she might learn the use of the violin. While this kind of knowledge might open up to some the means of earning a livelihood, it does not seem to offer a fitting introduction to the practical after-life of these people, such as is so usefully supplied by the major part of the home-training which they receive. J. W. L.

*Since the above was written, the conference upon Indian affairs, in session at Lake Mohonk, has issued a report in which they record their disapproval of the taking of Indians from their reservations for the purposes of perpetuating, by public exhibition, the conditions of barbarism.

One Cause of Overstudy.

The question of overstudy in public schools is undoubtedly a serious one, and that teachers and the public are coming to realize the fact is amply shown by the interest aroused by the *Tribune's* publications upon the subject. With all due appreciation of the value of education, it may unhesitatingly be said that any system which cultivates the mind at the expense of physical vitality is a mischievous one. It is more than that. It is needlessly mischievous. No rational man will dispute for a moment the possibility of having *mens sana in corpore sano* —a cultivated brain and at the same time a healthy and robust body. Indeed, it is only through perversion of natural laws that the two are separated. That mind should naturally be keenest and most vigorous which dwells in the most perfect physical organism, and that body the healthiest and longest lived which is dominated by the most active and comprehensive intelligence. The brain study that dwarfs or weakens the body, and the physical training that stunts or leaves undeveloped the brain, must both be regarded as unnatural and misdirected.

In the discussion of the subject which has been brought out in the columns of the *Tribune* one cause of overstudy is mentioned by competent authorities which we are inclined to think may be among the foremost. That is the multiplicity of studies. There is a tendency here and there to require children to learn not too long lessons, but lessons in too many things. The idea seems to be that as "the thoughts of men are widened with the process of the suns" the scope of common-school study should be expanded to include them all. The "three R's" are nowhere near enough. There must be instruction in Lati and, of course, in French and German, in t sciences which have in late years been so ma vellously developed, in psychology and in a thetics, and in every branch of human lear ing, until the common school is a university epitome.

That, we are convinced, is an inexcusab evil. Beyond doubt the range and scope studies must be extended commensurately wi human progress. But such extension shou be at the top. College and university cours may be extended from four years to fourtee if necessary, to cover all the ground of liber culture. But the foundation of the system the primary schools remains the same. should be and must be a thorough groundi in the elements of learning, not a hurried a superficial skimming over the whole rang The pupil is to be taught, above all else, ho to study, how to use his mind, how to observ and how to reason from the results of his o servation. That is the best possible prepar tion for whatever more ample courses of stu he may subsequently pursue, and also for t practical work of life if his schooling sto with the common school. It will profit hi little to have a smattering of all other tongue ancient and modern, living and dead, if he do not know how to use his own aright. And ho many of the graduates of our common schoo are perfect in their English grammar; so pe fect that they unfailingly and involuntarily o serve all its rules through all their after life

We are not arguing against giving students glimpse of something beyond the "three R's But we believe in making sure first that tha are masters of the "three R's." There is litt use in teaching a boy the "*pons asinorum*" he is not able to explain the rule of simple su traction. It is idle to teach a girl French German if she does not know when to say " shall" and when to say "I will." It is of value to give lessons in psychology to tho who do not understand the Constitution of t United States, or to expatiate on archæolo to those who have not become familiar wi the modern history of their own land. T teacher of high attainments may find it irksor to confine his work to instruction in rudime tary branches. And the latter may not gi much chance for "showing off" at examin tions and commencements. But it is, after s the true work of the common school. And t common school that devotes most earnest a thorough attention to these simple and ru mentary branches will give its pupils the be preparation for the future, whatever that futu may be, and will most perfectly fulfil the pu pose for which the free common-school syste of this land was devised and established. will, moreover, to return to the topic unc present discussion, most surely avoid the e of overstudy.—*The Tribune.*

Made Right Inside.

Peace springs from within the soul, aski little odds as to outward circumstances. P and Silas, singing in the jail at Phillipi making their chains accompany a psalm David in expressing peace that the world c not give, have many successors to-day. T students of one of our largest universiti while fighting their way for an educati

lled off one afternoon for a walk on the -path. They saw an old man with a rope his shoulder drawing a large boat partly l with stones. One of the students re- ked to the other, that being poor was hard igh, but being compelled to take the place mule was downright cruelty. As they near the old man they heard him singing g his way, the old gentleman cheerfully arking as they commiserated his hard lot, is all right, boys, only a mile more and I l have finished my week's work; to-morrow nday—a whole day with my family, and to worship God." They left him pulling he rope and humming, "Nearer, my God, to ."

nce, when accosting a man on his way home, ing a sack of flour on his back, and asking if he did not think it rather hard to work he week and then tramp home with such a , he replied, "God has made me *inside* so this fifty pounds of flour is more to me the finest team of horses to a millionaire, ou see, stranger, things are not so bad as seem; the trouble is inside of folks." Thus tow-path and the mountain road echo the it of the prisoners of Philippi, and Christ s peace, "not as the world giveth."—*The rior.*

e strong in the Lord, and in the power of night. (Ephesians vi: 10.)

Iowa Yearly Meeting.

wa Yearly Meeting of Friends, held at t Branch, Cedar County, Iowa, assembled Fourth-day, Tenth Month 11th, 1899. That was occupied by a session of the Meeting Ministers and Elders at 8 o'clock A. M., a ting for Worship at 10 A. M., and a session he Meeting for Sufferings at 3 P. M. At all e gatherings the attendance was larger n on like previous occasions.

uring the seven days of the Yearly Meet- a number of Meetings for Worship were , to which the public were invited, and on y occasion the comparatively large house filled by an evidently sincere, devout com- y, the periods of silence being manifestly eciated, and, it is believed, were opportu- es for communion of soul with soul and e with God.

he Friends engaged in verbal testimony nd all doubt made it clear that they were ely helped in the service. Testimonies to fundamental and general truths of the faith he Christian were pressed home with reach- power and fervent exhortation, not a few of hearers being tendered in heart by the ving cords of heavenly love, and nearly all itted that it was good to have the oppor- ty of being under such precious influence. he attendance at the business sessions, it is ved, was the largest in the history of the y, a greater number of the members being ent than usual, while a large company of nembers of Hickory Grove Quarterly Meet- much larger than heretofore, was some- g remarkable and gave helpful character to whole proceedings.

li H. Harvey and Thomas Elmore, minister elder respectively, of Western Yearly Meet- were present, having certificates from meetings, expressing unity with and libe- ng them for, the service they felt called to engage in within the limits of Iowa Yearly Meeting and elsewhere. Benjamin P. Brown, a minister of North Carolina Yearly Meeting, was also present with minutes from his Monthly and Quarterly Meetings.

The sense of weakness on account of the smallness and declension in membership, defective zeal and some unwatchfulness in the hour of temptation, was the occasion of much concern and deep exercise of spirit over the meeting while considering the state of society. Perplexed, but not in despair, cast down, but not destroyed, the faith of many was revived through ministry mediate and immediate, being made to remember that the remedy for troubles of every kind was to be found in entire dependence on the Lord God merciful and gracious, as He who made man can alone direct and guide him. All were counselled to commit their way unto the Lord and to trust Him, for He would assuredly bring it to pass.

The answers to the Queries showed an improved condition as compared with that of last year.

Correspondence.

Editor THE FRIEND,

Dear Friend:—Please accept my thanks for the few numbers of THE FRIEND thou sent me. I was pleased to see the face of a friend which my father took when I was a boy.

There has been a great change in our Society in sixty years. Our meetings have been presided over and conducted by a pastor; singing has been introduced, and I am sorry to say, instrumental music, also, in many cases.

The subject has been presented to New York and Indiana Yearly Meetings, and the former decided there is no place for instruments of any kind in our meeting for worship, and the latter gave its judgment that such a practice is entirely contrary to the principles of Friends. I have thought perhaps Philadelphia Meeting might consider the subject of sufficient importance to issue a document upon the subject.

I remarked to one of our prominent ministers that I thought that instruments of any kind were out of place, and an abomination in a Friends' meeting for worship. He replied, "I agree with thee." One of our most able ministers of New York Yearly Meeting writes that our success and power, even our spiritual life, depends upon our saying "No" unto any and every proposition to introduce instruments into our meetings for worship. Their use involves a mechanical arrangement, fatally interfering with our views and practices as held in all our church history.

Farmington Quarterly Meeting sixty years ago was one of the largest meetings in the Yearly Meeting. It has now not half the membership it had at that time. Several meetings that were flourishing then are now extinct. Our meetings are conducted the same as in other churches, our ministers and speakers have no appearance of Friends as formerly. Thy friend,

JESSE H. HAINES.

COLLINS, N. Y., Ninth Month, 1899.

Items Concerning the Society.

AS REGARDS "SECTARIANISM."—Our concern is for the truth revealed to the Society of Friends; not for the sake of the Society, but for the sake of the Truth. We cannot, however, forget that Truth requires a living vehicle, and seeks its manifestation through the fellowship of holy souls.—*Present Day Papers.*

"A History of Quaker Government in Pennsylvania." Vol. II.—"The Quakers in the Revolution." By Isaac Sharpless, President of Haverford College. Philadelphia, T. S. Leach & Company, 29 N. Seventh St., 1899. This is the title of an interesting work just issued, a review of which we hope to publish later on.

An appointed meeting for worship under a concern of three Friends from Philadelphia was held on Sixth-day evening, the 27th ult., at Smithville, near Leeds Point, N. J., in a meeting-house on the site of a former Friends' meeting—an occasion remarkably visited by large numbers from the surrounding country, and especially by life from on high.

Joseph S. Elkinton, after a satisfactory mission to the authorities in Washington in the interest of Russian Doukhobors, has gone with William B. Harvey, of West Grove, to the settlements in Manitoba to direct the distribution of supplies. J. S. Elkinton telegraphed from Winnipeg on the 29th that he had arrived safely, had interviewed the commissioner, and might go to Yorkton on the thirty-first with a large company of Doukhobors.

Notes from Others.

A boy was passing a saloon, and seeing a drunken man lying in the gutter in front of it, he opened the door and said: "Mister, your sign's fell down." The saloonkeeper chased him half around the square. —*Current Anecdotes.*

THE DANGER OF GOING TOO FAR.—Overdoing is undoing. A cake burned to a crisp is as much a failure as a cake half baked. An audience wearied, confused and vexed with too many points in a sermon, or too many addresses is an audience hindered instead of helped.—*Churchman.*

THE ENTERTAINMENT BUSINESS.—The Free Methodist church prohibits the use of instrumental music in the public worship. We as a people have seen that their use ministered to pride and vain pomp. "Thy way, O God, is in the sanctuary," says the Psalmist. There is coming into other churches the fallacy that if you would reach a man's heart with truth you must first give him something to please. Hence, so much of music, pictures, images, flowers, concerts and festivals. O Christ, keep thy scourge of small cords with which to preserve thy temples clean from the lust of the flesh and the pride of life. —*Free Methodist.*

BLUNDERS AS DISCIPLINE AND NOT AS HINDRANCES. —One usually bright woman having given up to speak in a meeting, remarked that she "hoped to do better in the past than she had in the future." Then she sat down, never to rise again in meeting, covered with great confusion, and never could forget her mistake. It has crippled her for life, though she is capable of great things, had she only been able to let her mistake go and forget the past, and press forward to that which was before her. The devil is always gratified if he can induce a genuine Christian, capable of great usefulness, to so grieve over some blunder of his as to entirely quit serving God again in that form of service.

SUMMARY OF EVENTS.

UNITED STATES.—A protocol has been drawn between Russia and the United States, by which the former country agrees to arbitrate the claims for damages for the seizure of American sealing vessels off the coast of Siberia. Russia's claim is that a country's marine jurisdiction should be extended a distance of seven miles from shore.

The annual report of the Dead Letter Office shows that it received from all sources 6,855,983 pieces of mail matter, nearly 9 per cent. increase over last year. Of these over 145,000 consisted of insufficiently paid mail, a quarter million were undelivered letters to hotel addresses, over 167,000 unclaimed parcels, and more than half a million pieces foreign mail. Mail directed to fictitious addresses decreased by 45 per cent., indicating a notable restriction

in operations of fraudulent concerns. More than three-quarters of a million letters and parcels sent to the Dead Letter Office were subsequently delivered to the owners unopened, and money drafts, etc., found in the dead mails aggregated a face value of $1,168,000.

The Director of the Mint reports that the world's gold production in 1898 was 13,904,363 ounces, of the value of $287,428,900. Of this the United States produced 3,118,398 ounces, Transvaal 3,831,975 ounces and Australia 3,137,644 ounces.

Of the ten billion dollars' worth of gold produced in the world since the discovery of America more than one-half has been produced since 1860 and more than one-fourth since 1885. Or, to put it in other words, one-half of the gold product of the last 400 years has been produced within forty years, and one-fourth within fifteen years.

It appears that one-fourth of our boasted export trade with the Philippines consists of intoxicating liquors.

It was announced in steel circles in Pittsburg last week, that the largest order for steel rails ever given had just been awarded to the Steel Rail Pool. The order calls for 1,500,000 tons of rails at the prevailing price, $33, for delivery in 1900. Nearly every railroad company is interested. The rails will be supplied by the Carnegie, Federal, Pennsylvania Steel, Cambria Steel Companies and the Lackawanna Steel and Iron Company. The order means that the iron and steel market for next year will be tied up, all other things being laid aside, as the steel output of the entire country amounts to only a little over 6,000,000 tons per year, and of this nearly one-fourth will be used for this contract, which involves $50,000,000.

In Kansas, persons convicted of murder in the first degree are sentenced to be hanged whenever the Governor shall sign their death warrants. No Governor has ever signed a death warrant, and so the penitentiary contains many prisoners under sentence to be hanged.

The city of Boston has increased its debt by $3,124,442 since Twelfth Month 30th, 1898. The gross debt is now $84,426,378.88.

There is a lemon grove of 1000 acres in San Diego, Cal., and it is said to be the largest in the world. It was begun in 1890, when 170 acres were planted, and it has been annually added to until it has reached its present size.

Last week mountain fires in Central and Western Pennsylvania destroyed valuable timber tracts and menaced houses and barns. At Blairsville the smoke was so dense on the 26th it was necessary to close the school.

Henry C. Harris, Supreme Judge of the Choctaw Nation, died at his home in the Indian Territory on Tenth Month 26th.

Horace L. Hastings, editor and publisher of *The Christian*, died at his home in Goshen, Mass., on Tenth Month 21st, of typhoid fever, aged 68 years. He was the author of papers, books, tracts and pamphlets, known as "The Anti-Infidel Library." H. L. Hastings had edited every number of *The Christian* for more than thirty years. He wrote the familiar verses beginning, "Shall we meet beyond the river?" In 1888 he came into prominence by preaching on Boston Common in disregard of a city ordinance which required him to have a license. He was arrested, fined and imprisoned in Charles Street jail. The agitation resulting from this action caused an overturning of the city government.

There were 342 deaths in this city last week, which is 42 less than the previous week and 4 less than the corresponding week of 1898. Of the whole number, 169 were males and 173 females: 43 died of consumption; 34 of heart diseases; 27 of pneumonia; 20 of marasmus; 19 of diphtheria; 16 of cancer; 15 of apoplexy; 11 of inflammation of the stomach and bowels; 10 of inflammation of the brain; 10 from casualties, and 9 of debility.

Markets, &c.— U. S. 2's, 100¾ a 101; 4's, reg., 111½ a 112; coupon, 112 a 113; new 4's, reg., 129 a 129½; coupon, 130 a 130½; 5's, reg., 110¼ a 111; coupon, 111½ a 112; 3's reg., 107¼ a 107⅞, coupon, 108¼ a 108⅜.

COTTON was quiet, but advanced 1/16c. per pound, in sympathy with New York, closing on a basis of 7⅜c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.20 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.50 a $3.75; city mills, straight, $3.40 a $3.60. RYE FLOUR.—$3.60 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—$2.35 a $2.50 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 70 a 71c.
No. 2 mixed corn, 39 a 39¼c.
No. 2 white oats, clipped, 32c.

BEEF CATTLE.—Extra, 5⅜a 5⅝c.; good, 5¼ a 5⅜c.; medium, 4¾ a 5c.; com., 4 a 4¼c.

SHEEP AND LAMBS.—Extra, 4½ a 4⅝c.; good, 4 a 4¼c.; medium, 3½ a 3⅝c.; common, 2 a 3c.; lambs, 4½ a 5⅜c.

HOGS.—Best Western, 6¼ a 6⅜c.; others, 6¼ a 6⅜c., State, 6c.

FOREIGN.—A despatch from Cape Town, dated Tenth Month 25th, says there has been another battle near Ladysmith, Natal Colony, and that the Boers were repulsed. The British casualties were placed at thirteen killed, ninety-three wounded and three missing. General White cables from Ladysmith on Tenth Month 30th that he employed all the troops there in a battle with the besieging Boers. He reports the British losses at between 80 and 100, and "those of the enemy much greater." The fight lasted several hours.

The question of dealing with the refugees at Cape Town is assuming serious proportions. The Women's Committee, which is apart from the General Committee, have over 1,000 women and children to feed and house daily.

It is estimated that the amount paid in London at auction sales of second hand books last year was £125,000. A feature of the year has been the large number of rare books offered, and the exceptionally high prices obtained for them.

The Russians are preparing for the Paris Exposition of 1900 a map of France in stone, which will be a remarkable specimen of the lapidary's skill. It will show each separate district in jasper, while the sea will be represented by lapis lazuli, marked by precious stones.

After a long and patient struggle, the women physicians of Russia have secured a decree placing them upon an equality both socially and politically with the male physicians in the Empire.

Exclusive of the Ural fields there are 851 places in Siberia where gold is found.

The natives of Corea have developed a strong prejudice against the operation of electric cars in their country, owing to the fact that the company allows women to ride in the vehicles. This is regarded by the Coreans as a dangerous step towards women's rights.

The Kashmir Railway is to be constructed over 186 miles in the most mountainous part of India. It will be operated by electricity, water power being used. This permits of a much lighter motor for drawing the same load and also permits of grades which a steam engine could not climb without recourse to the rack system.

Near Grogbogana, Java, there is a lake of boiling mud about two miles in circumference. Immense columns of steaming mud are constantly arising and descending.

Intelligence is bronght by the *Rinsa Maru*, which arrived at Victoria, B. C., Tenth Month 25th, that a typhoon, through which the *Empress* and *Senator* passed, proved even more disastrous on land than on sea. In Tokio and Yokohama it raged with great fierceness. Hundreds of houses were wrecked in all districts, though the storm seems to have been attended with less loss of life than usual.

News of another disastrous catastrophe comes from Tagonaura, between Numadzu and Suzukawa. About one o'clock, on Tenth Month 7th, a tidal wave swept over Tagonaura. Over 200 houses were destroyed and more than 100 people perished. The northern portion of Yoshiwa Meiwa was converted into an extensive lake. A number of boats were engaged in the search for the bodies. Great misery and suffering prevail.

It is no unusual thing for a vessel plying between Japan and London to carry 1,000,000 fans as a single item of its cargo.

A Caracas despatch says that General Hernandez has had a rupture with the new Venezuelan Government and had left for Ocumare to start a new revolution.

The Montreal *Herald* states that pest instead of spruce wood for paper pulp is expected to revolutionize the paper industry in the Dominion. The opening of the peat fields and the development of this industry will retard, in some measure, the destruction of the forests, which have, during recent years, become steadily decreased on account of the enormous drain for various purposes, not the least being that of making pulp from spruce for the manufacture of paper. Canadian peat deposits are inexhaustible, and statisticians claim that there is sufficient to cover the consumption of paper for about three centuries. The method of making paper pulp from peat is a simple one, being a cold process, alkali solution being used for disintegrating and bleaching. A 400 ton daily capacity mill will be erected near Montreal shortly. The cost will be about $10,000. A sulphide mill of the same capacity would cost over half a million dollars, and require extensive water powers.

The Canadian Minister in London has made a final proposition to Ambassador Choate for a permanent settlement of the Alaska dispute by arbitration, similar to the Venezuelan arbitration. By this Canada hopes to receive Pyramid harbor by surrendering much of the disputed gold country.

There are 850,000 men in the world who gain a livelihood chiefly by fishing, making an annual catch of $225 worth of fish for each man. The fisheries of the United States supply 800,000 pounds annually, and those of Europe 1,800,000 pounds.

NOTICES.

THE HOUSE OF INDUSTRY has removed from 112 N. Seventh St. to the southeast corner of Seventh and Race Streets, where it hopes to open by the early part of Twelfth Month.

WANTED by a young woman Friend, with experience in teaching and care of children; a position as teacher, mother's helper, or companion to invalid or elderly woman. Address M. L., Box 54,
Toughkenamon, Pa.

FRIENDS' RELIGIOUS AND MORAL ALMANAC AND FRIENDS' CALENDAR FOR 1900 are for sale at Friends' Book Store, 304 Arch Street, Philadelphia. Almanac without cover, four cents; with cover, five cents; postage extra. Calendars, five cents; if mailed, ten cents each.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.5 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, write Westtown Station or West Chester, Phone 85.
EDWARD G. SMEDLEY, *Sup't.*

Friends' Library, 142 N. 16th St., Philadelphia.—Among the new books added on the twenty-fifth of Tenth Month, 1899, are the following:

FISKE, John—Dutch and Quaker Colonies in America (2 vols.)
GLENN, T. A.—Some Colonial Mansions.
HILLEGAS, H. C.—Oom Paul's People.
JORDAN, D. S.—Imperial Democracy.
JOWETT, Benjamin—Letters.
KRAUSSE, Alexis—Russia in Asia.
MCCARTHY, Justin—Reminiscences (2 vols.)
OLIPHANT, M. O. W.—Autobiography and Letters.
SCHOULER, James—History of the United States, 1783-1861 (5 vols.)
SHARPLESS, Isaac—History of Quaker Government in Pennsylvania. Part 2—The Quakers in the Revolution.

Open on week-days from 11.30 A. M. to 2 P. M., and 6 P. M. to 6 P. M.

Receipts for Fund in Aid of Doukhobortsi Tenth Month 31st.

G. W., $100; S. B., $10; A Friend, $5; S. & R. I., $5; M. T. H., $5; H. J. T., $50; A Friend, $25; C. C., $25; J. C., $25; C. Sisters, $25; P. L., $5; J. S. and Sisters, $50; A Friend, $2; A. L. McG., $1; W. E. V., $10; S. and L. S. M., $50; B. F. L., $3; Dartmouth Monthly Meeting, $100; J. S. W., $2; W., $1; J. S. G., $5; E. Y. G., $5; J. E. H., $5; W., $1; L. A. H., $20; J. E. E., $20; A Friend, $1; A. M. C., $25; M. D., $2; Friends, Middleton, Ohio, $14; Business Men, Columbiana, Ohio, $11; M. W., $25.

WM. EVANS, *Treasurer*, 252 S. Front St Phila.

SICK DIET FUND AND FOOD FOR CHILDREN.

Sundry Individuals (per H. M. Jenkins), $300; H. S., $2 50 W. T. K. & Co., $10; J. M., $1. J. H., $5; Providence, R. I., $105.

DIED, at the residence of his brother-in-law, Joseph Armstrong, near West Branch, Iowa, Ninth Month 2d, 1899, SAMUEL OLIPHANT, in the seventieth year of his age. He was an esteemed member of Hickory Grove Monthly Meeting of Friends. His last illness of about a year's duration was characterized by much distressing weakness, and though aware that he could not be continued long on probation, the serenity of his spirit was remarkable, occasioned as it was by the firm belief that through the mercy of a loving Saviour it would be well with him in the future—he being in possession of a measure of that peace which passeth all understanding.

——, in Atlantic City, N. J., on the thirteenth of Tenth Mo., 1899, MARTHA LEEDS, widow of the late Jarvis H. Hallett, in her seventy-fourth year, a member of Little Harbor Monthly Meeting of Friends. Words uttered in her prayer at the beginning of her last illness seem to be a fitting expression of her life-long desire, "O Lord, only Shepherd, be thou my guide all the long journey through."

——, in Pittsburg, Pa., after a brief illness, Tenth Month 8th, 1899, RAPHAEL GATES MOORE, son-in-law of Elton and Gifford, aged thirty years, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

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Conflicting Duties.

e have not yet seen Caroline Hazard's book "The Narragansett Friends Meeting," but llowing notice of it, found in *The Literary d* seems to us itself to deserve a notice.

s narrative of Quaker beginnings in Rhode in the eighteenth century is by Caroline d, recently inaugurated president of Wellesley ge. It is a careful and admirable piece of and Miss Hazard does all that grace of style o toward making up for the dryness of her ct.

, truth to tell, the Quakers of Rhode Island, h a persecuted, were not an interesting peo- They were narrow, they were self-sufficient ictatorial, they were—after the rule of their -meddlesome and interfering in the extreme. were also disposed to rank self-imposed duties natural ones. We know no historical par- except that of "Sainte Chantal" to the case tience Greene, who, in 1771, elected to travel eligious visit as far south as Georgia, leaving fant family "seeming to require her nursing tion," and "a beloved weakly husband." There emained thirteen months and returned to find nild dead and another dying. This, however, ot discourage her from going later to England our years, where she visited prisons and held ngs, and tried in vain to see the king and ad- ed Welsh audiences through an interpreter; all exciting and soul filling, though not so dis- y her duty as rearing her own children, and ng the home in Rhode Island comfortable for beloved weakly husband." Distant duties are the most compelling.

s Hazard's account of the Quaker persecutions ston is admirably full and clear. They led to migration of the Friends to the Narragansett ry, where their settlement powerfully affected rowth and shaping of the colony, and where influence is felt to our own day.

e can have no sympathy with a disposition rank self-imposed duties above natural " or with one's "electing," without being ked, "to travel on a religious visit leaving an infant family," or husband, or wife, requiring attention. But we do enter our protest against the assumption that any duties other than natural ones must be self-imposed. There may be duties higher, while they last, than natural ones, duties imposed by the witness of the Divine Spirit in the heart.

Of course any one who does not believe in the direct operation of the Divine Spirit on man's sense of duty, will contend that there are no higher than natural duties; or that if there are spiritual duties, a man has no right to listen to apparent spiritual duties in preference to natural ones.

Our natural duties are in general a standing engagement, a Divine requirement, until superseded by a higher order. But they who believe they have a special call from Heaven to discharge a certain commission are recreant to duty if they violate their sense of the Divine will by continuing in what were natural duties when the higher call was absent.

The reviewer, if professing the popular Christianity of the times, would probably praise a man who should leave a dependent family in obedience to his country's call for soldiers to destroy men's lives in a foreign field. But it is not until one leaves his home under a sense of the call of his Divine Master, who "came not to destroy, but to save men's lives," that we are wont to hear the objection made that "Duties never conflict."

And indeed real duties do not conflict. That which is one's highest duty for the time being stands supreme, and nothing which could conflict with it can then be his duty. The will of God alone constitutes anything a duty, and its latest living expression in one's conscience is his latest obligation, cancelling all previous engagements that might for the time seem conflicting with it. We can be in but one right place at a time.

Yet Divine authority will seldom suspend the duties of fatherhood, motherhood, or the offices of natural affection. Exceptions will be rare to the rule that "he that will not provide for his own family is worse than an unbeliever." But the law of the Spirit of life in Christ Jesus has its eminent domain above all private interests, even sometimes, as He said, to the forsaking of father and mother and all else for his sake and the gospel's; and if such right be conceded to human governments, much more clearly does it belong to the King of kings, and the Lord of lords.

His will alone creates the duty of civil obedience, or any higher duty that he may by his Spirit at any time dispense to a human heart. So that by following the highest law for the season at hand, *duties* can never conflict, though interests may. "We ought to obey God rather than men," is a rule as valid now as it was for the early church. And it is they who are truest to this principle who make the best and most profitable subjects of civil government, and the truest members and helpers of their own homes. They are of that righteousness which exalts a nation, they are separate from sin which is a reproach to any people; they maintaining their allegiance to a higher law than the law of the land are the best subjects that the law of the land can have, and are the very people whom a country can least afford to spare. They are the least expensive for prisons (except to persecute them), for police, for courts, for maintenance of public peace and order. They are the class most productive of the fruits of industry and all elements of a country's prosperity. Russia to-day little sees what a wealth she has lost in exiling those valiant soldiers of Peace who love Christ's truth and man's brotherhood better than any country; and Canada as yet little realizes what a centre of prosperity she has planted in her western domain, through her opening a way on her statute-book for a people whose Lord is the Prince of Peace, in preference to any lower statute-book.

The difference between electing and being elected to go as on a Divine service, means the difference between making up and taking up our daily cross. No man, no government of men, no church, no priest can decide it for a man; for it is a question between the individual soul and his God, between whom none has the right to stand but Christ, the mediator, the living Word for duty. How shall we know that our duties are not self-imposed but by learning to know his voice, as He said his sheep should know it? By watchful obedience to the secret intimations of truth in our hearts, we shall learn to know the Truth, and the Truth shall make us free in the way of his commandments. A stranger who knows not this voice may easily call all duties but natural ones "self imposed" and their followers "self-elected;" but they who become "quick of understanding in the fear of the Lord," are daily attentive to the secret word of his grace which is able to build them up in all spiritual understanding in the knowledge of Him. We usually need light ahead for only one duty at a

time, and that is the next one, however, little and common it may seem; and faithfulness in that is a stepping into a clearer and clearer vision to discern between that in us "which serveth God and that which serveth Him not;" so that the error of those who place "self imposed duties above natural ones" may not be ours.

For "The Friend."

Friends and the Indians of Pennsylvania.

The sufferings which many of the first settlers of Pennsylvania had undergone in their native country had, as we may well believe, rendered them very tender of the feelings and convictions of others, and predisposed them to sympathize with and assist those less favored than themselves. This disposition of mind upon their arrival in this country soon made its way in the hearts of the natives with whom they came in contact, and as it was maintained, secured to them their unbroken friendship.

Before the settlement of Pennsylvania, Geo. Fox and other ministering Friends from England, in the course of their religious visits had meetings with the Indians in different places, and endeavored to set before them the truths of the gospel. The former writing to Friends in Pennsylvania and West Jersey expressly counselled them to "Let them (the natives), know the principles of Truth, so that they may know the way of salvation, and the nature of true Christianity, and how Christ hath died for them."

The interest of William Penn in the Indians began before he became personally acquainted with them. While yet in England, before embarking for America on his first voyage, he addressed a letter to them, which is replete with evidences of his religious concern for them, and his desire that the dealings of the settlers of his colony with them should be just and honorable.

The Indians whom he thus addressed were those who would now be called heathen, and it is worthy of notice, how confidently William Penn appeals to that sense of the Almighty Being which He himself has implanted in every heart, that Divine grace purchased for mankind by the offering of Christ, and which Friends have always believed would be sufficient, if heeded, to guide mankind in the way of salvation, even those who may never have become acquainted with the records contained in the Holy Scriptures. The letter referred to is as follows:

"London, the eighteenth of Eighth Month, 1681.

"*My Friends:*—There is a great God and power that hath made the world and all things therein, to whom you and I and all people owe their being and well being; and to whom you and I must some day give an account for all that we do in the world. This great God hath written his law in our hearts, by which we are taught and commanded to love and help, and do good to one another, and not to do harm and mischief one unto another. Now this great God hath been pleased to make me concerned in your part of the world, and the king of the country where I live hath given me a great province therein, but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends; else what would the great God do to us? who hath made us not to devour and destroy one another, but to live soberly and kindly together in the world. Now I would have you well observe, that I am very sensible of the unkindness and injustice that have been too much exercised towards you by the people of these parts of the world, who have sought themselves, and to make great advantages by you, rather than to be examples of justice and goodness unto you, which I hear hath been matter of trouble to you, and caused great grudgings and animosities, sometimes to the shedding of blood, which hath made the great God angry. But I am not such a man, as is well known in my own country. I have great love and regard towards you, and I desire to win and gain your love and friendship by a kind, just and peaceable life, and the people I send are of the same mind, and shall in all things behave themselves accordingly, and if anything shall offend you or your people, you shall have a full and speedy satisfaction for the same by an equal number of just men on both sides, that by no means you may have just occasion of being offended against them. I shall shortly come to you myself, at which time we may more largely and freely confer and discourse of these matters; in the meantime I have sent my commissioners to treat with you about land, and a firm league of peace. Let me desire you to be kind to them and the people, and receive these presents and tokens which I have sent you, as a testimony of my good will to you, and my resolution to live justly, peaceably and friendly with you. I am your loving friend,

"William Penn."

William Penn and his fellow colonists, upon landing in this country, found the Indians already more or less closely associated with the white race. The settlements of the Dutch, the Swedes and the English upon the banks of the Delaware during the previous forty years had introduced them to some knowledge of their civilization, their habits and their vices.

The use of intoxicating liquors to excess was one of the evils to which some of the Indians had become accustomed, and Friends soon became concerned lest any of their members should be engaged in furnishing them, and in the Quarterly Meeting held in Philadelphia, First Month 7th, 1686-7, the following minute was adopted:

"It is requested by this Quarterly Meeting that Friends of each Monthly Meeting take care to make inquiry concerning any that profess truth, that may sell rum to the Indians directly or indirectly by any pretence whatsoever and also to appoint some Friends by their respective meetings to take care in that behalf that such disorders may be kept under and the Truth kept clear."

This subject was the occasion of further action by the Yearly Meeting, and several minutes were made at different times in relation to it. In the minute of the Quarterly Meeting of Philadelphia, held Fourth Month 6th, 1687, the following advice appears which shows the care of Friends and the frontier condition of the settlement:

"It is the advice of this meeting to all Friends to caution them to be careful that they buy neither hogs, bells, or anything else of the Indians which be suspected that they came not honestly by, and therefore Friends are desired to warn all that they suspect in that behalf to be careful."

The following Minute also shows the de of Friends for the best welfare of the India

In the Quarterly Meeting held First Mo 3rd, 1689-90, "It being referred to this me ing of some way to be serviceable to the dians, after debating the matter Friends h thought fit to recommend the same to next meeting of public Friends for their c sideration, and desire Thomas Duckett John Hart to move the matter to them, further it is the desire of Friends that Sam Richardson may request in the behalf of meeting that the Council would consider some means to regulate the great abuses upon the said Indians, by letting them have r to the dishonor of the province and Friend

Among the members of the Monthly Meet of Friends of Philadelphia, who was concer for the welfare of the Indians was Willi Southeby, who occupied positions of respo bility both in civil and religious Society, the latter of which he was sometimes enga in the ministry. He occasionally commit his sentiments to writing, and in the Mont Meeting held Fifth Month 29th, 1698, the lowing minute occurs:

"The paper of William Southeby concern trading with the Indians was read, whereu Griffith Owen is desired to speak with J Stephens to go to the Indians to speak w them in order to appoint time and place for m ing with them at one of their Indian towns

John Stephens was acquainted with the guage of the Lenni Lenape, and in the capac of an interpreter was probably useful on occasion, but no further mention of the occ rence appears in the minutes.

(To be continued.)

Govern Your Tongue.

True piety has its seat in the heart. Bu manifests itself in words as well as in the tions. It teaches us what not to say, as w as what to say. James says, "If any m among you seem to be religious, and bridl not his tongue, but deceiveth his own he this man's religion is vain" (Jas. i: 26).

"There are but ten precepts of the law God," says Leighton, "and two of them, so as concerns the outward organ and vent of sins there forbidden, are bestowed on tongue—one in the first table, and the ot in the second—as though it were ready t out against both God and man if not thus dled."

Pythagoras used to say that a wound f the tongue is worse than a wound from a sw for the latter affects only the body, the for the spirit—the soul.

It was a remark of Anacharsis, that tongue was at the same time the best pa man and his worst; that with good governt none is more useful, and without it none i mischievous.

Boerhaave, says Dr. Johnson, was never so by calumny and detraction, nor even tho it necessary to confute them; "For," he "they are sparks which, if you do not them, will go out of themselves."

"We cannot," says Cato, "control the tongues of others, but a good life enable to despise them."

"Slander," says Lacon, "cannot make subjects of it either better or worse. It represent us in a false light, or place a

s of us in a bad one; but we are the same.
t so the slanderer; the slander that he utters
kes him worse, the slandered never."
'No one," says Jerome, "loves to tell a tale
scandal except to him who loves to hear it.
arn then to rebuke and check the detracting
gue by showing that you do not listen to it
h pleasure."
'No man sees the wallet on his own back,"
s the old proverb, alluding to the fable of
traveller with two packs—the one before
ffed with the faults of his neighbors, the
behind with his own.
t was a maxim of Euripides either to keep
nce, or to speak something better than si-
ce.
'he Apostle James says the tongue "is an
uly evil, full of deadly poison."—*Free Meth-
st.*

Samuel Capper's Visit.

(Concluded from page 125.)

On the thirteenth, after dining at Upper
ir-abbey on the way, we went to Tipperary,
ere we held a large meeting in the Tent; it
not appear that any means were specially
d by the priests to interfere with our inten-
s; it was supposed that five hundred persons
e present, who were most properly behaved
very attentive; some slight sensation of
urbance was occasioned by the apprehen-
for a few minutes, that a priest was come
oming; about six or eight persons left the
ting in consequence. We have reason to
very thankful that one more meeting has
n held, in which we believe that the cause
'ruth has not suffered.
n the fourteenth we held a meeting at Clog-
; this meeting was rather differently com-
ed to some we have held. There were pres-
two or three families of Friends of the
lthier sort; in one of their yards the meet-
was held; the Protestant incumbent of the
sh and about sixty of the lower class of
nanists attended. The opportunity was one
'hich close searching doctrine was applied,
in which I obtained great relief. Had my
d been more at liberty for such enjoyments,
ould have had much pleasure from the
t of the Knockmilldown Mountains, close
he feet of which this town stands, and the
e distant Galtees; it is a lovely country,
the great riches and great unfaithfulness
he Friends, with the tryanny and darkness
ne priests, are sources of so much painful
ection, that the face of the country seems
red by them.
he week-day meeting at Cahir on the fif-
th was an awful opportunity. I hope it
be of use to some. At seven o'clock the
e evening, we had a public meeting in the
in an orchard near the castle of the earl
lengall. It was attended by three hundred
our hundred, I believe, and was a satisfac-
meeting to our friends; to myself, it was
borious one, as I felt worn with so much
tion, and its being held also on the same
as the week-day meeting, which had been
ason of great conflict to me; besides which
as deeply tried to see the testimonies of
h let down as they are, and the spirit of
world reigning in those who profess to be
disciples of Him, whose kingdom is not of
world.
he next meeting we attempted was at Thurles, the darkest and most popish place I have yet been in; here were besides myself and Robert Charlton, Samuel Davis, Samuel Fayle, Joseph Tennell, Thomas Going, John B. Clibborne and Joseph Clibborne. We obtained readily the best site in the town for a meeting, that in the yard of the court-house, which was granted by two Romish magistrates, and both they and the keeper of the premises seemed extremely friendly. All went on apparently smooth until we arrived at the meeting place; the first symptom of unpleasant feeling, though I was not without a lively apprehension of it, was, that with the exception of a few little children, and about half a dozen grown-up persons, no one would sit down, but about one hundred and fifty persons stood at the entrance of the tent, just within it, and many more stood outside; they remained stationary, though more than once invited to sit down—some appeared waiting for some movement, others seemed to be afraid to be seen seated. One of our friends observed a priest, or perhaps a monk, for there is a large college and monastery or nunnery in this town, standing behind the curtains of the tent at my back, whilst I was endeavoring to induce the people to take seats. The keeper of the yard, who had before appeared so friendly, began to box the children's ears and to drive them out, talking loud, as I thought, by way of warning to the grown-up persons. Very soon after came a little black, malicious-countenanced man, an emissary of the priests, and drove the people all out before him, saying many bitter things, as, that it was a pity the ropes of the tent were not all cut, etc. We remained a short time, but found there was not a hope of obtaining a meeting. We were therefore obliged to give up the attempt.

From Thurles we rode eight miles to Templemore, but the report of our treatment at that place had been carried here, and we found it in vain to try to obtain a place for the tent, or a room of any description, so we returned the next day to Clonmel.

On the nineteenth of the Sixth Month, I attended the First-day morning meeting. At one o'clock the remains of Elizabeth Davis was buried, and in the evening we had a public meeting in Friends' meeting-house. The interment was the occasion of a great concourse of people being collected together, as is usual in this country, and I hope that the opportunity may be beneficially remembered by many. The meeting in the evening was large, and the house very full. I have seldom, according to my apprehension, been present at a more favored season, though a large portion of the meeting were Romanists; yet a sense of the sincerity and devotedness of the spirits of many were such, as seemed to open the way for deep instruction, and in the end for such access in prayer, as it was truly cheering to experience.

On Second-day we went to Urlingford, County Kilkenny, a wretchedly dark Popish place; here the spirit of opposition was very strong. No suitable place could be obtained for the erection of the tent. At seven o'clock we held a meeting in an outhouse belonging to the hotel, the master of which is one of three Protestant families residing in this town; for some time only six or eight persons came, and amongst them two policemen—sober, quiet persons, but at last we had from one hundred to one hundred and twenty persons present. A considerable part were quiet and attentive persons, really, I believe, desirous of being helped and profited, but others, especially some youths of both sexes were in a light and frivolous disposition, evidently feeling at full liberty to indulge their evil propensities, from the knowledge that they would be acting in conformity with the wish of their teachers. When the meeting broke up they proceeded to act with great rudeness, shouting and screeching for hours about the house. Some friends who left the hotel in the evening were hooted after and pelted with dirt, and one young man lost his hat, which was kicked to pieces. No conception, without being in contact with it, can well be formed of the bitter and rancored feeling of the priests and their coadjutors; they feel that their power is in danger from the increased sobriety of the people, and every nerve seems strained to keep out light from their minds; the iron bondage and oppression of these over the people is truly horrible.

We returned to Clonmel through New Birmingham and Fethard; at neither of these places did it appear practicable to get the people together; such was the influence of the priests that no place to meet in, nor spare room, or place to erect the tent, could be obtained.

The incomplete relief I have been able to obtain, though accompanied by the knowledge that I have endeavored to do what has been required, yet leaves a painful feeling of unaccomplished exercise of mind, I believe that I must still seek further opportunities amongst this poor people.

[In deference, however, to the judgment of his Select Quarterly Meeting in view of the dangers and difficulties which Samuel Capper had encountered, and the unsettled state of the communities in which he would bestow labor, he felt it his place to leave his burden with the meeting, and relinquish the further prosecution of his concern.—ED.]

For "THE FRIEND."

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

In a recent experience of travel and of sojourn in a neighborhood remote from any meeting of Friends, the writer has been strengthened in the conviction that if our younger members are but faithful in the support of the distinctive doctrines and testimonies long upheld by the Society of Friends, they will find that their light is indeed "set upon a candlestick," and that there will be a constant service rendered our blessed Lord and Master, among both professors and profane; that in a faithful bearing of the cross day by day there will be a quiet rebuke to such as walk disorderly, and that among the more seriously minded opportunity will not be wanting to bear testimony to the spirituality and the heart-cleansing character of the religion of our Lord and Saviour, Jesus Christ. Also, that in thus displaying a banner for the Truth before a world lying in wickedness, the distinctively plain dress so long worn by our people is a helpful factor of no small value. As we passed along, the dress of a Friend, revived with some a warm and kindly interest because of family connection with Friends, or because of associations of

earlier days. At other times, individuals were placed upon inquiry regarding our distinctive views, and an opportunity was thus afforded to testify in their behalf. Our appearance also paved the way for an acceptance of that in our conduct and conversation which did not accord with common, though often, corrupt usage. That we did not play at cards, read novels, attend the theatre, nor indulge in music was surprising to some professors of religion, as well as to those not within the pale of any church organization. The keeping on of the hat in the presence of women, and upon some other occasions (a testimony for which William Penn and other early Friends suffered so much) would, perhaps, hardly have been faithfully borne had not the general appearance of a Friend strengthened therefor. The quiet pause before meals seemed a sweet opportunity to render thankful homage, and to own allegiance to the great Lord of heaven and earth, and perhaps was a gentle rebuke to some professors of religion who gave back from the more circumstantially "spoken grace." Urgent invitations to attend a neighboring place of worship, where a paid and stated ministry was upheld and supported, gave opportunity to testify of our religious convictions regarding Divine worship. And we were able to illustrate the practicability of the two or the three gathering in the quiet chamber for this solemn purpose. In Christian solicitude for the souls of the families of the neighborhood we were enabled to press home upon what appeared to be loving and receptive hearts the spiritual nature of Divine worship, also our testimony to a free and freshly anointed Gospel ministry, our privileges and responsibilities as individuals in this glorious Gospel day, and the great need of our experiencing, each one for one, the new birth unto righteousness, and the heart-cleansing power of Divine grace, if ever we are fitted for an inheritance with the saints in light. In this service a faithful maintenance of our testimonies seemed no hinderance from admission to the hearts of the people. An elderly man, a fellow guest at the house where we were stopping, in his younger days was associated with a business house whose head was a member of the Society of Friends. He mentioned the faithfulness of this Friend in attending mid-week meetings, and evidently had a high regard for him as being one who carried his religion into his everyday life. Another guest, an intelligent and agreeable Roman Catholic woman, the wife of a physician, now came to a knowledge of the Society of Friends for the first time, and was much interested in their faith and practice, repeatedly remarking, "What a beautiful religion." She had lived most if not all of her life within a few miles of a somewhat prominent Friends' meeting, yet had no knowledge of them! Would such ignorance of our people and of the pure Christian doctrine we profess have existed had the Friends of that meeting made the distinctive appearance so long borne by faithful members of our Society? With most of us it is long before the offense of the cross ceases. To make a plain appearance, to keep to the Scripture language of thee and thou, to avoid the usual salutations, etc., among those who do not understand the ground of our different appearance and practice, is often trying to the creaturely part; yet this cross quietly and patiently borne, has a steadying effect upon our airy natures, tends to humble us under the Master's yoke, and often is as a wall upon either side to keep us in the path of safety. Friends have held a distinctive place among religious professors, and there yet seems abundant ground for the conviction that they have not followed cunningly devised fables, but that in the supporting of their peculiar doctrines and testimonies they have been owned and blessed of our Heavenly Father, and have indeed been as a light upon a candlestick, giving light to those about them. We believe that the rising generation will if faithful, find abundant work and service for the dear Master upon lines that have been so signally blessed in the past, that a birthright in the Society of Friends is no accident, and that the best and truest service lies in the channels which our Heavenly Father chooses for us.

My Experience in a Mad-house.

BY MAURICE RUBEN.

[In offering the following narrative for our columns, a Friend writes that the subject of it is "a person we have been interested in, having known him for some years."]

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. I Peter iv: 12.

I was directed to the study of the new Testament, and heeding the instruction of Jesus to "search the Scriptures," the Holy Spirit applied the words of truth from "Moses" and the "Prophets" and the "Psalms" which lifted me out of rationalism and Judaism, and upon meeting the conditions scripturally required, viz: Repentance toward God and faith in Jesus Christ, I experienced conversion which entirely changed the manner of my life, the habits and desires from the worldly plane to a spiritual condition of right and duty and conscience toward God and man, and recognizing and accepting in Christ the one power of God unto salvation, that in Him are hidden all the treasures of wisdom and knowledge and who is made unto us wisdom and righteousness and sanctification and redemption.

The awakening of my soul to the realization of the grace and love of God towards me, who was indeed a "sinner," and the consciousness of a higher calling, led me to a closer study of the Scriptures and as the Holy Spirit graciously revealed to me to follow in the footsteps of "Abraham," the man of faith and obedience, I came out from a big business connection and made a full and complete consecration, in accordance with the conditions of the New Testament.

Some of these conditions are quite critical: see Luke xiv: 26, 27, verse 33 reads: So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Recognizing the spiritual blindness upon the Jewish people, and that such blindness is removed only in Christ, and that "there is no other name given under heaven among men whereby we must be saved"—and that the Jews evidently do not understand the scheme of redemption, although they had the temple service and the law, and the sacrifices and ought to have understood that without the shedding of blood there is no remission of sin. However, "without controversy great is the mystery of Christ," and as "Sterne" says: "Is it not an amazing thing that men shall attempt to inve tigate the mystery of the redemption, when, a the same time, that it is propounded to us a an article of faith solely, we are told that 'th very angels have desired to pry into it i vain?'"

Our readers, therefore, can imagine the sur prise and consternation my conversion create among my Jewish relatives and friends— "stone of stumbling and a rock of offense. Desiring to speak the "words of soberness an truth," my people evidently thought I had gon beside myself, because "much learning dot make thee mad." It would take a volume t relate all the incidents of the early days of m Christian experience, the many complicatio and stumbling blocks which menaced me on a sides. "Teach me thy way, O Lord, and lea me in a plain path, because of mine enemie Deliver me not over unto the will of min enemies: for false witnesses are risen u against me, and such as breathe out cruelty Ps. xxvii: 11-12.

The hosts of darkness showed themselv very definitely, working through various cha nels to overwhelm me, and as I look the battl field over, now that the smoke has cleared, an as by the grace of God I am more than co queror through Him that loved me, I desire t give God all the glory.

I lived at that time in a quiet and fashio able neighborhood in Pittsburg, and quiet pursuing my studies, not making myself in an way conspicuous, it so happened that o Saturday night, at just about midnight, ou household was aroused by the ringing of th bell and rapping on the door. The unexpecte and untimely visitors were two police officer The people of the house were informed that was wanted, as instructions had been receive from headquarters to place me under arres Upon what ground could not be ascertaine nor had the officers any warrant of arrest. was informed of the situation, and readi agreed to go, though the execution of th arrest appeared irregular and arbitrary, the officers had neither warrant nor any specif charge against me, but I was told I must g they were to take me.

Having dressed myself, I went with th officers to the Oakland Police Station and w placed in a cell, under lock and key—the e change from a quiet and comfortable hom from the slumber on the couch of a bed to narrow bench of a board in the prisoner's ce Was not that a time for prayer? Was I rea a prisoner? It seemed unnatural, because wanted to obey God, because I believed Jesus; wanted to be a Christian; what cou the matter be? The officers in charge of t station-house had only the instruction to ha me arrested. I did much quiet praying a meditating on the experiences of the apost and disciples while they were in prison. Ma of the promises rushed to my mind, "I w never leave thee nor forsake thee," and " I am with you always." These and other p sages were most comforting to me—of cour my environment was new and rather stran there was a mixed company in the other ce and the language of some of them was f and vulgar to the extreme.

I waited patiently for the conquest of mo ing over the shadowy night. Never in my did I so desire to see the rays of sunshine

t memorable Sabbath morning of August,

I wanted a hearing. I wanted to be o go to church. I longed to go to church; ul yearned and thirsted after righteous- I looked forward to the Sabbath services. soul thirsteth for God, for the living my hungry soul craved the bread of n and the waters of life. The songs of and the sermon, everything was soul food e. Breakfast was furnished, the morning ced, I obtained no hearing, and the at- nt (turnkey) could give me no explanation. ns v: 3 encouraged me: "We glory in ation also, knowing that tribulation work- atience." A certain writer states: "That ualities of patience are gentleness and ity in bearing that which, without being zing, is wearing or vexatious, whether ally or from the conduct of others." My rience not only developed these qualities, lso self-control.

e morning hours passed without deliver-

During the hour of church time, I nipped my God, indeed, in the meditation y heart, feeling greatly uplifted by the ion and meditation. The hours of the noon sped along, and toward evening, again the folds of night gathered around er Earth, the door of my cell was opened I was introduced to two gentlemen, who rogated me in reference to my conversion religious experience. I had come to the usion that my state of mind was in ques- and conjectured that these gentlemen , no doubt, "experts," and thus I was rally prompted to be quite "natural" and nswer in a simple manner. To speak, for nce, to "insanity experts" about the ange of heart," the "carnal mind," the ly Spirit," or "sanctification," from a n cell, would, indeed, be sufficient evidence e Oakland M. E. Church visited me; and much perplexed and full of sympathy for

I learned that P. H. Laufman, the vener- class leader of the church, who was among visitors, made strenuous efforts to effect release, offering a large amount of bail. I realized that I was good for another night, I want the dear reader to understand that ically I am not strong, and though I seemed ave much fortitude, I would feel a wave of sorrow. I would then think of Jesus and semane, and of his disciples as He spoke hem: "Sit ye here while I go and pray er." Matt. xxvi: 36. I prayed much and tated more, and I can not tell all my ghts of that night. The past rose before Saints and Martyrs and others who suffered Christ, all the faithful and heroic souls— e past and present—and then to think to ounted worthy to become partaker in these afflictions. Monday morning dawned t and clear. Again no hearing. My ner with some relatives, called; he looked bled—inquired after my health and thought lion had put me in a nice box—that the icians considered me insane and I would tably be taken to a private institution for ument. It seemed to me that the hand of ace in Pittsburg had been moved back to the early days of Christianity, so high-handed was the proceeding. I said I was sane, but, bidding me good-bye, they departed, leaving me to my fate and Providence. The day again grew late, and about evening, the two physicians again visited me and held another five minutes' conversation, after which the "experts" departed.

(To be continued.)

"Foolish Water."

A Friend who was traveling on the stage-coach in Kansas on a cold winter day, was offered by one of the passengers a drink of whiskey, which, by the Comanche Indians, is called "Foolish Water." The Friend declined drinking; but four or five other passengers accepted the invitation to drink. At length, under the apparent influence of the "foolish water," the gentleman who carried the bottle suggested that each one should either tell a tale, sing a song, or leave the coach. As the Friend was the oldest one present, he was called on to lead off; and at once told the following anecdote:—

"Maw-way, a prominent Comanche chief, was arrested, with six other Indians, in New Mexico, in 1868, and sent to Fort Leavenworth, Kansas. On his return he gave to some of his people the following graphic description of his trip: 'I thought that the white people were taking us North to kill us, and when one of our company was taken sick I was surprised that the soldiers should try to cure him and manifest anxiety about him: but he at length died, and instead of being thrown out to the wolves as I expected, they made a nice box to put him in, and also put his bow and arrows, clothes, and everything he had. He was then buried in the nicest hole that I ever saw dug, and a neat board put at the head and foot of the grave. I began to think that the white people were not quite as bad as I imagined. At length we got to the railroad in the western part of Kansas, where we saw the iron horse hitched to a number of houses, into one of which we were taken, and oh! what a beautiful house it was. I had never seen anything to compare with it before, and we each had a nice, soft seat. We had been there but a short time when the iron horse made a snort, and away it went, pulling all the houses with it. Why, our ponies could not run half so fast as it went, and it did not get tired either; and they only fed it with wood and water. It soon stopped at another white man's village, and so on until we arrived at Leavenworth, where there were so many people, and the land so scarce, that there was not room to build their houses without putting one right up on top of another, sometimes two or three houses high.

"'We were taken into one of the large houses, which was divided into little houses; and then we were taken into the house above, which was also divided into little houses. The streets were full of people, and the houses were full, but where they all come from I cannot tell. I had no idea that there were so many white people, or that they had so many villages; but I know they were there, for I saw them with my own eyes. After we were taken through the houses which were built on top of each other, we were taken into one under it, which was dug in the ground. There was nobody living in this, but there was a large quantity of foolish water there. I noticed that it made white people so foolish to drink it that I was afraid to drink, lest I should get foolish too.'"

Here the Friend stopped talking, and soon afterward, when one of the other gentlemen called for the bottle, the one who had it, said:

"No; it makes white people so foolish to drink whiskey, that I think we had better stop."

No more was drank during the balance of journey.

Maw-way and his companions were sent back to their people in 1869 in charge of a citizen who got intoxicated on the way, when the Indians became disgusted with him, and went on without him to Ft. Sill, and reported themselves to Colonel Grierson as his prisoners, telling him that the man who was in charge of them had drank some "foolish water" and lost his senses. The colonel told them that they had acted better than the white man, and should no longer be regarded as prisoners, but might go to their people.

Here was an instance of some untutored Indians acting more discreetly and with better judgment than many white people, by refraining from intoxicating drink when offered to them. Nearly all men who do business have liquor offered to them, and if they were to act like these Indians, not to partake of the first glass, there would be no danger of being overcome with strong drink, which the Bible says is raging, and wine a mocker.—*Olive Leaf.*

"For The Friend"

Appointed Meeting at Smithville.

Smithville is one of several New Jersey neighborhoods in which Friends were settled as early as the last quarter of the seventeenth century. It is across the Mullica River from Tuckerton, and is mentioned in Friends' journals with Little and Great Egg Harbor. The location of all the old meeting houses along the shore is not now certain. At Seaville, south of Beesley's Point, one of the oldest is still standing, and on the sandy knoll now occupied by the Methodist meeting-house at Smithville, we can be quite sure there was a Friends' meeting-house for many years prior to 1850. Not unlikely, George Fox stopped here on his journey through Jersey, for some part of his description seems to fix the locality very perfectly. Be that as it may, Friends did not live and worship in the neighborhood for so many years without leaving an impress, and it is comforting now to find well preserved traditions of their integrity of life and of their high spiritual attainments in religion.

When the meeting at Smithville became extinct, Friends gave the property there to the Methodists, and they have since maintained a meeting. It appears that there was an understanding that Friends might have the use of the Methodist house upon occasion, but the general friendliness of attitude of the people makes this easy without any special reference to that obligation. It is likely that during the past thirty years this privilege has not been sought more than twice, upon one occasion about fifteen years ago for a funeral, and now recently for the public meeting, referred to in this. Several Friends had entertained the feeling for two or three years past that such a public meeting should be held in the neigh-

borhood, and one of them in particular who has recently deceased had urged it especially during the last weeks of the Ninth Month. Her death seemed to leave the concern as a legacy upon the heart of a minister with a minute for service along the shore.

Way was easily made for the appointment by the Methodist pastor now in charge, and Sixth-day, Tenth Month 27th, at half-past seven in the evening, was selected as a favorable time. Four Friends, two of them ministers, were driven the six miles from Absecon that evening to keep the appointment.

The shore road is probably one of the oldest highways in the country. It extends with some degree of distinctness the whole length of the Jersey coast, and during the last century it is probable that one would pass at least ten Friends' meeting houses in traversing it. Nearly every one of these is now closed, and in several cases the neglected condition of the grounds is a sad commentary upon the declension of the Society in those parts.

In riding to the Smithville meeting we were disposed to speculate a little upon the probable size and character of the congregation that would meet us there. The neighborhood is not thickly settled, and we finally concluded that we should be satisfied if twenty persons came together. Imagine our surprise then, upon arriving to find the house well filled, at least two hundred people (some estimates made the number four hundred), being in readiness for the opportunity. The Methodist pastor was present, and leading the ministers into the pulpit he addressed a few well chosen words to the congregation. He told them in order for the greatest good from the meeting and best to accomplish the purpose of the Friends, each soul must make an effort to get into communion with the Highest. He then took his seat, and a very solemn covering of worship came over the company. Under the weight of this, authority seemed to be given to the Friend who had appointed the meeting to speak. He reminded them of a circumstance connected with the life of an eminent minister in Philadelphia who had felt a call to hold a meeting in a neighborhood somewhat noted as the centre of a fox-hunting club. It had seemed to human judgment an impracticable thing to get a meeting at their headquarters, and after some effort by interested parties the Friend was put off from attempting it. His faith, however, was not shaken. He felt sure that a way would be made to carry out what to his mind was clearly a Divine requirement. Finally the proprietor of the hotel that had been the headquarters of the club, died, and very unexpectedly information of the funeral to be held came to the Friend, who immediately said, "It is the opportunity I have been looking for." It was an occasion that brought together from far and near just the company that he had been exercised for, and the Gospel stream flowed out to them in a very wonderful manner. It seemed to him that the death of a man had finally been made the necessary occasion of opening the door to this remarkable service.

So in a sense it might be said also that the death of a good woman, a neighbor of theirs, and one whose birthplace stood amongst them, had been made use of to bring about the degree of faith and faithfulness on the visitor's part to appoint that meeting. She had earnestly desired it, and urged it, and had finally named a limit of time for its appointment, which had proved to be the last two weeks in which she would have had any strength at all to attend it. Her earnest desire for their welfare and strength in the Lord might yet descend upon them, and as her death had been used to incite one to faithfulness in appointing a meeting, so it might well be used to incite us all to faith in every word and work of the Lord Jesus.

But there was the death of another to which the holding of this meeting must chiefly be ascribed,—the dying of Him who "tasted death for every man;" and thereby the unspeakable gift through Christ crucified, without whom neither this nor any gathering in true Christian worship could be held. Futile would be this or any other movement among men for salvation, except for the one and the only Name given under heaven and among men whereby we must be saved; and in his name, the witness of his Spirit and power, must we know and follow the steps of our salvation,—a name which stands not in syllables or in wor l, but in power. And so "his name, thro' faith in his name," we were persuaded, had made some of these strong, who were seen and known in their community; and we would that this occasion should have part in baptizing others and us all, "into the name of the Father, and of the Son, and of the Holy Spirit." So walking in Him their lives would be bearing no uncertain witness, that "we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

To these the message was particularly dwelt on in view of a religious awakening which had lately been known among them, "as ye have received the Lord Jesus Christ, even so walk ye in Him." "If ye live by the Spirit, by the Spirit let us also walk." "Walk in the Spirit ye shall not fulfil the lust of the flesh."

To those that were exhorted to still receive Jesus Christ as Lord, the way of "repentance towards God and faith towards our Lord Jesus Christ" was pointed out. The faith in which he is thus received must be kept operative through obedience in the walk with Him to the end. The daily dwelling in his life during the week-day toil, or intercourse, or solitude,—whether at home, afield or on the sea was urged, that his name, through faith in his name, might make and keep them strong.

Some might presume to be satisfied with their first reception of Christ, and the remembrance of a first enthusiasm; but He would not see the desire of his soul and be satisfied, except as they should walk in him the journey through. The path of the justified must be the path of the just, "as a shining light, shining more and more unto the perfect day." And, in short, the burden of the meeting seemed to be the need of daily realizing the language, "For me to live is Christ." The fulness of God's love in all these gifts was then reverted to by the other minister. The gospel stream flowed out toward them in large measure and interested tenderness attended the utterances to the end.

But a fragment of a building cannot be used as a specimen of the whole structure; neither can an abstract of the exercise of a meeting indicate the spirit of its life and impression.

After baptizing offerings of prayer and testimony from the pastor to the remarkable favor and uplifting power of the occasion signs for the dismissal of the meeting were given more than once. so loth did many seem to depart from the covering under which the were held.

By common consent the opportunity was very memorable one. The aisle was lon crowded with men and women patiently waiting for a personal word, and a grasp of the visitor hands. In George Fox's phrase, the peop were "very sweet and tender" and the bapti ing power of a pure ministry was feelingly wi nessed. One remarked as we returned fro the meeting that instrumental and vocal mus in lieu of the solemn silence in which we we held at intervals, would have been felt as violence to the spirit of the occasion, and ha seemed like coming down from the high pla form of privilege upon which celestial mel dies had melted a whole congregation in love.

OBSERVER.

ZIG-ZAGGING.—It is by getting out of t narrow way, or by trying to trim betwe Christ and the world, that so many ma "crooked paths;" and it is by gadding abo after worldly things that they not only ma their ways "crooked," but so jade themselv as at least to weary of the Christian life al gether. They are like the old farmer's d Towser, we read of recently in the story t runs as follows :

"The poor dog is tired out," said Mary, the wagon drove into the yard, and Tows covered with the dust of the road, dropp lolling and panting upon the grass.

"'Tisn't the journey he had to take tha tired him," laughed the farmer. "He's u himself up by zig-zagging from one side of road to the other and 'tending to everyth that didn't concern him. He couldn't pas gate without runnin' through to see what on the other side, nor see a hen anywh along the road without feelin' called on chase her. Every dog that barked star him to barkin', and everything that mo took him out of his way to find out wha was and where it was agoin'. No wonder tired! But you'll find plenty of human be that are travelin' their lives through in that same way. They ain't satisfied with bit of road that's marked out for their feet, but they try to oversee all their ne bor's goin's and doin's, and take charge o end of things that they can't either help hinder. They're like old Towser : it w 'em all out. If they'd follow straight a the Master, and not invent so many e cares for themselves, the way wouldn't be so long nor hard."

IN that God has never dismissed compas from his heart let us not dismiss it from o but show pity and forbearance, passing gentlest sentence ; remembering that in we are all recipients of mercy it become to show mercy.

THE Lord's servant must be gentle to all.—*St. Paul.*

of J. S. Elkinton and William B. Harvey to the Exiles in Canada.

ey left Philadelphia on the morning of Mo. 24th, and after arriving in New York called upon several persons, with the de- o interest them in behalf of the immi- s. After passing that night in Provi-, R. I., at the home of an aged Friend, proceeded to North Dartmouth, where were present during part of the Monthly ng; and, dining with Job S. Gidley, l from him information derived from his t visit to the Doukhobors, to aid them in plans. Proceeding by way of Boston, rrived in Montreal at 8 o'clock, morning e 26th. The officials of the Canadian c Railroad were very obliging, and fur- l them with transportation westward, ng desirous of assisting them in every le way. An effort was made in Ottawa nsult with Commissioner Frank Pedley, was ascertained that he had been mak- tour of the Northwest, and had been de- l three days with snow drifts. Our ls had, however, an interview on the with Deputy Minister of the Interior, A. Smart, and ascertained from him the ly feeling of the Dominion Government ds the new immigrants. They here learn- at Prince D. A. Hilkoff is in Switzerland, g rejoined his family.

travellers enjoyed the view from the Par- nt Buildings, looking down upon the city, eautiful Ottawa River, and the town of on the opposite bank. The Chaudiere where the river descends forty feet, h, it is estimated, 650,000 horse power, ed in lighting the city by electricity, and pelling the trolley system on the streets. ne time was spent in the Geological Mu- where, admirably arranged, are rich nens of the mineral wealth of Canada; ersons in attendance are prepared to give nation by means of charts to prospective s and others. The Zoological and Archæo- l exhibits were excellent, and much ap- ated. The Government, Railroad and Im- ation officials appeared thoroughly alive ir endeavor to populate the vast terri- as yet uninhabited.

oceeding west, the mercury on the morn- f the 28th stood at 30°, and the route hrough forests of spruce, mirrored in y lakes on either hand. It was, however, ul to witness so many miles of fire-stricken in all stages of decay. A passing glance ad of an Indian wigwam on a lakeside; nants apparently blanketed, were basking e sunshine.

e following is copied from William B. ey's notes:

he soil as seen from the car-windows is and rocky; evidence of the force of at a former time is shown in the great s of rounded stones, from the size of peb- o those too heavy for a man to lift. As we Lake Superior, which we skirt on the side for a long distance, the beauty of andscape increases as we glide around ades, enjoying the beautiful vistas, deep es, and with it all the many glimpses of reatest body of fresh water in the world. William is reached near evening. A line ats ply from here across the lake to Sault Sainte Marie, connecting with railroad lines, eastward. It is an important coaling station for the Canadian Pacific Railroad. After about forty-eight hours spent continuously with our train, we arrived at Winnipeg, Manitoba."

Our friends called at the office of the Commissioner of Immigration, and found that their coming had been heralded by telegraph. "We had a free talk for about an hour, were told what was being done, and were impressed with the business-like manner with which the Department was managing its affairs. It is quite apparent that much remains to be done before the new comers can hope to be ready for the winter. At Selkirk we saw some of the Doukhobors, and in this city are others. A party of about 300 start to-night for the neighborhood of Yorkton, and another party leave the following day for the Prince Albert settlement. It seems to us rather hard to start out at this season. We are informed that one car of cornmeal, [the first shipped by the committee, from Iowa] arrived here yesterday."

"There seems to be strong pressure brought against the political party in power, by their opponents, for the bringing of the Doukhobors into the country; much is said against them, in various ways; the object being in large measure for political effect, rather than from hatred for the settlers."

The Preachers of Primitive Christianity.

In the early days of the Christian church every preacher of the gospel was an evangelist, in the real meaning of that, in our time, much abused word. There were no professional teachers nor settled pastors. The flocks were scattered, and even the seventy, who were sent forth, went each man for himself, with no abiding place, with no guaranteed provision for his material wants. He was simply a messenger of righteousness and mercy, having the highest mission on earth, but no human assurance even of his daily bread. He had no place whereon to lay his head, except such as changing circumstances brought about. Yet these were the days of marvellous power, when the Spirit moved upon troubled waters, carrying healing in his wings for the suffering, sorrowful, neglected multitude. Peter had no difficulty in reaching the masses, on the day of Pentecost, nor at any other time. His consecrated associates found the field white for the harvest everywhere. There had been no artificial preparation of any kind, for this wonderful work, the like of which the world had never seen, and which, most strangely, it has never witnessed since.

Plain, uncouth, unlettered, untaught men, whose garments were stained with daily toil, were suddenly called, and they went forward obediently, in supreme faith, working miraculous things, for the benefit of humanity, and in laying broad, deep and lasting the foundations of a new era, one which was to bless mankind forever. Only one amongst them seems to have been earlier taught of men, yet when the pedants of our time, in their flippant way, talk about "Doctor" Luke, the old fashioned Christian is amazed and hurt. It is something new and startling to him that he naturally and justifiably resents. The apostle may be called the "beloved physician," in the language of holy writ, but any other affected title is an affront to Christian common sense. Think of Rev. Dr. Simon Peter. Think of Prof. John. Think of Matthew, James and even Paul, rigged up with all the modern clerical titles, Phd., D. D., LL. D. It all sounds not only grotesque, but utterly sacrilegious.

Yet the average minister of the gospel of to-day is not content without being signalled out for the same worldly honor, that pleases his consuming vanity and separates him from common humanity. It is no wonder that those who preach these days find their task growing harder and harder. It is no wonder that they look with distress upon the decreasing interest in spiritual matters on the part of great numbers of men and even women of all classes. But when the unpretentious, simple hearted, sincere and earnest man of the people comes upon the platform of the church, discarding the artificial barrier called the pulpit, and gets close to the waiting hearers, he quickly reaches their hearts. And when some one who cannot talk much, according to professional clerical idea, but who can relate the every day experiences of human life so that they may be appreciated, in a sympathetic way, this evangelist finds a welcome that ought to impress all concerned most deeply. The lesson is so plain that every one can read it. It has been repeated thousands of times in this country within the past few years.

The simple fact is, nothing is so much needed in the church to-day as a revival of the true methods of presenting the old, old story that first came to the shepherds of Bethlehem, who knew nothing of books, nor of fine raiment, nor social glamour, pretense and folly; who never dreamed of guilded temples of formal worship; who could not have comprehended much of what is called music in the after part of the nineteenth century. . . . The evangelist who is honest and true is, indeed, blessed by God. By his fruit he may be judged, and the church everywhere, and especially the clergy, instead of looking at Him askance, should be admonished by his success, and imitate his direct and simple methods of carrying to the hearts and minds of men the Divine message of warning, entreaty, forgiveness and peace.—*The Commonwealth.*

ONE might have thought that it was all over with Joseph when he was sent to prison, or with John when he was exiled to Patmos, or with John Bunyan when he was locked up in Bedford jail. They were all put in the place where they could be most useful.—*T. L. Cuyler.*

Items Concerning the Society.

Benjamin Vail has completed his service within the limits of Haddonfield Quarterly Meeting, having attended several meetings and visited over fifty families.

James M. Rote, of Millville, Pa., having a minute from Muncy Monthly Meeting for religious service in Haddonfield Quarter, N. J., is looking especially towards the Monthly Meetings held at Moorestown, Mt. Laurel, Evesham and Haddonfield.

Philadelphia Quarterly Meeting was held on Second-day, the 6th instant, at Arch Street. Several ministers from other Quarters were under exercise, spoken or silent, in a covering of good which deepened in life increasingly to the end. The Meet-

ing accepted the recommendation of its committee to attach the membership of Exeter Monthly Meeting to that of Philadelphia, thus discontinuing the holding of the former. The Meetings for Worship at Exeter, Maiden Creek, and Pottstown continue to be held, and are occasion for the spiritual travail and gospel visitation of concerned Friends, whose company in those meetings would be eagerly welcomed.

SUMMARY OF EVENTS.

UNITED STATES.—The monthly statement of the public debt shows a decrease during Tenth Month of $2,276,199, accounted for by an increase in the amount of cash on hand and the increased redemption of national bank notes. The interest bearing debt now amounts to $1,046,040,020.

The prevailing use of electricity has brought about a large increase in fires, owing to crossed wires. Ten years ago there were only sixty-five such fires, and last year there were 958.

A letter of the N. Y. correspondent of the *Public Ledger* says: "Vice walks openly through the principal streets of the city. Moreover New York has become the home of prize fighting. Two champion fights have been held here this year, besides a large number of minor contests. At the fight on Friday night the Deputy Chief of Police was present throughout, and saw one of the contestants have two of his ribs broken, and the other so damaged that the blood flowed freely, but let the affair go on to a finish, while high officials of the city received the bulletins of the fight, round by round, at the Democratic Club. The boss of the city, Richard Croker, made no concealment of his interest in the encounter. Now there are many good people who say that these things have to be in a great cosmopolitan city like New York. They argue that a big city cannot be governed like a small town, and that a liberal policy must be allowed. Even vice, they say, should be assigned a district, and as for prohibiting the sale of liquor even for one day that is worse than useless. People will fight and gamble, they declare, and there must be a place even for prize fights and gambling. The most that can be done is, to regulate and restrict these evils. There is one thing that is utterly abhorrent to all good people, and that is, laying tribute on these evils of a great city, forcing them to pay liberally for their privileges to the political parties and bosses. That is the greatest evil of all, as wherever it exists it degrades politics to the lowest level."

The Philippine Commissioners have submitted to the President their preliminary report. In it they say: "The Filipinos are not a nation, but a variegated assemblage of different tribes and peoples; and their loyalty is still of the tribal type. The bald fact is that the Filipinos have never had any experience in governing themselves." The report shows that this inability for self-government is due to the old Spanish regime, which gave the Filipinos little or no part in governing themselves.

The first autonomous government of the Filipinos was installed on the 6th instant at Bacolor, on the Island of Negros. General Smith, the United States Military Governor, swore in the Judge of the Supreme Court, and he in turn swore in the civil officers. The elections were held in Negros, Tenth Month 2nd.

There is said to be a shortage of food in Guam, and that Government relief is necessary.

American coal miners are attacking all the miners of other countries how to mine coal by electrical machines. Hauling by mules costs 50 cents a day per mine, while electric locomotives do the work at half that cost.

Two representatives of the Board of Agriculture of Cuba have been in New York city trying to interest financiers and members of the Chamber of Commerce and the Merchants' Association in a plan for the rehabilitation of the planting interests of Cuba. They have written home asking the Board to send here a Commission composed of a delegate from each province of the island in order that the subject may receive a fuller hearing from the Government and financiers of this country. It is arranged that this Commission shall obtain an interview with President McKinley; and the Merchants' Association of New York has promised to extend to it a special welcome in the form of a public reception or dinner. The Chamber of Commerce of Cuba was a Spanish institution, and has gone out of existence with the overthrow of Spanish rule in the island. The Board of Agriculture, however, remains. This organization represents the planters of Cuba, and in the main is composed of Cubans who ardently desire annexation to the United States whenever that can be brought about without too much friction in both countries. In the meantime the planters hope for some readjustment of the sugar tariff as shall serve to revive the chief industry of the island and give greater value to the plantations.

On Tenth Month 30th, the Marconi wireless telegraph was successfully operated. A test at sea showed that over twenty-nine miles of the Atlantic Ocean, over housetops, church spires, towering office buildings, the Marconi electrical ripples successfully carried and dropped messages between two moving warships. The test proved that within a radius of twenty-one miles messages can be transmitted by wireless telegraphy with all the accuracy and precision of an ordinary land line. It also proved that hills, high buildings, wires and wind currents do not break the force of the electrical waves, and do not interfere in the slightest degree with the transmission of messages. General Greely says that as a means of connecting the islands of the West Indies, Hawaii and the Philippines, which are in the range of its action, wireless telegraphy should prove of value.

Eighty-four per cent. of Idaho is public land.

The most important discovery made by the Harriman scientific party in Alaska was that the glaciers are receding.

The reason why the Great Salt Lake in Utah is growing smaller, according to Professor James E. Talmage, is that the volume of water from its four tributary rivers is being more and more diverted by irrigation.

A local Milwaukee paper says the city is soon to be the centre of the automobile industry in the United States. A man from Iowa has invented a machine weighing not more than seventy-five pounds, which can be attached to any vehicle now drawn by a horse, and is capable of reaching a speed of fifty miles an hour. It is said a stock company backed by $1,000,000 is soon to be formed in that city to manufacture the machine, and that a man well known throughout the United States will be at the head of the concern.

Frost on the lower Mississippi Valley has resulted in a general raising of the yellow fever quarantine against New Orleans. The Texas authorities have lifted the freight quarantine against New Orleans, but it is continued against passengers.

There were 381 deaths in this city last week, which is 39 more than the previous week and 13 less than the corresponding week of 1898. Of the whole number, 203 were males and 178 females: 49 died of consumption; 27 of heart diseases; 24 of diphtheria; 23 of pnuemonia; 23 of apoplexy; 18 of nephritis; 15 of marasmus; 12 of peritonitis; 12 of debility; 10 of inflammation of the brain; 10 of inanition; 9 of uræmia, and 9 from casualties.

Markets, &c.— U. S. 2's, 100½ a 101; 4's, reg., 111½ a 112; coupon, 112¼ a 113; new 1's, 129¼ a 129¾; 5's, 110½ a 111; 3's, 107⅞ a 108¼.

COTTON was steady on a basis of 7⅛c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.20 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.35 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.60 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—$2.35 a $2.50 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 68⅞ a 69⅞c.

No. 2 mixed corn, 35¼ a 38⅞c.

No. 2 white oats, clipped, 32c.

BEEF CATTLE.—Extra, 5¼ a 6c.; good, 5¼ a 5⅝c.; medium, 4¾ a 5c.; common, 4 a 4¾c.

SHEEP AND LAMBS.—Extra, 4¾ a 4⅞c.; good, 4 a 4¼c.; medium, 3¼ a 3¾c.; common, 2 a 3¼c.; lambs, 4¾ a 5⅜c.

HOGS.—Best Western, 6¼ a 6⅜c.; others, 5¾ a 6c.

FOREIGN.—More than forty per cent. of the people of Great Britain could not write their names when Queen Victoria ascended the throne. At the present time only seven per cent. of the population are in that condition.

In the years 1832 to 1891 England lost 14,000,000 of its population by emigration. Germany lost 5,000,000 between 1832 and 1891.

General White, commanding the British forces at Ladysmith, reports that on Tenth Month 30th the Royal Irish Fusileers, No. 10 Mountain Battery, and the Gloucestershire Regiment, were surrounded in the hills by the Boers, and after losing heavily were obliged to capitulate. Gen. White attributes the result largely to the stampede of the mule battery with the British ammunition. The War Office in London officially announces that the Boers have occupied Colenso, south of Ladysmith, which the British garrison evacuated. The officials on the 6th instant said they had no further news regarding the military situation in Natal. They could not say whether the railroad to Ladysmith was intact, but admitted that Ladysmith is now completely surrounded. The situation at Ladysmith practically remains unchanged.

The occurrence of French names like Joubert among the Boers is explained by the fact that many Huguenots went to the Cape of Good Hope while it was still a Dutch colony, and there become prosperous and prominent. The descendants of many of these Huguenots may be found in the Transvaal to-day, and are quite as Dutch in all their ways as the other Boers.

It is reported from London that a settlement of Samoan question has practically been reached. The te of the agreement between England and Germany have yet been made public, but it is said that the United St is to have control of Tatuela Island.

Withdrawals of money from the Trustee Savings B of France during the first nine months of 1899 exce deposite by $11,250,000.

A shipment of American black bass was made to Fra and they have flourished so marvelously that to-day t are common articles of diet in the hotels and restaura When the bass were introduced the French streams practically deserted.

One of the largest forests in the world stands on It is situated between Ural and the Irkoutsk Sea. A was recently dug in that region, when it was found at a depth of 300 feet the ground was still frozen.

Women employed on Japanese tea farms work tw hours and are paid 15 cents a day.

More than 12,000,000 acres of the Sahara have converted into fertile soil with the aid of artesian w

A despatch from Caracas says that after a blockad two days, Puerto Cabello has surrendered to Gen Cipriano Castro and the officials of the de facto Gov ment of Venezuela.

The St. Lawrence canals will attract a great des trade when they are completed. The capacity of canals now nearing completion will at first be s 3,000,000 tons a year in one direction, but by degree ships are built more to the requirements of the trade capacity may be doubled, and when the power of the for lighting purposes is fully used and the canal eye comes under Government control 12,000,000 tons way may be handled.

NOTICES.

WANTED, a place for a handy and desirable colored eleven and a half years of age. Address "E," Office of THE FRI

WANTED.—A home, either temporary or perman for a colored boy between eleven and twelve ye Country preferred. Further particulars can be obt by applying to I. L. PENNOCK, 805 Franklin Street, Ph

FRIENDS' RELIGIOUS AND MORAL ALMANAC AND FRIE CALENDAR FOR 1900 are for sale at Friends' Book St 304 Arch Street, Philadelphia. Almanac without co four cents; with cover, five cents; postage extra. Co dars, five cents; if mailed, ten cents each.

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will l trains leaving Philadelphia 7.17 and 8.46 A. M., and and 4.32 P. M. Other trains are met when reques Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup

Receipts for Fund in Aid of Doukhobors Eleventh Month 7th.

G. M. W., $12 44; E. A., $7; T. P. C., $100; C., $2; H. W. L., $20; Friends Hopewell Meet Iowa, $15; A. M., $5; M. H. G., $5; M. S. K., W. C. A., $50; M. R., $15; S. R. W., $5; R. H $5; A. W. K., $10; A. S. B., $5; G. J., $20; G. T., Y. $15; Friends Damascus, Ohio, $47.25; Friends Sa Ohio, (additional) $4; M. H. W., $50; J. G. H. R. P. G., $100; E. C., $50; J. M. $10; S. M. R. S. H., $5; M. P., $5; R. B., $2.50; H. H. E. P. N., $5; P. C. G., $100; R. E., $5; G. E. S. S. H., $10; A. H. C., $10; S. S. C., $10; H. I $10; Friends Ohio Yearly Meeting per M. R. B., A. S. $10; S. W. P., New York, $20.

WM. EVANS, *Treasurer*, 252 S. Front St P

SICK DIET FUND AND FOOD FOR CHILDRES

R. W., $10; P. Sisters, $30; per Howard M. Jen $150; S. R. S., $50; E. C. D., $5; A. S. W., M. S. W. $35.

DIED, on the Ninth of Ninth Month, 1899, at his at Springfield, Missouri, JAMES H. GRIFFITH, in his ei eighth year; a life-long member of the Society of Fr and always in full accord with their principles.

——, at the residence of her son-in-law, Morris win, near Greenwich, N. J., Tenth Month 20th, 1899 HARMER, widow of Mark Harmer, in the eighty-sixt of her age; a member of Salem Quarterly and Woo Monthly Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

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JOHN H. DILLINGHAM,
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braham Lincoln's name will live in history
ly as linked with the emancipation of the
e. Another President's name might brightly
passed into history on the emancipation
ne army from the more blighting curse of
ol. Is it yet too late?

ur peace-patriots are criticised as prac-
ly aiding the enemy. But the enemy have
ly, practically introduced into our army's
s by the War Department itself, more in-
us and powerful than the outer enemy in
eting the strength of the army.
ne enemy's bullets have been less destruc-
of our soldiers than the canteen of the
r-interest. Which is the greater enemy,
ho sends in a steady fire of bomb-shells in
form of liquor-barrels, or the occasional
of explosives? These often miss fire and
ution; the other, never.
department whose business it is to execute
laws, finds a way to nullify both an act of
gress and the virtue and efficiency of the
er.
hat shall the harvest of vice be, when the
anding of the army shall scatter broadcast
ur country the seeds thus nurtured?

ID-WEEK MEETINGS.—A homely illustration reached our ears concerning the strength haracter that is fostered by faithfulness tending our mid-week meetings.
n market days in a certain town wagon-s of hogs were standing in line awaiting haser. Among these loads were those h a certain Friend had stationed there, but d leave them standing apparently idle e he attended to his week-day meeting. ers were standing about bargaining for no until the old Friend returned from meeting. e sales opened, lively enough. When they asked why they postponed purchasing till meeting, the answer was, "We would er buy of the man who leaves his trade is meeting. We want honest weight for our money, and we'd rather buy hogs where we won't do it at a risk."

A Liberty for Bondage.

A large amount of protestation about liberty is done by those who are having their eye on certain forms of the bondage of sin which they crave liberty to enter into.

But absolute liberty among the people would quickly be found a reign of terror, and would soon open all eyes to the truth that the greatest liberty of the greatest number requires the sacrifice of a share of each one's personal freedom, that liberty may be made possible as regulated by law.

In the church we know of no liberty of the Spirit except as it is a liberty *in* and *under* the Spirit. When it ceases to abide there and to move only as moved thereby, the so-called liberty of the spirit is made to mean the liberty of our own spirits. This is too often confounded with that of the Holy Spirit.

The most vigorous promisers of liberty in our religious Society, and the wide-spread claimants of it, seem to have combined to become servants of a bondage which is yearly tightening the grip of a one-man leadership and stated performances for worship, closer and closer.

Where understandings are settled beforehand in large yearly meetings for worship as to who on the platform are the ones to be heard from, and the incubus of pre-arrangement thus stifles the old-time freedom of the Spirit in gospel ministry, our boasted liberty of gifts seems to mean liberty to suppress them.

Where the spring of the ministry, as it is given to open here and there among its worshippers, is dried up or choked down by the substitution of a stated pastor; and where, if any one has an exhortation in the Spirit, the period is pre-empted by the set occurrence of words for prayer or the lesson to be read; or where the prerogative of deciding when the Spirit of praise is to arise is surrendered to a dictator that he may prescribe and impose the words to be sung, is there not a return to the bondage from which Friends were once emancipated? The liberty of the spirit so long contended for, is getting found out to be such monopoly, and such repression of the spiritual gifts of the many. This will cause a dearth of ministers from the true Source of supply, and where it is held that preaching must be contracted for, will force the alternative of looking for the college-made kind.

So, and in many other particulars, the bondage is, as we hear it confessed by witnesses over wide areas, sensibly covering those under our name. The liberty of the spirit has largely meant license of the creature; and next, after general enthusiasm has subsided, license of a preacher. Because, when once the safe-guards of our original liberty under the Spirit are cast aside, the sequel to liberty for license is found a liberty for bondage.

Such a state of things in many quarters has been developed as to raise a concern among thoughtful minds to institute a united Discipline for all the Yearly Meetings, and such code of regulations is well nigh completion, to be offered to several Yearly Meetings for their general union under it. We know not its provisions, but however wisely they may be drawn up, it seems safe to say that Friends in order to be united into one body must be united in the one Spirit, and except as they are held in the unity of the Spirit, no bond of peace will be found in any ecclesiastical constitution. If Christ were only waited on in all things to be Head over all things to his Church, his Spirit as the unwritten but ever witnessed constitution of his Church would transcend the virtue of any constitution written in the letter. To this one safe-guard of all true union and unity we would that those under our name should everywhere recur, the immediate witness of his Spirit. "It is the Spirit that beareth witness, because the Spirit is Truth." And they who are united to the one witness of the living Christ are united to each other, and He becomes Constitution enough for all the tribes of our religious Society, while the local conditions of each may require their special rules of Discipline under Him as Head over all. It is a confession of the weakness both of a disintegrating liberty and a disintegrating bondage that such an outward ecclesiastical bond seems sought for. The headship of Christ livingly abode under in all would not only supersede that which is proposed, but render much of the discipline already written, uncalled for.

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide: to-day they are happy, to-morrow they are in the dumps. When business thrives, they are great believers in Providence; when times become hard and income falls off, their faith goes out like a candle under an air-pump. In revival seasons they can sing and pray, and perhaps exhort with a glib tongue; when the surrounding atmosphere

cools down, they are as lukewarm as ever. The reason is that they live on circumstances, and do not live on Christ.—*T. L. Cuyler.*

"For The Friend"

A Recent Visit to the Doukhobors.

Dr. William Saunders, who is in charge of the Central Experimental Farm at Ottawa, Canada, as head of the Agricultural Department of the Dominion, has recently visited the Doukhobors in their new settlements, and as his testimony is impartial and reliable, we quote at some length from a letter to James T. Shinn, of Philadelphia, dated Tenth Month, 8th, 1899:

"I wanted you to know how greatly these long-suffering people appreciate the kindness which has been shown them, not only by the Canadian Government and people, but also by the generous aid sent by the good Friends in Philadelphia and England.

"I went to this district, partly to see the country, and partly to see how far I could make our own agricultural work beneficial to these people, and I can now see many ways in which I can help them, and shall be glad to do all that is in my power to further their interests, and I know that the Canadian people will be willing to sanction any reasonable expenditure sufficient to keep these worthy people from suffering. They do not, however, ask for help, and in the pleasure they feel in being free from persecution they seem happy and contented with the most frugal diet. I feel sure that in a very few years they will become a prosperous community, and henceforth live happily in the enjoyment of freedom.

"On Sunday I made the necessary arrangements for a start northwards. On Monday morning we took provisions for ourselves and horses for three days, a large fur robe and a heavy pair of blankets so that we might be able to sleep out if necessary. I also got an order for an interpreter, who lives fifteen miles out on the trail, and is employed by the government, to go with us to the first two villages, and after that we were to be our own interpreters and get along as best we might, with odd words and pantomime.

"The first village we (that is my driver Jack and myself, with the interpreter) stopped at, was about thirty miles from Yorkton, and the second about forty miles; as it was now getting dusk, when we reached the second village, I thought at first we would spend the night with the Doukhobors, but after seeing the conditions of this village I reconsidered the matter.

"This camp has, as yet, but few houses, and each house is a single room used for all purposes, eating, cooking and sleeping. In the first house visited, we found about forty people in all, mostly women and children. In the next house they were less numerous, about twenty-five in all. In the third, there are five horses at one end, and about a dozen, more or less, of children at the other. The larger building would be, I think, about 25x35, the smaller one about 20x30.

"The furniture in the Doukhobor houses is home-made, and consists of a few stools and one or two benches. The beds are made with a continuous row of poplar poles, arranged along both sides of the room about two feet from the floor: on these some hay is laid, and on the hay a thick piece of coarse felt, and on the felt such bed clothes as are available. In the buildings densely populated, a second tier of beds is built. The people lie with their heads to the wall and their feet out. I thought the prospects very poor of either a quiet or comfortable night at either of these places, so I talked the matter over with Jack, the driver, and we finally concluded to push on to Fort Pelly, which was eleven miles distant, leaving our interpreter with the Doukhobors. It was cloudy and very dark, so that we were often unable to see the horses' heads, but we kept the trail without any mishap, and about 11 P. M. we approached the ford of the Assiniboine River. I never liked fording a river in the dark, but Jack had been over this trail a number of times, and so we started, and in a few minutes we were over, and in ten or fifteen minutes more we were at the fort. The factor, Mr. McBeth, had gone to bed, but we roused him up, and got him to take us in. We had driven sixty miles that day, much of it over a rough trail, and being tired, I was soon asleep.

"At 8:30 next morning, we were ready for a fresh start. About 11 we passed through one or two other Doukhobor camps, but did not find any one with whom we could communicate. So we pushed further on, and forded the Swan River, over the roughest ford I ever saw, the bottom being made up of a succession of big boulders, which threatened every moment to upset our rig and tumble us into the very rapid stream. We got safely over, after which a drive of two or three miles brought us to another village, where we knew there lived a Doukhobor boy, who could speak some English—Fred Ivan by name. His father, Ivan Ivan, (who left Russia some months before the general exodus took place, and resided at Purleigh, near London, where he learned some English, and in part, adopted their ways of living) is the chief man in his village. I found Fred to be a very bright boy (I should think) fourteen or fifteen years of age. He was two months in Winnipeg last winter, and learned what English he knows while there. His sister, some two or three years younger, also spoke some English. The father and mother are very nice people, and very hospitable, as far as it is possible for them to show hospitality. Before I had quite exhausted Fred Ivan's stock of English, a Russian young lady appeared on the scene, Miss Weletchkina, who is a physician, a graduate of the University at Berne, Switzerland. She spoke English fairly well, and from her I learned much of the condition of the people. They are all vegetarians, and as far as I could learn, none of them will eat any meat.

"Their fare, at present, is very meagre. Dry bread made from the cheapest grade of flour, soup made of flour and water, with cabbage, beets and onions, was, as far as I could find out, the fare of most of the people, but in some instances they had potatoes.

"I did not find butter, cheese or eggs in any of the settlements, but I did not hear a word of complaint. I think Ivan Ivan's settlement is, perhaps, about as well off as most of the villages, and there I got fuller particulars from the nice little lady, the Russian doctor, than I could get elsewhere. In that community there were ninety souls—seventeen of the men were away working on the railways, and among farmers, earning from $1.25 to $1.50 per day. These men have remitted to their several v lages from $20 to $25 a month each, and fr the money thus earned, a stock of flour is bei laid in, sufficient for winter. They also b such supplies as they need in building th houses, such as windows, hinges for doors, a more or less lumber. In Ivan Ivan's villa there are four horses and a colt, and one co I think horses enough to furnish one for ea family there. I inquired from Mrs. Ivan Iv as to the share of their family of the milk this cow, and was told that it was a small co not giving much milk, and that for their fa ily of seven, five children and themselves, th had a teacupful night and morning. Of fow they had one hen and one cock, so I did not quire further as to the supply of fresh eg They seemed very careful of such animals they have, but they must have more befe long. They have got a good deal of land broke about a hundred acres at Ivan Ivan's villa As the men were most of them absent, and t horses were engaged in bringing in suppl most of the time, and about one journey Yorkton, ninety miles, and return ninety mil is all they can do in a week, the women unde took to do most of the plowing. It took use the language in which it was given m 'seven pairs' of women to each plow. I quired how much of the hundred acres I sa had been plowed by the women and I was t that they had done the larger part of it. T land is good, but it will not be in very go shape for seeding next spring, still I have doubt they will get a fair crop from it. . . . The houses they are building are warm a comfortable, and they have plenty of wood f fuel on their lands. They will also, I think, g in a fair supply of potatoes. The women a going out to work, to help settlers wherev there are settlers within twenty miles of th villages, and it will take a good deal of food supply 5,000 people, which is about the nu ber of Doukhobors in that part of the counti

"They seem very contented, and I did n hear a word of complaint, and they all seem busy doing something. I left that settleme on Tuesday afternoon and went north and ea which led us near some of the other villag but having no interpreter, I did not thin could gain much further information, besi Miss Weletchkina had promised to write and give me particulars regar ling all the otl villages. I learned from her that she v much in need of medical supplies, and on rea ing Winnipeg yesterday, I reported this m to the proper authorities, and made arran ments to have the necessary supplies sent without delay. It seems much more diffic to help a community of vegetarians in t country than a community of meat eaters. I think they would prefer to starve than meat. They are just the sort of stuff of wh the martyrs are made. It would take too l to tell the story of our adventures after l ing Ivan Ivan's, but early Wednesday af noon we reached a little frontier town in Dauphin district, tired and hungry, as we left everything we could leave behind us, the Doukhobors. The latter part of the j ney was very rough, over new trails throu wooded country, where the trees were not very close to the ground, the stumps being a foot or so high, and so thick that it was possible, in driving, to avoid more than pa

em. Although pitched about in every direc-
n I escaped without injury, except to one
my fingers, which, in driving over an extra
gh stump, got jammed between the wheel
d the vehicle. Fortunately I had a handker-
ef convenient, which I tore up and bound
e protruding flesh and staunched the flow of
od. It was very painful for about an hour,
afterward the pain subsided, and it has
en me very little trouble since. I had some-
ng over fifty miles of driving in the Dau-
n country, then took train at the town of
phin on Friday morning and reached Win-
eg on Friday night. On Saturday morning
eported to the government officers the con-
on in which I found these people, and Mr.
Creary, the chief officer, promised to have
medical supplies sent on at once. He also
l me that ten or twelve more cows were on
ir way to the settlements, and that he had
t morning received a telegram from some
he Friends in Philadelphia to buy a carload
otatoes and a car of onions, and forward
n to the settlements. I did not know until
sited the district that the Friends in Phila-
hia and in England had done so much to
these worthy and persecuted people. But
e I learned of the kind visits of Joseph S.
nton, William Evans and Mrs. Varney, and
he very substantial help which has been re-
ed, for all of which these poor people feel
y grateful.

The Canadian Government has, I learn, much
eeded the sum which was placed in the esti-
es, and which was then thought to be suffi-
t, but considerably more yet must be done
re these good people are quite indepen-
."

ULL BOYS.—We are not to conclude that
e who are at first exceedingly dull, will
r make great proficiency in learning. The
nples are numerous of persons who were
romising in childhood, but were distinguish-
manhood for their great acquirements.
dam Clark was taught the alphabet with
t difficulty. He was often chastised for
dulness; it was seriously feared by his
nts that he never would learn; he was
t years old before he could spell words of
e letters. He was distinguished for noth-
but rolling large stones. At the age of
t, he was placed under a new teacher, who,
he kindness of his manner, and by suitable
uragement, aroused the slumbering ener-
of his mind, and elicited a desire for im-
ement. It is well known that he became
more distinguished for his various and
nsive acquirements, than he had ever been
olling stones.

aac Barrow, for two or three years after
ommenced going to school, was distin-
hed only for quarreling, and rude sports.
seemed to be his ruling passion. His
er considered his prospects for usefulness
espectability so dark that he often said,
her child was to die, he hoped it would be
. But Isaac afterwards became the pride
is father's family, and an honor to his
try. He was appointed master of Trinity
ge, at which time the king said "he had
the office to the best scholar in Eng-
"

homas Halyburton, formerly Professor of
ity at St. Andrew's, had, until he was twelve years old, a great aversion to learning. I might mention many other examples to illustrate the same truth.—*Davis's Teacher.*

For "THE FRIEND."

Friends and the Indians of Pennsylvania.

(Continued from page 130.)

Robert Proud, in his History of Pennsylvania, remarks: "In this year, 1685, the Quakers, in their Yearly Meeting, at Burlington, in West Jersey, took additional measures to prevent all persons in their Society from selling strong liquors to the Indians. About the same time, by particular appointment, they also had a religious meeting with them, as they frequently had before, to inform and instruct them in the principles of Christianity, and the practice of a true Christian life.

"The Indians generally heard patiently what was said to them on this subject, and seemed affected with it, for a time; but, for the most part, it appeared to make no very durable impression on their minds for the proper regulation of their passions and appetites, which, at least, too generally seemed to prevail over convictions of this nature and their better knowledge.

"Divers preachers of this religious society from abroad often had meetings, and serious discourse with them for this purpose, as well as those who had settled in the country, particularly Samuel Jennings, Thomas Olive, William Penn and others, who from time to time, labored to inculcate into them a just sense of the benefit of a Christian life and conduct."

Samuel Smith, an esteemed member of our religious Society, in his history of New Jersey, first published in 1765, in describing the Indians of that province, bears a similar testimony, as follows: "Very little can be said as to their religion; much pains were taken by the early Christian settlers, and frequently since, to inform their judgments respecting the use and benefit of the Christian revelation and to fix restraints, but generally with unpromising success, though instances have now and then happened to the contrary."*

Thomas Story, in his journeys in this country, had religious opportunities with the Indians on several occasions, and gives in his Journal the following interesting remarks upon their capacity for receiving religious impressions:

"As to the conversion of the Indians to the Truth. I believe the Lord will call them after the power of anti-Christ is overthrown; but it seems to me that learning, or the historical part of religion, or their own language, which is very barren of pertinent words, will not be much instrumental in it; but the word of Life, whose Divine and life-giving intellectual speech is more certainly known in the mind, will tender their hearts in a silent state and retirement, by means of some instruments that the Lord will raise up and qualify for that purpose; who shall not confound them with a long fruitless history of needless things. But when the Lord shall send forth his Word, "The Light of the Gentiles," the quickening Spirit of Jesus, into and upon any of them in holy silence or in prayer, their minds shall be directed to the spirit Himself, as the present object of their faith, obedience and love, and author of their present joy and salvation; and so, believing in the light, shall become children of that light and day of God, and heirs of eternal life in Him. And then the histories in the Bible, the prophecies of the prophets of God, and the fulfilling of them; the evangelical account of the conception, birth, life, doctrine, miracles, death, resurrection, ascension, glorification, mediation, intercession and judgment of Him, who is the substance of all, and that "true light which lighteth every man which cometh into the world," will be the more clearly received by the Indians when the Almighty shall think fit to acquaint them therewith."

If the preaching the gospel by word of mouth thus appears to have produced but little impression upon the natives of this country, there is ample evidence that they have closely watched the conduct and example of the whites around them, and that they have been far more readily influenced by their deeds than by their words.

It is a cause of regret that in the first purchase of land from the Indians by the representatives of William Penn intoxicating liquors were furnished among the articles given them in the payment. It cannot, however, be supposed it was with his approval, as it was done previous to his arrival in this country, and by his deputy, William Markham, who, probably knowing the desires of the Indians for such liquors, had no scruples in supplying what might have been considered a moderate allowance to them on such an occasion.

It is worthy of note, however, that soon after his arrival in this country, William Penn had a law enacted prohibiting the sale of liquors to the Indians, and that in the ten purchases of land made by him personally during his first visit to this colony, namely from Sixth Month, 1682, to Eighth Month, 1684, no such liquors are mentioned as among the articles given them, excepting that on one occasion four bottles of cider are specified as a part of the consideration.

Among the evidences of William Penn's continued desire for their welfare, is the following entry upon the minutes of the Monthly Meeting of Friends of Philadelphia, held First Month, 29th, 1700, during his second and last visit to this country:

"Our dear friend, the Governor, having laid before this meeting a concern that hath lain upon his mind for some time, concerning the negroes and Indians, that Friends ought to be very careful in discharging a good conscience toward them in all respects, but more especially for the good of their souls, and that they might as frequent as may be, come to meetings on First days. Upon consideration whereof, this meeting concludes to appoint a meeting for the negroes to be kept once a month. . . And it further agreed that when the Indians come to town some Friends be appointed to speak with them, in order to get a meeting amongst them. In order whereto our Governor is willing to speak to them, and that if they assent thereto, Friends get interpreters and meet with them, which also the Governor takes care of. Several among Friends that can speak Indian well (as we are informed) are John Stevens at Radnor, Henry Worley, Will-

* It is a noteworthy fact that the friendly feeling which existed between the first settlers of New Jersey, many of whom were Friends and the Indians, was never interrupted by war. See "Fragmentary History of the New Jersey Indians" by the late Samuel Allinson of Yardville, N. J. in "THE FRIEND" Vol. XLIX, pp. 373, &c.

iam Biles, Jr., Derby school master, and Ann Ayers, of Chester County."

The late Dr. Daniel G. Brinton, in an exhaustive work on "The Lenape and Their Legends,"† states that it was with the Unamis and Unalachtigos, sub-tribes of the Delawares, that William Penn dealt for the land ceded to him in 1682. Their territory was on the west side of the Delaware River, extending from the Lehigh southwards. The term Unami, he states, means "people down the river," and Unalachtigos "people who live near the ocean." The third sub-tribe were the Minsi, Munsies or Minisinks or "mountaineers," living in the mountainous region along the Delaware north of its junction with the Lehigh, but who are believed to have also occupied a considerable portion of New Jersey.

The writings of William Penn contain frequent references to the natives of this country, and his description of them in his letter to the Free Society of Traders residing in London, portrays their character in a very interesting and graphic manner. (Friend's Library Vol. 5, p. 180.) The journals of John Richardson, Thomas Chalkley and Thomas Story contain frequent allusions to them, and to events connected with the early history of Pennsylvania.

A minute of the Yearly Meeting in 1722 thus alludes to the kindness accompanying the early intercourse between Friends and the Indians, and their concern that none under our name should be parties to the sale to them of intoxicating drink, a traffic which from the first intercourse of the white people with the Indians has been productive of the greatest evils.

"When way was made for our worthy Friends, the proprietors and owners of lands in these provinces, to make their first settlements, it pleased Almighty God by his overruling Providence to influence the native Indians so as to make them very helpful and serviceable to those early settlers before they could raise stock or provisions to sustain themselves and families; and it being soon observed that those people when they got rum, or other strong liquors, set no bounds to themselves, but were apt to be abusive and sometimes destroyed one another, there came a religious care and concern upon Friends both in their meetings and Legislature to prevent those abuses; nevertheless, some people preferring their filthy lucre before the common good, continued in this evil practice, so that our Yearly Meeting held in Philadelphia in the year 1687, testified "that the practice of selling rum or other strong liquors to the Indians, directly or indirectly, or exchanging the same for any goods or merchandise to them [considering the abuse they make of it] is a thing displeasing to the Lord, a dishonor to Truth, and a grief to all good people," and although this testimony hath since been renewed by several Yearly Meetings, it is yet too notorious that the same hath not been duly observed by some persons; and therefore it has become the weighty concern of this meeting earnestly to recommend the said testimony to the strict observance of all Friends, and when any under our profession shall act contrary thereto, let them be speedily dealt with and censured for such their evil practice."

(To be continued.)

†In this volume Dr. Brinton bears testimony to the friendly aid extended by these Indians to the first settlers as follows: "My ancestor William Brinton, arrived in the fall of 1684, and with his wife and children, immediately took possession of a grant in the unbroken wilderness, about twenty miles from Philadelphia. A severe winter set in; their food supply was exhausted, and they would probably have perished but for the assistance of some neighboring lodges of Lenape, who provided them with food and shelter. It is therefore a debt of gratitude which I owe to this nation to gather its legends, its language, and its memories, so that they,

"in books recorded
May, like hoarded
Household words, no more depart."

A WONDERFUL MACHINE.—"A watch," says a Boston watchmaker, "is the smallest, most delicate machine that was ever constructed of the same number of parts. About one hundred and seventy-five pieces of metal enter into its construction, and upward of twenty-four hundred separate operations are comprised in its manufacture. Some of the facts connected with the performance are simply incredible, when considered in total. A blacksmith strikes several thousand blows on his anvil in a day, and is right glad when Sunday comes around; but the roller jewel of a watch makes every day, and day after day, 432,000 impacts against the fork, or 157,680,000 blows in a year without stop or rest, or 3,153,600,000 in the short space of twenty years. These figures are beyond the grasp of our feeble intellects; but the marvel does not stop here. It has been estimated that the power that moves the watch is equivalent to only four times the force used in a flea's jump; consequently it might be called a four flea-power. One horse-power would suffice to run 270,000,000 watches. Now the balance-wheel of a watch is moved by this four flea-power one and forty-three one-hundredths inches with each vibration—three thousand five hundred and fifty-eight and three-quarters *miles* continuously, in one year. It doesn't take a large can of oil to lubricate the machine on its thirty-five-hundred-mile 'run.' It requires one-tenth of a drop of oil the entire watch for a year's service. But it has great need of that one-tenth of a drop. If you would preserve the time-keeping qualities of your watch, you should take it to a competent watch-maker once every eighteen months."

But with all the marvelous mechanism of a watch it is a small affair compared with the mind that contrived it, the hand that constructed it, and the eye that superintended the process.

THE JOY OF THE LORD.—To have the joy of the Lord we do not need to make long and expensive journeys to far off conventions. We do not need to spend our money for the great luxuries of the palaces and costly equipage. The poor have it in their homes, often in great fulness. In their godly and contented lives they have a peace and satisfaction of soul that may not be found in kings' palaces. They have not the means or the time to spend attending the annual conventions, so attractive to many. But they have the sweet felicity of communion with God in the home circle and the home church, undisturbed by the bustle and excitement of the convention life. The joy of the Lord more than compensates for all there is in a junketing trip, either to lake or mountain pleasure resort, for religious services. —*The Christian Instructor.*

BEAR and forbear.

My Experience in a Mad-house.

(Continued from page 133.)

I had about decided that I would have another night's sojourn in the prison, when I was called and introduced to two "strangers," who informed me that they would take me to a "sanitarium," as I needed rest. I told them I needed a change of quarters, as I felt all stiff from my confinement, and further said, asking: "Do you mean to take me away from here as an insane man?" They looked at each other significantly, one of the men answering in a patronizing tone that they were simply obeying orders. On the way to the depot, after quite a conversation, one said to the other, "He appears to be all right." We boarded the train, and finally I asked them if they were taking me to Dixmont (insane department) of the Western Pennsylvania Hospital. At first they evaded the question, but finally they acknowledged that that was my destination. Before due time we reached the point, and even through gas light, I could see that the surroundings of the institution are quite imposing and picturesque. Beautiful shade trees surround the palatial-looking buildings, and on entering safely the impression is rather entrancing; the wide corridors, large parlors, and the elegant appointments of the first floor are very attractive and inviting. The preliminaries of the usual order of the business of the commitment having been adjusted, the two men bid me good-bye, and I was given in charge of a keeper, a young man whom I knew in a business way; he was surprised to see me. He led me to an upper ward, and, upon request, I was permitted to have a bath; then was I taken to a ward, which was to afford me the "comforts of home." I found myself in a large room containing 30 cots in the company of men, insane men, and was directly learned upon asking my keeper why they would have me here, and not give me a quiet room, as I understood I was to be "well treated." The poor man felt real sorry for me, I believe. He said that the rule of the Institution is that all new patients must spend some time in this ward, as this was the "incurable ward."

The kind reader can imagine my amazement—that I was to be an inmate of an insane asylum—in the "incurable ward," among "incurable patients," the "chronic insane," the "maniatic," the demented, afflicted with all sorts of vagaries, hallucinations and aberrations of the mind. Let the kind reader pause with me for a moment. I was to be a "forced inmate" (as stated, I asked for a single room) in the department of the "mad-house," in one room with all these unfortunate men. For a moment I was beside myself; oh, what a fear overcame me; I listened to the filthy and what hellish ejaculations, what fiendish bursts of glee or of hysterical convulsions. The calamities of hell appear to be gathered under the roof of an insane asylum, and yet people say, there is no hell. And here I was to stay the night—how can I do that? I felt a rush of feeling—will I go mad? Can any human being endure such trials, this humiliation? What is to be done? How can I survive the night? The keeper showed me my cot and left me to it. I knew that I was passing through a fiery trial, and experience that was beyond the power of language for me to describe. I needed help, strength—oh my Lord. Pre-

vas lost in prayer, and in a moment the
est of all the sad scenes moved before my
s eye, the "Cross of Calvary." I was in
prayer—in deep meditation. The Cross
lvary—"Must Jesus bear the cross alone,
ll the world go free?" "No, there's a
for every one, and there's a cross for

d Jesus died that we might live. He died
through death He might destroy him that
he power of death, that is the devil. Heb.

d was not even the Son of God perfected
gh suffering: "But we see Jesus, who
nade a little lower than the angels for
uffering of death, crowned with glory and
r; that He by the grace of God should
death for every man. For it became
for whom are all things, in bringing many
to glory to make the captain of their sal-
n perfect through suffering. Heb. ii: 9,

e very picture of Calvary was before my
's eye. I became insensible to my situa-
I was entirely shut within myself. My
sad experience of the previous days had
d away. The "Cross of Calvary" occu-
my mind. Oh, how vivid, how real! I
watching with the crowd, all were watch-
he cruelty—what a heart-breaking sight?
can measure the anguish, the great sor-
the awful travail of the soul of Jesus of
reth at this hour?
e his hands, which for several years healed
ick, raised the dead, cast out devils. How
ble now appear these gentle hands with
aping wounds of the nail prints. The scar-
nd weary feet win no pity; they too are
ly pierced. They offer Him wine and
'h to deaden his suffering. He will not
k, for He desires to bear all for us. Oh,
iful Saviour. Draw me to the foot of thy
s, that I may sit down there and watch
till thine image is printed on my heart.
that I may learn to die! My day will come,
ast day, the last hour, the last minute.
day comes, the last minute—and voices
whisper—it is finished—he is gone. The
hant prince will be gone, the nabob, phil-
ropist and sage will be gone, the poet as
as the peasant, the great and the small
be gone, immortal souls going, going,
—passing into an eternity of glory and
scendent life or unto an eternity of sad-
and suffering, which no earthly imagery
describe—the everlasting fire and "the
n that dieth not." Let me think of this
practice dying before I die! "By thy cross
passion, by thine agony and bloody sweat,
l Lord, deliver us."
ne vividness, the spiritual fervor of my
itation brought to my soul a blessed quiet-
, but not much sleep. The "inmates" of
ward would break out in all sorts of start-
shrieks, according to the nature of their
tion, so I quietly watched and prayed for
dawn of the morning. The scene is very
indeed, human souls in such a state of ab-
tion of mind and mental confusion, stupor
delusion. I breakfasted in one of the din-
rooms with a company of the inmates;
appetite was, however, much better than
, some of the men were gluttons and vora-
is.
'e were taken out for "exercise" on a bridge which connects with the main corridors and which is an affair built of iron girders, and now I had the opportunity of seeing some of the other patients, queer and peculiar subjects indeed. One German blasphemed like a trooper, and crowed like a rooster, and he looked as if he was a vehicle of a legion of demons.

Then the physicians made their rounds and I met Dr. Hutchinson, the genial superintendent of the Institution.

Owing to my "connection" and being acquainted with the "business house" of my brother, the doctor inquired what I was sent out for. I gave him my assurance that I did not know exactly myself; he promised to see me again. I requested earnestly to be given a change of quarters, but was again put among the "incurables" for another night of distressing experiences. I was told that patients must remain among the incurables, as this develops their true condition, and the phase of insanity is thus definitely diagnosed. I am quite sure that if ordinary people with a tendency to nervousness were to be subjected to a similar experience they would go stark mad; there is no doubt about that. Fortunately the grace of God enabled me with fortitude to endure this horrible pit. There was no special "development" in my "condition" and so I was transferred the third day to one of the regular better-class wards, which contain single rooms, in which patients are locked at bedtime. Whilst the Institution, no doubt, is as well managed as any of the kind—it being a Pittsburg affair, and Pittsburg is slow in nothing, as my own experience proved—it is intended for insane people, and I submitted to all the rules and regulations, some of which are, at least in practice, crude and unclean.

By way of illustration. On Friday or Saturday is "bath" day. The men of a ward all strip, two tubs of water are drawn and the first one has the clean water. Those who follow a certain number must wash in the same water, and I noticed that most all were sane enough to wish for a first chance. It was the most disagreeable experience outside of the first two nights. The "bill of fare" is wholesome, the men have tremendous appetites, but seem to get enough. I ate sparsely, but my neighbor was anxious to eat all I would leave. I spent my time in the study of the Bible and other religious books there, and gladly joined in the afternoon outing, which is given frequently to those who are not dangerous.

(To be concluded.)

THE MANNERS OF GOD'S FAMILY.—The following from the *Youth's Instructor* reminds us of the testimony of William Penn concerning George Fox, that he was "courteous beyond all the forms of breeding:"—Did you ever think of it that true Christianity in the heart is what makes good manners? Of course there may be the superficial culture and polish of cultivated society without a Christian life, or even a profession of it. Just so there may be a profession of Christianity by those whose daily lives are examples of vulgar, boorish, unchristian manners. Of the two it may be quite possible that those who make no profession of religion, and yet, though with insufficient understanding of its deep meaning, live out the golden rule, are nearer to the kingdom of heaven. When those who have never known the truths of religion, and yet have lived kindly, courteous, charitable lives among their fellows, understand and accept the message of the gospel, they have not so difficult a task to perform in conforming their lives to the teachings of the Master as have those who have known and claimed to accept those teachings, and yet have always lived contrary to them.

"Whatever ye would that men should do to you, do ye even so to them," is the keynote of good manners. These are the words of the Master. Those who do not live up to them are failing to obey Him, and neglecting to follow his example in the plainest lesson of his life among men. These words do not have reference alone to great deeds of self-sacrifice, for the opportunities for such come rarely, but rather much more to the little thoughtful kindnesses and courtesies which we have continual need to show to those about us. God is love; that heart in which He dwells will overflow with his presence. Where God is not, there will be no love; and his absence from the heart will be apparent to all, because it sheds forth no love.

Then when God occupies the whole heart, his love will, like a sweet perfume, pervade the whole man, the whole house, the whole life, and that person will be like the candle which is not set under a bushel, but lights the house, and spreads the light far abroad through the windows.

Child Study—No. 7.

TRAINING-MORAL DEVELOPMENT.

Childhood is the period of plasticity. It is the parent's opportunity to build up character.

The mind of a little child is not a blank sheet of paper, neither is it an organ with which to reason and judge. In him we find an accumulation of the instincts of the race, together with the peculiar tendencies of his individual ancestors. There is only one *best* way for us successfully to develop the desirable tendencies, and dwarf the undesirable, and that is to train the child's will to do this necessary work for him. The key to the child's will is love and mutual respect.

Never to give a reason, but to exact "instantaneous obedience," or always to give a reason, and to expect the child to understand it, are both considered obsolete methods. "Parental authority has no other origin than the actual interests of the children."

The duty of parents is to try to understand their children, and then quietly, but firmly, to train the little child to choose *the right* every time a choice between right and wrong presents itself. This is the ideal way. To do it successfully requires love and patience, and often a knowledge of race development, human nature and divine laws, which few possess. For this lack we are not condemned. We too, like our children, are made up of many short comings, of which we are painfully conscious. They may be a legacy to us along with other better things, from our honored, forceful, pious ancestors, perhaps many generations back. What we can do is to try to study our problem.

It is not sufficient to read what the wise write—we must think for ourselves, and adapt what we learn from books, to our own individ-

ual cases. We may have poor material to work with, both in ourselves and in our children, but it is only by working conscientiously and intelligently with what we have, and praying for the Divine blessing, that we can get the best results out of it.

Every one should distinguish between those acts which are wrong and those which are inopportune. Children very properly, are not in sympathy with many of the conventionalities of modern life, and rebel at what seem to them useless demands. If you go to the heart of the child you will usually find more truth, love, faith and honesty than you will find in its parent. Common sense training is quite consistent with great liberty, nevertheless as Helen Winterburn says, in effect,—the parent who has the courage to follow the new methods of training will often have to feel that in point of acceptance the self-reliant child, must give place to the repressed one, so that it will require constantly keeping in mind the ultimate result, in order to persist in a course which is, in its early stages, not flattering to one's egotism.

Children often feel that their parents have no ability and make no effort, to look at their interests from the child's standpoint. Too often there is a great lack of open, frank discussion. There are plenty of people, who think that in the presence of grown folks, children should only listen and learn: that their opinions are of no value and also of no interest. What happens?—the children retire to the kitchen or some convenient loafing ground to spend their leisure with people who will give them a chance to feel on an equality and talk if they want to. Their judgments are thus formed by the least intelligent of their adult associates, and in later life the parents are broken hearted over the barrier which has grown up between them and their children.

I am sure no one approves of the opposite extreme, which results just as disastrously:—that children should monopolize the conversation or be continually demanding attention. A child should, and soon does, if taught, recognize that there are times when it is allowable to talk freely, and other times, especially when guests are present, when it is polite, because pleasure giving, for the children not to join in the conversation. If, moreover, the children are allowed to ask questions or to express opinions, afterwards they will listen with very great interest to the wisdom, or foolishness, of their elders.

Intelligent parents see their children as men and women of the near future. If the companionship is to be helpful to each member of the family, reason, judgment, individuality, independence and broad mindedness must be cultivated. This cannot be secured under a system of repression.

Children do not resent the balance of power being in the hands of their parents; in fact they prefer that it should be so, but they know that they must be allowed freedom, if they are to grow in strength and excellence of character.

People are beginning to see that the problems which always present themselves in every family, are the natural means for developing in the children of the family, a capacity to reason carefully and to judge wisely. Not that severe trials or complex problems should burden unduly their young hearts, or that prosperity should puff them up, but that a share of the living family interests should be theirs, to fit them to meet similar experiences in later life. If children see that these questions are met calmly and wisely by their parents, that the one effort is to know the *truth* or to discover the *best way*, it cannot help elevating the characters of the children. When there is a difference of opinion, if individual preferences are held in abeyance by the grown folks, and an earnest effort made to decide upon what is *right*, any personal element of antagonism necessarily fades away and family harmony is maintained, although the circumstances may have been very trying.

Children's morals in moral families will usually develop normally, without undue looking after—providing the intimacy which I have tried to depict exists between parents and children. There may be a period when the child's imagination will obscure truth. It is often the case, but a parent who understands the child will gently guide it through this experience.

In thinking of each possible moral deviation, the subject of training seems wholly and best promoted by parents having a correct understanding of child nature and lofty ideals for themselves as well as for their children. We train and watch over our children not for selfish ends, but for the uplifting of humanity. Knowing full well the infinitesimal influence of each individual among the millions of people and through the ages of time, nevertheless, each one who helps to understand and live according to the Divine will, does his little toward the coming of the ideal future.

Perhaps one chief thing to be emphasized to-day among all classes is sympathetic broad-mindedness, an ability to look through the eyes of other people and to see what they see. There is a real value in that concentration of effort which is so narrow that it is bound to accomplish whatever is undertaken, but with success, should live an honest appreciation of the equal value of another's work. There is infinite variety in nature. The warm sun seems to enjoy destroying the beautiful results of the snow king. Why should there not be a similar apparent antagonism in human experience. The fact is, no human being catches more than a glimpse of the whole truth. But it is an imperative Divine command that each should be faithful to the truth which he sees. Each should also value his neighbor's part as equal to his own. The reformer should know why the vicious are vicious before he attempts to reform them; the employer should feel as the employée and act accordingly; the rich should picture the feelings of those who know grim want; and the parent should feel the joys and responsibilities which his children feel.

The judgment of broadminded people is always respected. Children know they will get justice, and enjoy talking over their interests with their parents. This element of broad-minded, frank, mutual respect with lofty Christian ideals, leading children to feel their dependence upon Divine favor and their responsibility to use every talent for humanity, will cover all the training in manners and morals which a parent need be anxious about.

Two books have been written lately, by Helen Winterburn,—"From the Child's Standpoint" and "Nursery Ethics." A reviewer says appropriately of one, but it is equally true of both.—"Any parent who would not be benefited by this book has either attained to perfection beyond the reach of grace."

Visit of J. S. Elkinton and William B. Ha to the Exiles in Canada.

PORTAGE LA PRAIRIE, MANITOBA, Tenth Month, 30th, 18

WM. EVANS.

Dear Friend:—Mercury this morning 62°. We went around to-day without o coats.

According to previous arrangement, we Immigration Commissioner W. F. McCrear his office. He has secured six hundred bus of onions and ordered a large lot of potat bought at Yorkton at twenty-five and thi five cents per bushel. Sauer kraut is b made on rather a large scale in Winnipeg it is to be forwarded to the Doukhobor lages, it being a favorite dish.

In a conversation this morning with the migration Commissioner some points gained on education. It appears that this portant subject here is under the care of Northwestern territorial system, which branch of the Dominion government; sch are established, bridges built, and other pu improvements accomplished, on a pro basis; these adjustments occur at rather in quent periods. During the past year or immigration has increased more rapidly t the improvements, and it appears that no fu are now available for public school educat for the Doukhobors, though the National Co cil of Women, particularly the branch at ronto, is interesting itself in the matter, may put a few teachers in the field this win

Before leaving Winnipeg this evening Jo Ashworth, from Birmingham, England, ca at our hotel. He had just returned from sc of the Yorkton settlements and spoke of merous matters that should claim our att tion. It would seem that our visit to this tant field was timely.

Our presence to-day at the offices of gov ment and railroad officials has tended to fa itate the entry of our goods free of duty in getting best freight rates. A car loa goods sent some time ago was held at a toms' outpost, Neepawa, (on the road to Y ton), for a number of weeks. We are tr to make arrangements for the proper move of goods received, and are about entering u the laborious portion of our trip, a pers inspection of the settlements, with a vie ascertaining urgent needs.

TENTH MONTH 31st.—Mercury 37° and g ing colder. We came to Portage la Prairie night, and this morning called on the Me dist minister, who is interested in our wor

We took the train about 11 A. M. for Y ton and Assiniboia, and are due there at 2 o'clock. On the train with us are one hun and forty-five Doukhobors, seventy-nine g persons and sixty-six children, in two Four car loads left Winnipeg, but owing t heavy load, two cars were dropped at Por la Prairie to come later, which fact was t regretted. Three trains per week, only, from Winnipeg to Yorkton.

The Immigration Commissioner very k offered us an interpreter, a German, who born in Russia, and speaks both langua also uses English very creditably. He lately married, and is taking land in the

ne Doukhobors, and seems to enjoy the un-ed confidence of the Yorkton contingent. as been farming in North Dakota for seven s; has also had experience in milling. He th us now. During the afternoon we went ard in the train and visited the colonists. e sound counsel was given by J. S. E.; they representatives of quite a good many ges, having in most cases been out at ser-

They were informed that we intended sit the settlements, and the object of our was explained. It was truly affecting to ess the gratitude for the interest taken in cause. We acknowledge the guiding of the Master by giving us to feel a ure of his presence in pursuing the varied s, which one after another present them-s.

EVENTH MONTH 1st.—Yorkton, Assiniboia,) P. M.—We are just about starting with eams to visit the Doukhobor settlements; s been a busy morning making prepara-. In continuing the inquiry regarding ed-onal matters, it appears that Count Tol-is having quite a number of Russian-ish primers specially prepared for the hobors. Alexander Konchin, who is here, o assisting in the work. In coming up e train yesterday this special kind of book esired. A pressing educational need now ssian-English dictionaries for their assist-

We have a few English primers, re-ng which we will write later.

rcury was 33° this morning; we are prac-y going out of civilization as our home e understand it, and are expecting to re-in about two weeks.

Thy friend,

WM. B. HARVEY.

Sight for One Born Blind.

few days ago Alberta McKinne looked out e windows of the "suggestion room" at ye and Ear Infirmary and burst into tears. patients have looked from the windows e infirmary and shed tears caused by suf-g. But she wept for pure joy, and she ed God and Dr. Holt alternately. Small er that she did, for upon her has been ght a truly modern miracle. To one blind birth, the achievements of modern medi-ience have given the sight that for twenty-years has been denied her.

berta McKinne belongs in Rockland, and as born blind. Over each eye a congenital act obscured the vision. She lived with ves who clothed and fed her. One day a ger saw her and looked at her eyes. He ner that he believed if she would go to ye and Ear Infirmary an operation might erformed that would enable her to see. eighbors scoffed. It was ridiculous. But found lodgment in her breast, and her one ght was to come to Portland. She was here for treatment.

s a delicate and peculiar operation that olt performed upon her when he removed ongenital cataracts. It is an operation is usually unsatisfactory. A white sub-e, which was about the color of milk and e consistency of butter, was spread over pupil. It could not be removed by cutting like a hard substance. Instead it had to rred up, so to speak, and then the doctor trusted in a great measure to absorption to remove it.

For fourteen weeks the patient has been at the infirmary. The operation has been performed by easy stages for the purpose of watching and studying each change. Little by little the milky cataracts disappeared until now but a small white speck remains on each eye, and it is thought that these will disappear in time. In all probability another slight operation will be performed to correct a slight crossed effect that appears in the restored organs.

When the final operation was performed the eyes were bandaged and carefully kept from the light for several days. When they were strong enough to be fitted with glasses it was a difficult task to find just the kind that she needed, but it was finally accomplished. Dr. Little placed them on her and led her to the window for the first time.

It was almost like being born into a new world for her. Of course a good many things she had a general idea of through hearing people talk about them.

Directly opposite the infirmary a man was walking about on the flat roof of a house. It was the first object her eyes rested upon. "What is it?" asked Dr. Little. "It must be a man," she answered. So on, one by one, different objects were pointed out, and she was asked to tell what they were. A man with a pail went by. She said she thought that must be a pail because she had felt of one while she was blind. Just then a dog went by on the street. She stared in astonishment, and then cried aloud, "Oh, is that a dog? I never imagined they looked like that." Trees were a mystery to her. Their spreading limbs and autumn-tinted foliage held her spell-bound. She had never seen colors before. Electric cars were a wonderful thing, as was the electric light. She could not understand the power that was back of them.

When asked what her feelings were when she first found out that she could see, she replied: "Well, I don't know as I can tell you. My eyes seemed to be swimming in water and I thought I was looking at a lake. This mist slowly cleared away and then I saw the face of Dr. Holt. Oh, it was the first human face I had ever seen, and he is the best man in the world! I shall bless him until my dying day."

When asked if she had been out of doors, she said:

"Oh, yes, several times. I can't describe to you my sensations. I have seen so much that is beautiful, and I have so much more to see. I am learning to read now, and have got so I can pick quite a good deal out of a newspaper. I have read some by means of raised letters provided for blind folks, so it hasn't been very hard to learn the letters in print. If I could only stay here forever I would be perfectly happy."

While similar operations have been performed, it is seldom that they result so successfully as this one. To give an idea of just what her sight now is, it may be said that ten-tenths represents the normal or perfect vision. Alberta McKinnie can see four-tenths. With the glasses that have been fitted to her eyes she will be able to see better than many persons who have always seen, but who have such affections as near-sightedness, etc. She will be able to read, and even now she says she can almost thread a needle. Her eyes are new to her, so to speak, and as soon as she gets used to them she will use them much better. One peculiar thing that can be noticed about Alberta McKinnie is the change in the expression of her face. It is well known that blind people have expressionless faces as a rule, particularly those blind from birth. It was so in her case. Why should it be otherwise? What could she know of the beauties or humors that produce the various expressions in the faces of those of us who can see? She did not know what it was to laugh, but she does now, and so, little by little, each new thing that she sees produces some new emotion that causes the hitherto impassive countenance to light up with all the varying emotions of other mortals.—*Portland, Me., Express.*

ASSISTING COMBUSTION.—Many attempts have been made to separate the nitrogen from the atmospheric air, so as to leave only the oxygen to enter the furnace to feed the coal.

The latest attempt has been brought about by the utilization of liquid air. It has been observed that when liquid air is allowed to evaporate again to its natural state the nitrogen reaches the boiling point first, there being a number of degrees difference in just this one respect alone. All that is required is to hold the liquid air below the boiling point of one and above the other and the nitrogen will pass off on its own accord till the weight has been reduced to the proper proportion, when the remainder will be found to be just the material to give life to a slow burning fuel and to at once start up quite rapid fuel combustion.—*Boston Journal of Commerce.*

Items Concerning the Society.

A telegraph from Jos. S. Elkinton, dated Yorkton, Assiniboia, Eleventh Month 11th, said, "Steadily pursuing our journey in good traveling condition."

Joseph Elkinton, of Media, and Inazo Nitobe attended the First-day forenoon meeting in Baltimore on the 12th inst. He also had private conferences with officers of the Yearly Meeting in order to have the case of the Doukhobors laid before members of the Yearly Meeting in session there this week. Some six other visitors from Philadelphia and vicinity were also in attendance.

Benjamin P. Brown, of North Carolina, writes from Paullina, Iowa, of his movements since attending Iowa Yearly and Hickory Grove Quarterly Meetings, mentioning fifteen meetings attended and most of the families in their neighborhoods visited. This brought him much among Norwegian Friends. "They are a very tender-hearted and humble minded people. I do not think I ever visited a body of Friends who are more open to receive the Truth, and more appreciate a visit. Many of these are real, convinced Friends."

Notes from Others.

What would happen if all the inhabitants of the British Isles were seized with a desire to attend a place of worship? That is a question the *Quiver* asks, and its answer is that, after every house of God belonging to all denominations had been filled, 25,000,000 people would be crowded out. There is space at present to seat 15,000,000. The population is 40,000,000; therefore, if all choose to attend a place of worship, the accommodation would have to be three-fifths larger than it is at present.

The Reformed Episcopal Church "condemns and

rejects the following erroneous and strange doctrines as contrary to God's Word:

"That the Church of Christ exists only in one order or form of ecclesiastical polity.

"That Christian ministers are 'priests' in another sense than that in which all believers are 'a royal priesthood.'

"That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

"That Regeneration is inseparably connected with Baptism."

"Education, culture, and the best religious training, if they stop short of regeneration, only serve to make possible even deeper depths of sin. The worst sins can be committed only by such.

"If Satan wants a particularly infamous work done, he will do his best to get a professing Christian to do it."

Such are some of the comments lately given on the crime of Judas—not committed by a pagan, but by one instructed in the Old Testament Scriptures, "and who for nearly three years had been in close companionship with the Son of God."

The same writer concludes that money loving is the great sin of our day, and of our nation; it made Judas Iscariot what he was.

THE USE OF THE CAPITAL LETTER "I."—Zola, when in England, was much impressed with the English use of the capital "I." "Why is it," he says, "that the Englishman, when he writes of himself, should invariably use the capital letter? That tall 'I' which occurs so often in a personal narrative strikes me as being very arrogant. A Frenchman, referring to himself, writes 'je' with a small 'j'; a German, though he may gratify all his substantives with capital letters, employs a small 'i' in writing 'ich'; a Spaniard, when he uses the personal pronoun at all, bestows a small 'y' on his 'yo,' while he honors the person he addresses with a capital 'V.' I believe indeed—though I am not sufficiently acquainted with foreign languages to speak with certainty on that point—that the Englishman is the only person in the world who applies a capital letter to himself." M. Zola might have enforced his contrasts still further by referring to the Japanese, who really have no word for "I." In speaking of one's self in Japanese self-deprecatory terms are used, such as "servant," "the awkward person," "junior:" while in speaking of or to other people complimentary terms are used, such as "senior," "master," "prince" (used by young men in addressing each other familiarly). The most usual Japanese equivalent for "I" is "watakushi," which means literally "selfishness."—*Buffalo Commercial.*

SUMMARY OF EVENTS.

UNITED STATES.—A convention was signed at Washington on the 7th instant by the diplomatic representatives of Great Britain, Germany and the United States, for the adjustment by arbitration of claims of inhabitants of Samoa for damages resulting from the naval and military operations there last spring. King Oscar of Norway and Sweden is named as arbitrator.

The Cabinet, in Washington, has decided to establish domestic postage in the Philippines, as has been done in Cuba and Porto Rico.

A despatch dated Manila, Eleventh Month 14th, says: The United States cruiser *Charleston*, which had been patrolling the northern coast of Luzon, was wrecked on a reef off the northwest coast on Eleventh Month 7th. All on board were saved.

General Wheaton's operations against the insurgents in the vicinity of Dagupan have been successful in every particular. A large quantity of ordnance stores was captured. Twenty-eight Spaniards, held as prisoners by the Filipinos, were released by the operations of General Wheaton's column.

Not a shot was fired at the capture of Tarlac, the insurgent army retreating. Aguinaldo has not escaped to the mountains, but is believed to be surrounded with his army. His private secretary and seven officers have been captured. The Filipinos are greatly demoralized, and run at sight of the Americans.

Admiral Dewey and Mildred Hazen, widow of General Hazen, were married in Washington on the 9th instant.

One of the most interesting features of the Paris Exposition will be a model American postoffice, which will be up to date in every respect. Arrangements have been made with the French postal authorities by which mails for Americans in Paris will be sent to this postoffice instead of going through the regular channels. In this way much time will be saved in the distribution of United States mails.

The price of steel bars has been advanced in Pittsburg $5 a ton.

Toledo, O., has a trolley road that is doing unique work for the farmers by hauling the farm wagons themselves. It is said to be the only railread of the sort in the world.

Stories of wonderful corn crops are told in all the Western States. Stalks from twelve to fifteen feet high are common, but in Kay County, Oklahoma, one stalk has been found that measures over twenty feet, beating the record made by a Texas stalk in 1896, which measured nineteen feet and four inches. This stalk has been sent to Washington to compete for a place at the Paris Exposition.

South of Ava, in Southern Illinois, is the banner cornfield of the world. It will give this year 600,000 bushels of corn, an average of 100 bushels to the acre.

There were 314 deaths in this city last week, which is 67 less than the previous week and 83 less than the corresponding week of 1898. Of the whole number, 161 were males and 153 females: 46 died of consumption; 29 of pneumonia; 26 of heart diseases; 24 of diphtheria; 13 of apoplexy; 13 of nephritis; 11 of inanition; 11 of cancer; 9 from casualties; 8 of typhoid fever and 8 of debility.

Markets, &c.—U. S. 2's, 101 a 102; 4's, 112¼ a 112⅜; new 4's, 129⅜ a 130¼; new 5's, 110⅝ a 111¼; 3's, 108⅜ a 108⅝.

COTTON was quiet and unchanged on a basis of 7⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.35 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.35 a $3.60 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—$2.35 a $2.50 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 68⅜ a 69⅜c.

No. 2 mixed corn, 38⅜ a 39c.

No. 2 white oats, clipped, 31¼ a 32c.

BEEF CATTLE.—Extra, 5¼ a 5⅝c.; good, 5 a 5¼c.; medium, 4½ a 4⅝c.; common, 4 a 4¼c.

SHEEP AND LAMBS.—Extra, 4¼ a 4⅜c.; good, 4 a 4¼c.; medium, 3¼ a 3⅜c.; common, 2 a 3¼c.; lambs, 4¼ a 5¼c.

HOGS.—Best Western, 6¼ a 6⅜c.; others, 5¾ a 6c.

FOREIGN.—Official reports from Ladysmith by way of pigeon post to Cape Town and thence from General Buller state that General White's garrison is strongly entrenched, and, while the Boer bombardment has been continued, little damage has been done. Vigorous measures are being taken to raise the seige at Ladysmith, for which purpose the British troops are being despatched, as fast as they arrive at Cape Town, through Durban into Natal Colony.

There appears to have been a cessation of the Boer bombardments on the afternoon of the 9th, and no revival of hostilities of note has since been reported.

Kimberly and Mafeking still hold out against the Beers.

Lord Salisbury, at the Lord Mayor's banquet, in London, Eleventh Month 9th, outlined the Government's policy towards the South African Republics, traced the causes leading up to the war, and predicted that there was nothing for England to fear from the hostility in Continental nations.

Mount Kenia, in British East Africa, has at last been climbed. Mackinder of Oxford University, is the first man to reach the top, which is 18,000 feet above sea level.

It was officially stated in Berlin on the 8th inst., that an agreement, subject to the approval of the United States, had been reached between Great Britain and Germany, according to which the Samoan Islands, with the exception of Tutuila and the adjacent islands, will become German territory. Germany cedes to Great Britain the Tonga Islands, Savage Island and Choiseul and San Isabel, the two easterly Islands of the Solomon group, with their insular surroundings.

A despatch dated London Eleventh Month 9th, says: The afternoon papers here express satisfaction at the Samoan settlement. They are especially gratified at the evidence of the continued good understanding between the three nations. The acquisition of Tutuila is regarded as settling the seal on the expansionist policy of the United States and a great development of the American navy is anticipated and welcomed.

The final and authentic statements in regard to the decision that Germany should take over the Samoan Islands, except Tutuila, is fully endorsed by Eliot, the British member of the Commission sent there last summer to adj the difficulties that then arose. He rests his opinion the belief that as Germany would not relinquish Up that large island and Savaii, its larger neighber, w better be under control of one Government. Tutuila, ing thirty miles away, might properly belong to the Un States. Eliot says that England has received more value than she has relinquished.

Eliot says the Island of Tonga possesses one of the harbors in the Pacific, called Vivau, and since British terests in the island are now confirmed there appear be no reason why this fine harbor should not be forth The accession of the islands Ysabel and Choiseul is rega as mainly important in rounding out the British possess in New Guinea, as these two islands are really a par the New Guinea archipelago.

The removal of German Consular jurisdiction f Zanzibar is also regarded by Eliot as an important velopment in the African situation, as Zanzibar is centre of British influence near British East Africa German East Africa. Even more important in bearing the African question is the agreement to delimit boundary between British Ashantee and German T Land. This has long been a field for controversy, but Samoan agreement includes a possible solution to the plexing problem in West Africa.

Switzerland produces annually more books than other country, in proportions to the number of inhabit one Swiss in every 3000 being an author.

A Vienna journal declares that a local electrician na Pollack has invented a way of telegraphing 60,000 w per hour over a single wire.

The Russian Government has decided to construct a way between Zarizyn and Orsk, which will cost $62,000,

The report of the Russian Department of Prisons sh that in the past two years the total number of per banished to Siberia has been 20,056, of whom 894 women.

The disposition of the Japanese is apparently to almost exclusively to the United States in educati matters, as the total number of Japanese students resi abroad, as shown by the census figures, was 2465, an this number 2178 were in the United States.

Puerto Cabello, Venezuela, was surrendered on the inst., by General Parades to the force of General G after a fierce battle lasting two days, in which upwar 650 persons were killed or wounded.

A special cable to the *Public Ledger* states that general arbitration treaty between Paraguay and Ar tine was signed.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.46 A. M., and and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup

Receipts for Fund in Aid of Doukhobors Eleventh Month 14th.

W. H. N. $100; S. F. $10; Attender Germ. M A. Mc C, $2; M. L. R., $25; M. J. R., $10; J. $5; D. B., $10; J. P. S., $20; A Friend, $2; $20; per H. B. G., $10; E. P. S., $5; E. S., $50; S., $50; A. H., $25; R. S. H., $25; J. S., $10; S., $20; M. E. S., $20; M. A. J., $75; J. J., $1 Y. R., $5; G. T., $10; Daughters M. H. G., $2 Z., $10; per F. Z., $10; Employees Parkesburg Co., $9; J. P. T., $5; M. B. and others, $6.35; T., $5; T. E. P., $15; J. R. D., $10; E. D. M., $ & C. B., $4; Cash per F. Z., $2; T. W. D., $1; Connecticut, $10; S., 25 cents; G. A. B., $1; H. $2; F. B. G., $2; M. R. H., $5; L. S., $5; A. $5; M. E. R., $20; J. L. B., $20; S. W. P., $1 E., $500; L. M. D., Vermont, $12; J. R. T., $1 H. T., $15; G. A. R., $5; M. E., $10; A. F Ohio, $1; Friends, Washington, D. C., $3.25; R., $10; E. R., $50; E. P., $5; E. B. G., $10; F Hick Grove, Iowa, $75; P. P., $1; L. H Friends, Gwynedd, $12; C. W., $100; Earnest ers, $175.50; H. C., $50.

WM. EVANS, *Treasurer*, 252 S. Front St.

SICK DIET FUND AND FOOD FOR CHILDRE

S. C., $10; M. C., $10; per H. M. Jenkins, $10 A., $1; A Friend, $5; J. H. B., $5; J. A. B., H., $5; R. W. and E. B. M., $2; per H. N. $15; E. S. L., $30.

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s not this the fast that I have chosen? oose the bands of wickedness, to undo the y burdens, and to let the oppressed go and that ye break every yoke? Is it not al thy bread to the hungry, and that thou g the poor that are cast out to thy house? n thou seest the naked that thou cover and that thou hide not thyself from own flesh?

Then shall thy light break forth as the ning, and thine health shall spring forth dily: and thy righteousness shall go before ; the glory of the Lord shall be thy rear-d.

And if thou draw out thy soul to the hun- and satisfy the afflicted soul; then shall ight rise in obscurity, and thy darkness be ne noonday. And the Lord shall guide thee inually, and satisfy thy soul in drought, make fat thy bones: and thou shalt be like atered garden, and like a spring of water, se waters fail not. And they that shall be of shall build the old waste places. Thou shalt e up the foundations of many generations; thou shalt be called the repairer of the ch, the restorer of paths to dwell in." (Isa. : 6-12).

HICH HATH THE GREATER NEED, THE POOR OF THE RICH OR THE RICH OF THE POOR?

nce the above prophetic declaration of the lition of our light rising in obscurity was scribed, intended as it was to appear with- note or comment, a letter has come to l from one who took the initiative in visit- he sorely-persecuted disciples of the Prince eace when they were in the Trans-Caucasus, subsequently was the principal agent in ining the means for their migration. He gests the query, "Is it not a purpose of Heavenly Father in committing this matter to our care so especially, not only to benefit the Doukhobors, but to be made a means of spiritual blessing to those who are thus interested in them?"

How Readest Thou?

In the reading of holy Scriptures, whether from the page of print or of memory, "the veil shall be taken away" as the heart shall turn unto the Lord. As the reader is able to bear it, that which is for him, or speaks to his condition, is unveiled or revealed. Openings in the light are presented as a fresh visitation of life, not required to be another man's openings but specially thine, and sealed as thine by the witness for Truth in the heart rightly turned.

It is not to be assumed that such openings, suited to one's special point of view, are intended invariably for others besides himself; but they are given that he to whom they are revealed shall by faithfulness to the heavenly vision pass through them into a larger day. Neither is he chargeable with spiritual openings made to others, whether as recorded in commentaries or elsewhere, except as they meet the honest witness for Truth in his own heart. "It is the Spirit that beareth witness, because the Spirit is Truth."

Views of Divine truth, ideals of a higher life, may dawn upon the mind in connection with texts that might seem most inappropriate to the view opened; yet these heavenly inspirations may well be seized as of the Divine Word transcending, for our present condition, the letter of the text. That which is written remains, and stands as true as ever; it is not superseded by the witness of the Spirit, if once written by the moving of the Spirit. But its usually accepted meaning may be, for the time being, less a speaking to the reader's condition, than the present voice of "the true and holy Witness" inspiring a sense of truth or of duty in directions not evident in the text.

If we read in an open attitude of heart towards Him, the spirit of our Lord may at times speak more to us between the lines of his Scriptures than in them. He spake from above his lines as they were written; He speaks from above them as they are read. But whether it be in and through them that a Divine opening is revealed, or in an unexpected spiritual digression from them, it is that thou mayst "See that thou make all things according to the pattern shown thee in the mount."

Aimless Impulses.

Good emotions that bear no fruit in deeds have surely this effect, that they deaden themselves. It is no new discovery that passive impressions, apart from active obedience to them, grow weaker and weaker. But habits of action which keep pace with best feelings grow stronger and stronger. The proper outlet for faithfulness to all good impressions should be occupied, else sensibility to them begins to wither and die,—like the heath in the desert, "not knowing when good cometh."

Such is one of the blighting effects of works of fiction, even if they are written to excite good and noble sentiments during the reading of them. Imaginary scenes arouse the impulses, but being imaginary they furnish no real objects on which generous impulses can be carried out into action. And thus good emotions and noble principles of the heart are awakened to die at their birth. Where emotions are excited for their own sake, what wonder if they grow fainter, till moral insensibility is all that is left.

Theatrical exhibitions being likewise fictitious presentations, only exceeding printed fiction in vividness, have the same withering tendency. Spectators sit as idle witnesses of scenes calling for mercy, relief, righteous testimony or influence, fervid zeal, variously mixed impulses, only to be schooled in a moral paralysis by being taught that emotions are an end to themselves, a plaything of the hour.

Such surely are diversions that divert. They divert from the witness for truth and good in the heart. And when public religious exercises also are not entertaining except as they are made exciting, their reaction is a ministration of death rather than of life.

Children are rich in an emotional life that needs to be guided to worthy objects of exercise. To deny them the fruit of a right impulse, or to nip it in the bud, is to begin to teach young men that though they "shall see visions," they are not expected to be obedient to them. If no right objects for right feelings are allowed, by and by there will be no right feelings for right objects.

In John Fiske's recent work, entitled "The Dutch and Quaker Colonies in America" (vol. II, page 139), is found this acknowledgment: "There can be little doubt that the Christian ideal has been, on the whole, more perfectly realized among the Quakers than with any other sect of Christians."

My Providential Deliverance.

(Concluded from page 141.

Dr. Hutchinson and the other physicians had daily conversations with me, and exercised their knowledge and intuition to diagnose my case. Dr. H. stated that I was legally committed, and evidently seemed greatly perplexed over my commitment, I learned later that the physicians considered me "normal," and that I was not a fit subject for an insane asylum, and so informed my people, which brought my brother to visit me, just after one week of confinement. My brother seemed glad that I was "improving" so fast, and then told me that I could have my release if I would go West and not remain in Pittsburg. I refused to accede to such terms, on the ground that my incarceration was unjustifiable and that all the newspapers reported me insane, and if he would make the proper retraction and place me in my true light before the community, I would feel fully vindicated and attend to my affairs.

To this my brother would not agree, and so I was left to ponder over my situation, fully convinced that my action was right in refusing to entertain such a proposition. I was . . . . . greatly helped by the experiences of God's people and his mighty hand to deliver his own. There was Noah and Abraham, Isaac and Jacob, Joseph, Gideon and Samson, Daniel and the den of lions, Paul and Silas and Peter in prison, and all of the eleventh chapter of Hebrews' heroes, saints and martyrs.

In spite of many temptations, my faith was strong and had the assurance that I would obtain deliverance through providential interposition.

Faith is the substance of things hoped for; the evidence of things not seen—and so I accepted my deliverance, as if it had already taken place and was determined not to compromise in any way. It must be remembered that no one is so anxious for liberty as the man who is a prisoner, especially under my circumstances.

Again my brother called on me; it was the second week of my confinement. He came at a time when we were all busy sweeping the floor and washing the walls. I was at my post with broom and cloth. He did not like my employment and requested that I be withdrawn from the work, which was complied with, and I had no further outside work to do except my own room and some other duties. He called again the third week with the same proposition, and was much perplexed to think that I would not avail myself of the opportunity to obtain my liberty. I expressed my views to him, and told him very plainly that I expected to get my freedom very shortly. I had my temptations and trials during these weeks. The tests came quite strong at times, but in the hour of the greatest temptation I was always strong to say "No," because I did not think it was the Lord's way of doing things. "The Lord heard and delivered me from all my fear." Ps. xxxiv. 4.

It is of ordinary occurrence to see groups of visitors pass through the different departments of the asylum. One afternoon as I was reading the Bible a gentleman came up to me, telling me he came down in my behalf. We entered into a conversation about my conversion and incarceration. The gentleman introduced himself as J. B. Corey, saying he was going to see about my being taken out of this place. I was delighted, of course, and stated that somehow I expected some one would come. I learned later that J. B. Corey, who is an old resident of Braddock, Pa., and of the Corey Gas & Coal Company, Pittsburg, while in his office, was suddenly prompted or spoken to by the Holy Spirit to go down to Dixmont to see Ruben. He has been in active Christian work for a long time, as I afterwards learned; promoted several Christian enterprises, and now the Lord gave him another bit of work. J. B. Corey was not personally acquainted with me, never having seen or heard of me before reading the account of my being railroaded to Dixmont for accepting Christ as my Saviour. He called up P. H. Laufman, an old friend, and learning from him that my incarceration was a great wrong and injustice, he arranged by telephone with Mr. Harper, president of Dixmont Hospital, to go with him to see me and learn of my condition for himself. Mr. Corey introduced me to Mr. Harper and to Ex-Mayor Kennedy, of Allegheny, who was also present.

On his return to the city, Mr. Corey at once instructed his son-in-law, Wm. Yost, Esq., attorney-at-law, to institute habeas corpus proceedings in my behalf. This was promptly executed. The case was returnable before Judge J. W. F. White, of Common Pleas Court.

My brother came to see me again, and later sent one of his "confidentials," who was formerly a bosom friend of mine, to accept his proposition to go West, as I was told that I would positively be returned to the asylum; that they would surely prove my insanity, because I said that I received a spiritual call to read the New Testament, and that Jesus Christ was the Saviour of the world. As my people could not understand nor believe it, they thought I had gone beside myself. Now, these threatenings did not affect me in the least. I felt the assurance that I would obtain my liberty, because I knew I was right, and was standing on the promises of God, that if they would cast us into prison for his sake, He would deliver us.

On the morning of the trial, the fifth week of my incarceration, quite a company had gathered at the court room—ministers, lawyers and doctors were present, my people and relatives and their attorney.

The proceedings proved to be very interesting. . . . . Dr. Hutchinson was the first witness. He testified that I was legally committed, was received at the Institution, conversed with me freely, found me very intelligent, rational, and of even temperament, and had so informed my family during the first week of my stay. Then the two "expert" physicians testified, and essayed to prove my insanity, because I stated to people that I heard a supernatural voice telling me to read the New Testament, and that Jesus Christ was the Saviour. Judge White then questioned them searchingly as to how long they had been with me, did he act in a disorderly manner, and questions along this line.

The Judge did not think, that because people claim to hear voices or see visions they must be sent to insane asylums. There are too many people who claim to have heard voices, and it is preposterous to consider them ins
The judge was very definite in his remarks, squarely rejected the evidence by which defendants intended to prove my insanity.

I was then called to give my testimony, the story of my conversion; had drifted f Judaism into infidelity, obtained the first erature from my brother, who was a ske

The attorney for my brother now cross amined and tried to tangle me on some q tions of my former belief. . . . . judge now had enough, and in language w could not be misunderstood, expressed him in condemnation of the outrage of my in ceration, in the manner of its execution, plainly stated that all who were conne with the outrage should be sent to prison.

The senior doctor of the "experts" s on his dignity, by saying to the court th was insane, and that testimony could be g to prove my insanity, and further stated I would be returned, within six months, to asylum. The judge answered, saying tha his opinion, I was saner than the doctor. attorney of the other side also wished to his say, but the judge said he would hea more about the case. "He is discharged."

Thus ended my strange experience. victory won was complete, the hand of Go manifestly overruling the powers of darkn that they were as chaff before the w "Say to them that are of a fearful heart strong, fear not, behold your God will c with vengeance, with the recompense of G he will come and save you." (Isa. xxxv: 4

It is with a deep sense of gratitude th acknowledge that it was the Lord's doing bringing about my deliverance, and to Him all the glory.

The Lord works through the instrument of the people, sending them forth on err of mercy and love. The Lord used Anani the healing of the Apostle Paul of blind by the laying on of his hands (Acts ix: and in the bustling city of Pittsburg, the S of God calls J. B. Corey to set in m the hands of justice. Jesus Christ, the yesterday, to-day and forever, lo I am you alway. This is all very wonderful, God is wonderful, and the days of miracle not yet over.

"I will confound the wisdom of the and bring to nothing the understanding o prudent. Where is the wise? Where is scribe? Where is the disputer of this wo Hath not God made foolish the wisdom o world?" (I Cor. i: 19–21.)

Says Jesus: "I am come a light into world, that whosoever believeth on me not abide in darkness." (John xii: 46.)

It is altogether an unfounded fear that the passing away of the accretions and d urements mingled with Christianity, Chris ity itself is passing away.

Christianity cannot pass away. The bu of a little straw or a few decayed leaves raise smoke sufficient to hide the stars the stars are there all the time, and whe smoke vanishes, as it will speedily do, will reappear in all their splendor.—*W. Millan.*

Heavenly care leads to a quiet and bal sort of living here.

FOR "THE FRIEND"

ough the Mountains and Redwoods to Pescadero, Pebble Beach, California.

alifornia is truly a land of surprises, its atic variations, vast mineral and agricul- l resources and productions, its rapidly nding fruit interests, the magnitude and e of its lumber trade and fisheries, and not least of all, the fascination that attaches he magnificent and stupendous extent of omantic, nay, sublime scenery, challenges admiration and wonder of the most indif- nt casual traveller or observer whose good ine it is to sojourn or reside within its borders. North, south, east or west, go e one will, the ever changing conditions ting throughout its immense area cannot delight and overawe the student of nature, scientific explorer, the man of leisure and re, whose mind is imbued with an ardent h after the grand and beautiful; for in favored State he can find the very acme of lesires in the pursuit of the pleasurable ions which such scenes and such an ag- ation of wonders inspire.

the north extends the upper Sacramento y, where peerless Mt. Shasta, sublime in olitary grandeur, rears her snow-crowned nit towards the clouds, holding her queenly over a vast territory rich in its scenic ness and wondrous beauty, all of which are tributary at her regal feet. Here too are d canyons and swift, pellucid streams, bor- d by noble forests of redwood and pine, of the loveliest and most attractive sec- of our great State.

the south are orange and lemon groves, ent with the delicious odors of citrus s that have proved such a source of profit eir owners, and flourish in all their per- on in this now famous southland.

the east is seen that splendid mountain e, the incomparable and lofty Sierra Ne- s, where thousands of feet above our fer- alleys the lordly *Sequoia gigantea*, monarchs ie forest, far exceeding our conception, grown to such enormous proportions, g their two to three thousand years of life. Here, too, away up in this pine-clad n, is a cluster of lakes that rival and even se in beauty and serenity the most world- d in song and story. On the west our shore line is washed by the mighty Pacific, hose wide bosom is borne a large portion e wealth and commerce of the Orient and s of the sea," bringing to the cities of nd our sister States a trade almost limit- n the vast possibilities of the future.

was not my original intention to digress is, to me, most absorbing and interesting ct, or elaborate on California's advantages e most desirable climate for residence or r of observation or pleasure. But as there y one Yosemite Valley—one land of the Tree Groves"—one place above all others e nature is prodigal of her gifts, one spot is broad earth where the eye can feast on iorama forever unfolding new scenes of ost enchanting and elevating description, nay be pardoned for bringing before the rs of THE FRIEND my own limited experi- and observations of the scenes thus y portrayed, which to me have yielded nded sensations of enthusiasm, as my of what constitutes true beauty and grandeur, as these surround and illuminate that one word, California!

By way of an introduction to the brief sketch of a trip undertaken the past summer through the mountains and redwoods of San Mateo County to the shores of the Western Sea, the few poetical lines subjoined may not be deemed either presumptuous or inappropriate, as expressive of my feelings and thankfulness:

ON THE WAY.

From Santa Clara's vale with fruitage rare,
Pours forth unstinted all her lavish wealth.
I went to breathe the hills' balsamic air,
And join with others in the quest of health.

Through giant redwoods to the pebbly shore,
Where rolls the great Pacific far and wide
I praise the name of Him forevermore,
Who framed the world and formed the restless tide.
The seas, the woods, the mountains Thine,
The handiwork of One Divine.

IN THE SIERRA MORENO MOUNTAINS.

How beautiful, when springtime comes!
The clouds have cleared away,
The sward is green, the skyward homes,
Are 'bowered in bloom of May.

I greet the spicy, fresh'ning breeze,
Coursing among the hills,
Beneath the shade of giant trees,
My soul with rapture thrills.

The quail's loud call, the song of birds
Makes vocal all the land.
On sunny slope, the peaceful herds,
Lend charm to scenes so grand.

I feel the quick'ning Spirit bring
A reverent sense of prayer.
Supreme o'er all, Thy praise I sing,
For Thou art everywhere.

Awake my soul, and with the day,
Thy every blessing prize,
In vale, on hill, cease not to pray,
To Him who rules the skies.

Away! go breathe the mountain air,
Climb yonder grassy hill;
The Master waits to meet thee there,
He loves and guards thee still.

AT PESCADERO PEBBLE BEACH.

I rested by the mighty deep,
Where waves and winds their vigils keep.
I asked the Lord to watch o'er me,
An atom near the great wide sea.
Millions of pebbles on the beach,
A wondrous lesson seemed to teach,
Sea-washed, all shining on the strand,
Attested an Almighty hand.
I stood entranced upon the shore,
I listened to old ocean's roar,
I watched the waves in grandeur roll,
And this the message to my soul:
"Be still," let every tumult cease,
Guide to the blessed port of peace.
And there beside the crystal sea
Spend an eternity with Thee,
Ye waves to heaven your voices raise
Ye winds forever sing his praise.

Leaving San Jose at an early hour one fine summer morning, the writer of this, with three other members of his household, wended their way through a long stretch of orchard lands to the town of Mayfield, near which is situated the great Stanford University, now a place of world-wide celebrity. Thence our road led to the foot-hills skirting Santa Clara Valley, from which some fine views are obtained of San Francisco bay, towns, hamlets, and the extensive orchards that have made this valley so famous. Climbing upward amid some fine scenery, we halted for a two hours' rest and lunch and then resumed our journey, soon reaching the summit of the Sierra Morena range of mountains, and a few miles further on were in the great redwoods. Here we saw magnificent specimens of these grand old trees, many attaining a height of two hundred to three hundred feet. As we looked up to their topmost branches in silent admiration, it almost made our heads swim to find out how tall they really were. We pushed on under the shade of these mammoths, interspersed with stately fir, oak, madrone, bay, laurel and other beautiful forest trees. Our road wound along Pescadero Creek, a clear running mountain stream, sometimes hidden from view in the dense growth of timber and over-arching branches. Toward evening, the golden rays of the setting sun were gleaming through the forest shade, and all around seemed calm, peaceful and heavenly.

Over a smooth driveway we approached the pretty little hamlet of La Honda, about thirty-seven miles from San Jose, situate in the midst of the most lovely and romantic scenery conceivable, surrounded by enormous redwoods, the pride of these mountain retreats. Here is "Sear's La Honda Hotel," a well-kept, home-like place, where a good table invites the appetite of the travellers, and where quiet rest and comfort can be obtained. This locality is a favorite camping ground, a nice clean stream meandering among the huge redwood trees, and with the mountains on either side affords good fishing and hunting. The store at La Honda is quite an acquisition, as campers can there find their wants supplied. The climate in this sheltered region is mild and salubrious and most conducive to health. We much regretted our short stay here, as ways to many points of interest radiating therefrom can be visited. After a good night's rest, we started out in the freshness and glow of the early morning toward Pescadero, passing through a succession of forest and mountain scenery that afforded a constant source of pleasure and delight. After an easy drive of seventeen miles we arrived at the town of Pescadero and found the "Swanton House" as a hotel all that could be desired.

The great attraction of this section is the ocean and Pebble Beach. Here the great Pacific is seen in all its grandeur, as its waves roll in on the whitened shore. On the beach there are millions of rare and beautiful pebbles, and it is a fascinating occupation for days and weeks together to sit or recline at leisure, to search for and gather the fine specimens that abound. Although it takes much time and no little patience to collect all that one could wish, yet the incentive to excel some others in the search is enhanced by the results obtained. We spent about four days gathering a goodly quantity, which will be treasured as a memento of our visit and to exhibit to our friends. For a great many years a large number of persons make this delightful trip, and no tourist coming to California should fail to see this famous and wonderful pebble beach. Pescadero is situated in the midst of a good farming and dairying country; the crops of oats, hay, corn, barley, beans, etc., are generally profitable and abundant. A large creamery on the outskirts of the town, turns out a fine quality of butter, which finds a ready market elsewhere.

There are several points of interest around Pescadero. We went to Pigeon Point light-

house, seven miles therefrom, one of the first class; in all its appointments nearly perfect. We were politely shown over the interior by one of the keepers who explained to us all the details of this immense, tall, whitened structure, standing out in bold relief against the deep blue sky, as it listens, spectre-like, to the never-ceasing surging of the restless sea. The costly Parisian revolving light of about sixty-eight thousand candle-power, with its highly polished prismatic glass, was well worth seeing. The climb up the great spiral iron stairway, extending one hundred and twenty-five feet from the base to the top, a very skilful and substantial piece of mechanism, taxes one's strength. But once at the dizzy height the outlook is superb, and the marine views obtained are something grand, amply compensating for the waste of physical strength.

We were told of mossy glens a few miles distant, where the tall California brake (or tree fern), and many other varieties of the more beautiful and delicate ferns grow in great profusion, but our limited stay precluded a visit thereto.

Many roads diverge from Pescadero—a forty mile seaside drive southward to Santa Cruz, one of our popular coast watering places, another of twenty to Half Moon Bay, and thence via Redwood City or San Mateo on the return route to San Jose; all affording a great variety of fine scenic views—ocean, bay, mountain, forest and valley blending in one harmonious whole.

Our faithful mare took us safely up and down the steep mountain grades, so by making an early start she accomplished the first day's journey of thirty-seven miles with comparative ease. We in turn walking up the most precipitous parts of the road, being amply repaid by this healthful exercise, combined with the fine views obtained along the way.

In this clear, bracing climate, such trips are a very delightful change; and now in winding up this brief, imperfect sketch of a summer's jaunt it must not be forgotten that the Author of all our unnumbered blessings has implanted within us a laudable desire to seek enjoyment in those outward recreations, if it is subordinated to the higher attributes of our nature and his eternal praise and glory. With reverent thankfulness I could exclaim with the psalmist of old, "O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches." For has He not imbued us with a sense of his all-embracing love and goodness and a keen perception of the greatness and majesty of his power?

Intending visitors or tourists coming to California can obtain valuable information relating to points of interest, its resources and scenic attractions, by enclosing a few postage stamps to defray expense of mailing, to the passenger department of the Southern Pacific Company, No. 4 Montgomery Street, San Francisco. Their lines of railway reach almost every section in connection with stage routes. The illustrated folders, pamphlets, guide books, maps, etc., issued by this great company for gratuitous circulation are exceedingly elaborate, attractive, and helpful.

JOHN BELL.

SAN JOSE, California, Ninth Month, 1899.

TRUE liberty is not the right to choose evil.

"FOR THE FRIEND"

THE DOUKHOBORS' THANKSGIVING.

We thank thee, Lord, that over all,
Thy watch and care like sunbeams fall;
Yea, Lord, that in these solitudes
Thy loving-kindness watchful broods.

Not as the men in other lands
Who come with plenty in their hands,
And while their feast-set tables groan,
Glad hearts Thy care 'mid fulness own;

Our empty hands, dear Lord, confess
Our hunger and our helplessness;
Too weak our words to tell our needs,
Yet thou the hungry raven feeds.

And thou, our Father, knowest our need;
Let but our hunger dumbly plead,
That floodgates of thy mercy wide
May open yet and we be satisfied.

We thank thee, Lord of life and light,
That in our dark Canadian night,
Thou shinest in the ascendant yet.
Shine in us always, though stars rise and set.

We know that those in other days,
Whose halting feet trod other ways,
Yet from the oppressors' rod set free,
Knew their deliverance was of thee.

We thank thee, Lord, that we have known
Deliverance, and we gladly own
The leading of Thy outstretched hand,
That brought us to our promised land.

We thank thee, Lord, that waters wide
At thy command can still divide;
At thy command still shut the way
Against the Pharoahs of our day.

We thank thee, Prince of love and peace,
Thy suffering seed can know release;
Yet if our lot be suffering still,
We bow submissive to thy will.

We thank thee, Lord, through all our ills,
The cattle on ten thousand hills,
The treasures hidden in the mine
Are all of thee, they all are thine.

G. G. M.

FOR "THE FRIEND."

Friends and the Indians of Pennsylvania.

(Continued from page 140.)

It is recorded of James Daniel, of Salem, New Jersey, who died Tenth Month 26th, 1726, that about the year 1680 he settled in Alloway's Creek Township in the county of Salem, N. J., "at which time the white people were but few, and the natives a multitude. He learned their language perfectly, and has frequently said at that time the natives were a sober, grave and temperate people, and used no manner of oath in their speech."

In the memorial of Ellen Evans, an elder of Gwynedd, Pa., who died in 1765, it is stated that she firmly believed "that the grace of God which bringeth salvation had appeared unto all men;" and that she delighted to converse with our uninstructed Indians about their sentiments of the Supreme Being; and often said she "discovered evident traces of Divine goodness in their uncultivated minds."

No Indian historian has recorded the events which led to the weakening of the friendship formerly existing between the Indians and the inhabitants of Pennsylvania. From the testimony of others, however, we can clearly see that the alienation of feeling, and the bloody warfare which followed was not due in the first place to the perfidy of the Indians. The impositions practised upon them by traders and in the purchase of their lands, the protection given to the Iroquois or Five Nations against the Delawares, and especially the continual intrusion of the whites upon their hunting grounds contributed largely to this altered state of feeling, and rendered them more than willing to join with the French, who earnestly solicited their friendship, in engaging in open hostilities with the English, even before war was actually declared between France and England, but which in 1756 soon involved the settlements of these respective countries in America in all the calamities of border warfare.

Catharine Phillips, a Friend from England, then on a religious visit to this country, during the beginning and progress of the Indian war recorded in her journal: "And here I remark that we were in Philadelphia at the time when the first soldiers that had come there commissioned from the English government, arrived at that city under the command of General Braddock. I said a cloud of darkness came with them. The Lord had settled this colony by peaceable means, he had hitherto protected it by his own almighty arm, and it prospered greatly, but henceforward disunion and disturbance prevailed and increased in it."

The defeat of General Braddock in the Western part of Pennsylvania took place in the Seventh Month, 1755, and "the whole frontier laid exposed to the hatchet and torch of the remorseless red man."

In the letters of Samuel Fothergill, an eminent minister from England, and who was in this country during this eventful period, we find mention of the complete change which then occurred in the relations between the whites and the Indians.

Under date of Eleventh Month 24th, 1755 he writes: "Very distracted is the present state of this province; several cruel murders have been committed on the frontiers, and sixteen people destroyed about the ninth instant with less than ninety miles of this city which was done by a gang of banditti, part Indians, with some Irish among them. I was at the place about five weeks ago, but do not understand any Friends are hurt. The five Indian nations who conquered the Delawares, sold some part of the ancient inheritance of these last to the proprietors, some few years since, alleging the right of sale to be in them as conquerors, and the goods were divided among the five nations, principally to the discontent of the Delawares, who still judged themselves justly entitled to some equivalent for their land, which either the intention of the proprietors, or their want of information, induced them to disregard; and is pretty much on this land, and land fraudulently obtained, that the barbarities are committed."

Twelfth Mo. 17th, 1755, "The Indians have complained without redress, and are now up in arms, and have destroyed many people; there were the bodies of two men, whom the Indians had killed and scalped, brought down in great parade to this city, from the back parts; multitudes went to see them, and seem loudly to clamor for war. The ancient methods of dealing with the Indians upon the principles of equity and justice seem neglected, the spirit of war and destruction endeavoring to break low in order to reduce this pleasant, populous province to its ancient wilderness condition."

First Mo. 19th, 1756.—"The present state of this province is very distressing; the Indians cruel and bloody, destroying men, women, children, and burning their houses; which has

asioned great trouble and raised the clamor he people against Friends, who dare not re- violence with violence. Yet too few lay it perly to heart and learn righteousness."

econd Mo., 20th, 1756.—"Many thousand nds of the province's money, have by the embly's Committee been laid out in erecting s upon the frontiers, and placing men in n; a step as prudent, and likely to be attend- vith as much success as an attempt to hedge birds or the deer. The neighborhoods of se forts have been, since their being erected, scenes of the greatest barbarity; in con- pt and mockery of the attempt, eleven people g destroyed a few days ago within a mile of of their forts."

ourth Mo. 28th, 1756.—"The distress of province is great; its commotions violent; the desolations of a cruel Indian war im- ding, and the legislature in a great degree tuated; it seems like a judicial desertion ll their counsels, and every step they take eases their perplexity. Friends have inter- ed for the restoration of peace, and borne r testimony faithfully."

ourth Mo. 29th, 1756.—"The frontiers of nsylvania continue to be harassed by the barous Indians who destroy man, woman child. All attempts to defend themselves inst them seem vain, and the means of re- ing peace, to-wit, doing the Indians justice ully paying them for their lands, were in the inning shamefully neglected, and will now ery difficult to bring about."

he following instructive remarks are made Catharine Phillips, the Friend from England, viously mentioned, in regard to her exercises his time of deep distress:

During the time of the people's being in so at confusion and distress, on account of the an war, my mind was much exercised; but several months, I know not that I could at even secretly, petition the Almighty for r relief, with any evidence of such a peti- arising from the spring of Divine life. a little before a stop was put to their dep- tions, my spirit was almost continually hed with intercession, that the Lord might leased to stay the sword; and in two public tings I was concerned in a like manner; and l not hear that any mischief was done after time by any Indians who had occasioned disturbance, and a cessation of arms en- . I record this as an instance of Divine om instructing his servants to ask what is sing to him to grant, as well as restraining n from petitioning for what might be ex- ingly desirable to themselves, before the er time; and I believe that if ministers thus under the government of that spirit of om which giveth liberty in the appointed on acceptably to approach the throne of ne Grace, it would be more evident that asked in the name and spirit of Jesus by r prayer being answered.

I think it worth remarking that the termi- on of this Indian war was at last effected he peaceable interposition of Friends. An an chief with other Indians in friendship Pennsylvania, being occasionally in Phila- hia, Friends obtained leave of the Governor ave a conference with them in order to en- or, through their interference to bring t an accommodation with the Indians now ar with the British colonies. As we were admitted to attend this conference, I mention it. It evinces the veneration the Indians retained for the memory of William Penn, and for his pacific principles, and their great regard to Friends, whom they styled his children. Several of their women sat in this conference, who, for fixed solidity, appeared to me like Roman matrons. They scarcely moved, much less spoke, during the time it was held; and there was a dignity in the behavior and countenance of one of them, that I cannot forget. I was informed that they admit their most respected women into their counsels."

(To be continued.)

Visit of J. S. Elkinton and William B. Harvey to the Exiles in Canada.

FORTY MILES NORTH OF YORKTON, ASSINIBOIA,

Eleventh Month 2nd, 1899.

WM. EVANS.

Dear Friend:—Temperature 10° this morning. We left Yorkton yesterday about 2:30 P. M., in two wagons—one load mostly made up of baggage—and reached Alfred Hutchinson's, a progressive dairy farmer near White Sand River. It was a surprise to find a good sized dairy, with a cream separator, with a gasoline engine for motive power. Prairie chickens were abundant. A coyote was seen near the trail, and we heard the bark of another after night fall; gophers are very annoying to the farmers, as are also badgers. Taking a northerly course, crossing White Sand River, partly around Good Spirit lake, we approached the first village whose name is long, and with others, need not be mentioned here. We were surprised at the substantial character of the houses; real mechanical skill was apparent on every hand, both in wood work and finishing. The appointments are as yet very plain, but cleanliness is commendable. Wells of water were found in both villages visited. In the latter village our sympathies were particularly with a poor man, groaning on his bed, having been injured while working on railroad construction. A piece of stone flew and struck him in the eye, bursting it. He was thirty-five miles from a doctor and we did what we could for him. In the second village we found no potatoes or onions, and not over ten pounds of wool in both villages. We have authorized the purchase of one thousand pounds or more of wool, and plans are working to assist the light hauling force of the Doukhobors in getting the potatoes from Yorkton where the stock has been gathered. Thoughtful Christian people who know of these new comers are universal in their praise. The family with whom we lodge tonight, are near two villages, and though prejudiced unfavorably in advance of the settlement of these people, now speak in the highest terms of them. They have employed one of the young men for nearly a year, and allow him to take a team to distant points, which they never did with other employés. We have but started in the work and feel increasingly the importance of an investigation into the needs of these Doukhobors. They are not *asking* alms, and want to refund what kind friends are giving. They are particularly anxious for a supply of *seed* for spring planting—oats, rye and flaxseed being among the staples. They also ask for mill stones to be run by wind power. Wheat can be procured and ground down: white flour is more expensive.

ELEVENTH MONTH 3d.—Temperature 33°. In pursuing our labors, many cases present calling forth our sympathies. One woman in middle life lost a daughter on ship board, she being the one who caused the quarantine of the second ship load at Halifax. The mother has been unable to overcome the effects of the exposure incident to the occurrence. Some are extremely poor, not receiving the support of their fellows in as full measure as would be desired.

Of the data which we are collecting, that in regard to the exiled fathers, sons and brothers in Siberia, is most affecting. Our interpreter was quite overcome at one time, realizing in a measure as we all did, the heart aches which have been brought about by adherence to the peace principles. Eleven in one village are separated from their home people.

Our packages of malted milk seem to be of service in each village, and the few English primers brought with us are being left where they are likely to be of most use.

Our host here is truly one of nature's noblemen; he and his wife have the interest of their near neighbors thoroughly at heart, as we learned to-day in making our rounds. Among other facts learned from A. Hutchinson, a practical farmer, is that grazing can be more successfully carried on than wheat growing in this neighborhood, the season being so short that the cereal is apt to be frosted. Between Winnipeg and Yorkton, however, a large acreage is successfully grown. Horses, young and old, seem to thrive out of doors, all winter. They paw away the snow to gain their living. Our host had one rather too smart for the rest; they would clear away a space, then were driven from it by their crafty leader. A temperature of 40° to 50° below zero, or lower, is endured, and the animals come out in good shape in the spring. A noble 1665 pounder was shown in evidence.

A number of specimens of the handiwork of the Doukhobors have been given us; some show a marked degree of skill. In one house two young women were making a coat, which would do credit to a Philadelphia tailor. The cloth was of their own weaving, and all wool. They make their own looms and do their own spinning, though wheels are scarce in most instances.

Their expressions of deep gratitude for favors shown them by friends, exhibited by kneeling and almost touching their heads to the ground, and in other ways, was not as we would have it, but it did not seem in place to object, and we take this means of conveying their thanks to those who have, as was told us by one woman to-day, given to the Lord. Two villages were visited where the inhabitants were found comfortably situated, financially.

ELEVENTH MONTH 4th.—Temperature 23°. Visits in the Good Spirit lake district were finished on the fourth instant. The drive over the Fort Pelly trail was made this afternoon as far as Pollock's saw mill. Each night we seem able to find lodgings, and are made comfortable, even under sod roof.

ELEVENTH MONTH 5th.—A beautiful bright morning, and, making a late start, we set out for the villages along the Assiniboine River. The Doukhobors were dressed in their First-day costumes, and looked very neat. While our mid-day lunch was preparing, the girls

chanted one or more hymns; the scene was touching.

Eleventh Month 6th.—After visiting two settlements we are able to form a judgment as to their condition. The matter of transportation is a heavy item. The distances are so great a number of teams have been overworked, and others bought by the Russians at high prices, are hardly equal to the work to be done. One village of considerable size has but two horses left, two having been burned and two died. In another were thirteen horses. Part of our work is to have the strong help the weak, and there are many houses, even villages, where poverty is only too apparent. In the whole Good Spirit Lake colony there were scarcely one hundred and fifty bushels of potatoes; but little flour, except in two small settlements, where want was not apparent. Here in Fort Pelly we find the Yorkton doctor, who has a patient here over fifty miles distant, and we have engaged him to visit the various cases of sickness and accident which we found. The doctor has had some rough experiences in his travels over this country of magnificent distances.

We have arranged for the purchase of over one thousand pounds of wool, and are endeavoring to "oil the wheels" as we move along. The sloughs are mostly frozen over, and the trails though rough in places are not to be dreaded. The weather is delightful, days are short and people are slow getting out in the mornings. We start this morning for Thunder Hill settlement. We are in excellent health.

Truly,

W. B. Harvey.

Michailofka,
Near Boundary of Assiniboia, Saskatchewan and Manitoba,
Eleventh Month 8th, 1899.

Wm. Evans.

Dear Friend:—Fort Pelly might well be called an outpost of civilization. We reached it after dark, though could discern the old fort and the elevated lookout used in former times to warn of the approach of Indians. The fort is now occupied by the Hudson Bay Company, whose stores are conspicuous throughout this northern country. Formerly they preferred that the world should regard it as a home for bears and wolves, but Englishmen passing through tickled the soil and found something of its value for plant growth. Its fame spread abroad and the company which had, to all intents, had possession of an immense territory since 1670, was approached by the Canadian government, who paid a large sum for the northwest territory, the company reserving two sections in each township.

Leaving Pelly we took a northeast course. The first village was *Stradaefka*, which means suffering, they having been much afflicted, and had much sickness. It is our practice for J. S. E. to visit the houses, while the writer through an interpreter gathers statistics, endeavoring to find what are the pressing needs, tell of the interest of sympathizing friends, who are giving assistance. The villagers are always brought together, often in a room of a person in affliction. "The Grand-father," as J. S. E. is lovingly called, has been favored to speak words of comfort and encouragement, and this is by no means a small part of the service in hand. Scenes are presented not to be forgotten. One afternoon we visited a village and sent messengers to another colony near by. After the joint interview, the company followed us down the steep hillside to the river, and as we approached the light raft, we were greeted with a chanting of hymns. We were pushed across the river by two boys who pulled on a heavy rope strung from bank to bank. The grouping of the women and girls with their peculiar head gear and dress and the feeling as shown by their voices, with the picturesque back ground, was a scene most touching. The sounds followed us to a distance as we walked to the next village. Our teams forded the river, the baggage having to be removed and ferried across to prevent soaking. That night was spent at Aslabashdinija. No exception could be taken at the treatment received, and the courtesy shown by the Doukhobors to one another is striking, particularly so as we learn a little of the meanings of their actions. We are presented from time to time with specimens of their handiwork, and creditable specimens they are. An outlet for such handiwork through a trustworthy agent is one need. As we go our rounds we find much fever, contracted mainly before coming to this country, and numerous cases of chronic ailments are found.

In some villages the houses are of rather temporary construction, but in all cases are warm—the brick oven, which is a universal accompaniment, serves a double purpose, of baking and heating. The interiors are quite damp and one's glasses are always covered with moisture on entering. There is a great need for better transportation. Young untrained horses have in many instances been purchased and they are quite unequal to the work. It is to be hoped that experience will in measure right such matters.

In some villages quite an amount of food was grown, mainly carrots and potatoes, but owing to the late date of planting, a large proportion was frosted. A lack of practical knowledge in hauling teams, American plows, and in planting, is apparent.

In some places there was found food to last for but a very short space of time. The people are skilful in handling tools, and if once put on their feet there seems no doubt but that they will be self-supporting. *Wool* is in demand on all sides, and in most villages *spinning wheels* are needed. They can make all their own clothing if they have wool and flax; the latter can be grown here. Except in a few instances, there is not likely to be immediate suffering from want of wearing-apparel; but during the long winter evenings much could be done, when coal oil for lighting is secured, and material on which to work.

According to previous arrangements, unknown to ourselves, a delegation of leading men met today. In addition notice was sent out, and members of six villages came together at this point, and a very satisfactory interview resulted. The whole north colony is represented by three men who act as an executive committee for the whole. At one place an interpreter called at random on a little five year-old boy, who repeated the Commandments to the sixth.

We see comparatively few men. They are out working on the railroads.

After our meeting to-day, there was not sufficient time either to return to Fort Pelly or make the next settlement we wish to visit. Some of the time was spent in seeking the post marking the dividing point between Assiniboia, Saskatchewan, and Manitoba, just a little south of Thunder Hill. The iron stake was rather insignificant for such an important land mark. The task of surveying through the many sloughs is, to say the least, laborious.

Eleventh Month 8th.—3 P. M.—Fort Pelly.—We have gotten thus far on our return from the North Colony. The ride was very rough, and the fording over Swan River almost resulted in an upset for one of the wagons. After laying in supplies we expect to proceed to South Colony, and will probably be engaged thereat for over a week when we hope to return to Yorkton and receive mail from our home people.

Sincerely,

W. B. Harvey.

Growth By Suffering.

Did you ever look upon the face of a mature Christian who had passed through the furnace of suffering and whose heart had rested upon God during every moment of trial? If so you have seen an expression on that face which is not a common heritage of the race. There may be lines of pain there, indicating that its owner has suffered, but there are no signs of peevishness or discontent. On the contrary, there is the sign of the heavenly peace with which Christ marks all whose souls are stayed on Him. It is not true that God sends suffering to any one in a spirit of cruelty. It is seldom that suffering is more than a permitted trial, but the fact remains that the soul that is rightly affected by it draws spiritual strength from the very fires of the fiercest furnace of trial.

There comes to memory the face of one of earth's most patient sufferers. She was young and fair in the beginning, but both youth and beauty were swallowed up by pain, and Summer friends fell away, and she knew what it was to be companionless, so far as the friends of her youth were concerned. But she was never lonely, for the Divine One was with her, and she drew inspiration and comfort and wisdom from His presence. Suffering intensely, almost without intermission, she ever thought of the welfare of others, and she talked of her own affliction with reluctance. On her face the glory of the heavenly country was displayed. Out of her eyes there shone the peace of God. On the last day of her earthly life, when every breath was a sharp agony, the same thoughtfulness for others that had marked her entire career was displayed, and those who were brought into intimate association with her believed that she never entertained a selfish thought. To spend a half hour in her company and listen to her thoughtful inquiries concerning others who were sufferers, was to receive new and stimulating ideas concerning the true meaning of unselfishness. It was likewise to receive mental illumination touching the highest ideals of Christian service.

Happy that disciple who accepts suffering as the necessary means whereby one is fashioned into the image of the heavenly. With such an one the Lord, who touched the climax of sorrow in His experience, will sympathize and dwell, leading Him into experiences of the divine that tongue cannot describe and bring peace even in the midst of pain and alarm.

—*Central Christian Advocate.*

Nothing is cheap that you do not want.

More than Five Miles Up in a Balloon.

Two æronauts, Professor Berson, of Berlin, d Spencer, an Englishman, recently made a narkable balloon ascent from London. The lloon, filled with hydrogen, reached a height 27,500 feet—more than five miles. Com-te scientific apparatus was taken, and some uable observations were made. In describing ascent, Prof. Spencer said:

"When the balloon was let go it shot straight at a perpendicular rate of 1,000 feet in a nute for 10,000 feet, when an air current re it in a southeasterly direction. When the loon was 18,000 feet high it took a south-sterly direction. When we were over the Isle Dogs we saw a magnificent panorama. The glish Channel lay at our feet. Ships were lit-black dots. The coast of France was dis-ctly visible, and the vast expanse of the rth Sea touched the horizon.

"At 25,000 feet we had a decided feeling of ziness. Breathing became difficult. I was ut to remark to Prof. Berson that I felt a uliar sensation, when he called:

"'Spencer, oxygen, oxygen!'

"That was the signal arranged for the inhal-of compressed oxygen, which had been tak-along in a tube. I seized the respirator and aled the oxygen, and so did Prof. Berson. result was marvelous. We felt new life could attend to the sandbags and the ma-ulation of the balloon as well as if on the nd. Prof. Berson was very pale, and he told that I was, too.

We continued to soar upward, but there no appreciable difference in the rarity of atmosphere. When at a higher altitude I curious to ascertain the effect of the at-phere and I removed the respirator.

In about a quarter of a minute I felt the e feeling of giddiness creeping over me. n Prof. Berson called again. "Spencer, ox-n!" I inhaled the oxygen and had the same ation as before. Finally we reached 27,-feet, which was not quite the record of sher when he was nearly asphyxiated. In pinion, we might have gone much higher out inconvenience, as long as we inflated lungs with oxygen. But there were only bags of ballast left, and therefore I warned . Berson that it was not safe to throw any e away.

At 27,500 feet the thermometer showed 29 ees below zero. We felt limp and weak. We ered and trembled although wrapped in lots annel. The cold was shocking. All the llic articles, the ballast bag hooks, the steel of the compressed oxygen, and other al substances were coated with ice. The sky intense blue. The sun was so dazzling that ared not look at it.

We made the descent at terrific speed in the r altitudes. When the ballast bags were wn out to steady the balloon, the sand scat-l in the air and played around the fittings of ear. It was only when we were within 10,-feet of the earth and in a warmer atmos-e that the balloon began to descend stead-We alighted gently in a field of stubble."

"My Mother is Praying for Me."—At time the engineer of a long and heavy saw another train approaching on the track. He knew a collision was inevita-What should he do? To leave his post and jump from the train would be perilous to himself and might prove disastrous to the lives and property of others. He concluded he ought to remain and do his best to overcome the evil threatened. Just then he thought, "This is my day. My mother is praying for me." This inspired him with new courage and strength. He gave the signal for "down brakes," put forth all the energy and skill at his command to stop his train, and awaited the issue. The crash came, and although some damage was done, and all experienced a great shock, no lives were lost, and our engineer was not even bruised. Did it only happen so? Was this a bit of "good luck?" Rather let us believe that it was a special providence, and that God watched over that young man and preserved him in answer to the prayers of his mother.—*The Christian.*

The Great American Disease.

Worry is the most popular form of suicide. Worry impairs appetite, disturbs sleep, makes respiration irregular, spoils digestion, irritates disposition, warps character, weakens mind, stimulates disease and saps bodily health. It is the real cause of death in thousands of instances where some other disease is named in the death certificate. Worry is mental poison; work is mental food.

When a child's absorption keeps him from sleeping, or when he tosses and turns from side to side, muttering the multiplication table or spelling words aloud when sleep does come, then that child shows he is worrying. It is one of nature's danger signals, raised to warn parents, and in mercy the parent should take a firm stand. The burden of its daily tasks should be lessened, the tension of its concentration should be lessened, the hours of its slavery to education should be cut short.

When a man or woman works over in dreams the problems of the day, when the sleeping hours are spent in turning the kaleidoscope of the day's activities, then there is either overwork or worry, and most likely it is the worry that comes from overwork.

Worry is forethought gone to seed. Worry is discounting possible future sorrows so that the individual may have present misery. Worry is the father of insomnia. Worry is the traitor in our camp that dampens our powder, weakens our aim. Under the guise of helping us to bear the present, and to be ready for the future, worry multiplies enemies within our own mind to sap our strength.

Worry is the dominance of the mind by a single, vague, restless, unsatisfied, fearing and fearful idea. The mental energy and force that should be concentrated on the successive duties of the day is constantly and surreptitiously absorbed by this one fixed idea. The full, rich strength of the unconscious working of the mind, that which produces our best success, that represents our finest activity, is tapped, led away and wasted on worry.—*Evening Post.*

The greater your real strength and power, the more quietly it will be exercised.—*J. R. Lowell.*

Items Concerning the Society.

Telegrams from Jos. S. Elkinton as late as the 20th inst. report a safe return to Yorkton from the North and South Colonies. That he and William B. Harvey were starting for Prince Albert some 200 miles further Northwest, where the immigrants who accompanied Jos. S. Elkinton and William B. Harvey from Winnipeg and Selkirk are settling.

All the three cars of corn meal with one of rolled oats and that especially made up for the sick, shipped from Philadelphia on the 20th ultimo, had safely arrived in Canada. Another car of corn meal was asked for, in addition to the second car of food and clothing to be shipped on the 24th inst. Our friends were well.

Further particulars concerning Wilson Sturge, the business administrator for the Doukhobor colonies in Cyprus, appear in a private letter from John Bellows. Just before the steamer left Cyprus he took a long walk with a young man, and "on coming on board he remarked that he had done too much. He seemed exhausted with the effort, and three or four days after he died. As the vessel was near Malta, the body was landed for an autopsy and interment. The medical men found a fatty growth in the heart, which they pronounced the cause of his death.

"Fifty years ago the firm of J. & C. Sturge, his uncle and father, was the largest in our port,—turning over a million pounds a year. But conditions changed, and at last the business failed. This was partly from the refusal of Wilson Sturge, then become its head partner, to deal in *malting barley.* But Wilson never rested till the private debts were cleared in full; and it was to earn money to accomplish this that he banished himself to Poti on the Black Sea, as agent to a large exporting firm,—foregoing all the comforts of his home and family. It was at Poti that Joseph J. Neave, [who lately has reached America for service in Baltimore and North Carolina Yearly Meetings] and I visited him for a couple of days,—a time of favor I shall never forget, nor the sense of how much his sorrows had ripened and deepened him."

SUMMARY OF EVENTS.

UNITED STATES.—The foreign commerce of the United States seems likely to make its highest record of the century in the closing year of that period. The exports of Tenth Month are larger than those of any preceding Tenth Month, the total for the ten months ending with the Tenth Month is greater than the total for the corresponding period in any preceding year, and it is apparent that for the first time in our history the foreign commerce of the year will exceed $2,000,000,000. For the ten months ending with Tenth Month, 1899, the figures of the Treasury Bureau of Statistics show the total export to be $1,029,242,000, while in the corresponding months of last year they were $987,879,000. This remarkable increase in exportations is the more surprising because of the absence of the excessive demand abroad for our breadstuffs which characterized the year 1898. In that year the short crops abroad and plentiful supplies of breadstuffs of all kinds in the United States resulted in an abnormally large exportation of breadstuffs, so that the exportation of agricultural products in the present year naturally falls about $35,000,000 below that of the corresponding period of last year. Yet the total exportations for the ten months are, as already indicated, more than $40,000,000 in excess of those of last year.

A postal deficiency of $6,610,777 for the fiscal year just closed, almost a 27 per cent. decrease from last year's deficiency, is shown in the annual report of Third Assistant Postmaster General E. C. Madden. The total receipts from all sources were over $95,000,000. Over 4,700,000 stamps in all have been supplied to the Philippines, 4,080,000 to Porto Rico, 18,420,000 to Cuba and 45,000 to Guam during the fiscal year. New York and Chicago mail 35 per cent. of the entire second class mail matter.

Exports of grain from the port of Philadelphia last week amounted to 1,337,143 bushels, making the total for the year 37,796,111 bushels, an increase over the same period of last year of more than 3,500,000. According to statistics compiled for the *Commercial List and Price Current*, the total imports for the first ten months of the year amounted in value to $40,323,671, an increase of $8,563,678 over the same period; the exports to $55,-041,234, an increase of $9,368,641, and the duties to $18,047,975.55, an increase of $1,454,981.55. Last month's

figures, as compared with Tenth Month of 1898 were: Imports, $3,945,172, against $3,950,104; exports, $6,594,035, against $3,950,104, and duties, $1,564,419.71, against $1,984,505.18.

The appeal of the people of Porto Rico for legislation to provide suitable commercial opportunities, leads Senator Lodge to declare that Congress ought not to undertake to erect a civil government there, but should give the Porto Ricans the benefit of our financial system and of our tariff laws. At present Porto Rico is in worse condition than formerly under Spanish authority, as Spanish markets are now denied and our own have not been opened to the people. Representative Lodge believes the credit of the United States, as well as the dictates of humanity toward the Porto Ricans, demands that the island be promptly relieved from its distressing situation.

Our Chinese exports increased nearly 40 per cent. last year; the gain of all European countries was less than one per cent. Cotton goods from the United States are driving out the product from other countries. American oil also maintains its supremacy in the China markets.

About half the cases appealed to the Colorado Supreme Court are reversed, the majority of them on technicalities, due largely to the fact that judges of the county courts are not necessarily lawyers.

The Tennessee Supreme Court has decided against the American Tobacco Company in a test case, brought to ascertain if cigarettes could be sold in Tennessee under the Rogers Anti-Cigarette law of 1897. The Court held that the law providing for a revenue tax on cigarettes could not stand against the criminal law prohibiting such sale.

There are over 2,500 travelling libraries in the United States. Wisconsin has 215.

In almost every county in Kansas there are fine farms owned and operated by Kansas women without the aid of men.

A despatch from San Francisco dated the 17th instant, says—The entire whaling fleet, with the exception of the steam barks *Galena*, *Grampus*, *Narwhal* and *Fearless*, which will winter in the Arctic, has now reached this port. The *Fearless*, the only vessel which did not make a catch, will put up at Herschel Island, and will probably not be heard of until next Seventh Month. The entire catch this season is as follows: Bowhead whales, 113, right whales, 18. The *California* caught 32 sperm whales. The seven whalers which have just reached here brought over 53,000 pounds of bone, 3,244 barrels of oil, 200 fox skins, of which 70 were white, and 200 pounds of ivory.

Astronomers in this country were disappointed last week in their failure to witness the expected shower of Leonids—only a few of those bodies having been detected, part of the time cloudy weather prevented any observations.

A special to the Baltimore *Morning Herald* from Hancock, Md., says :

"George Smith, who lives in Fulton county, Pa., about twelve miles from this place, reports that an aerolite fell on his farm early Thursday morning, and is buried in a field near his barn. He and his family were awakened about 2 o'clock by a loud, hissing noise, accompanied by a bright flash of light and a loud peal of what they thought was thunder. At day-light he discovered a circular piece of ground, about 100 feet in diameter, having the appearance of having been recently plowed. He believes a portion of a meteor is buried in his cornfield."

A special to the *News* from Cumberland, Md., says :

"A large meteor fell near Grafton, W. Va., yesterday morning. A portion, weighing 15 pounds, was dug out of the ground. It is of glassy character, streaked with pewter like metal."

When reports that the plague had broken out at Santos reached Washington, Surgeon general Wyman directed Acting Assistant Surgeon Havelburg to proceed from Rio de Janeiro to that city for the purpose of investigating the matter. A despatch from him Eleventh Month 4th, confirmed the existence of the disease, as shown by bacteriological examination. Up to that date there had been eighteen cases and six deaths at Santos.

There were 365 deaths in this city last week, which is 51 more than the previous week and 49 less than the corresponding week of 1898. Of the whole number, 195 were males and 170 females : 43 died of consumption ; 38 of pneumonia ; 36 of heart diseases ; 24 of diphtheria; 17 of cancer; 17 of inanition; 16 of apoplexy; 11 of uræmia; 10 of inflammation of the stomach and bowels; 9 of inflammation of the brain; 8 of paralysis, and 7 from casualties.

Markets, &c.—U. S. 2's, 100¾ a 102; 4's, 112¾ a 113½; new 4's, 130¾ a 131½; 5's, 110¾ a 111½; 3's, 108¾ a 109½.

COTTON ruled steady on a basis of 7 1-16c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40 ; Pennsylvania roller, straight, $3.25 a $3.35 ; Western winter, straight, $3.35 a $3.50 ; spring, straight, $3.35 a $3.65 ; city mills, straight, $3.30 a $3.50. RYE FLOUR.— $3.60 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—$2.35 a $2.50 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 69 a 70c.
No. 2 mixed corn, 38¾ a 39c.
No. 2 white oats, clipped, 31½ a 32c.

BEEF CATTLE.—Extra, 5¼ a 5¾c.; good, 5 a 5¼c.; medium, 4½ a 4¾c.; common, 4 a 4¼c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c.; good, 4 a 4¼c.; medium, 3½ a 3¾c.; common, 2 a 3½c.; lambs, 4½ a 5¼c.

HOGS.—Best Western, 6 a 6¼c.; others, 5½ a 6c.

FOREIGN.—The Bank of England destroys about 350,000 of its notes every week, to replace them with freshly printed ones. One evening in each week is set apart for the making of this expensive bonfire.

Lady Salisbury, wife of the British Premier, died in London, Eleventh Month 20th.

The Boers have actively resumed the shelling of Ladysmith, being repulsed with heavy losses in an engagement. They trapped and attacked a British armed train sent out from Estcourt, and, after a terrific fight, the train returned.

Special despatches from Pietermaritzburg and Lourenzo Marques say that Ladysmith is bombarded night and day and hard pressed. The Boers have destroyed one of the bridges over the Tugela River.

Unofficial reports have been received in London of two fights at Ladysmith on Fourth and Fifth-day of last week. The engagement of Fifth-day is said to have been particularly fierce and the Boers losses were heavy, while those of the British were "comparatively small."

A despatch from London, dated Eleventh Month 17th, says : "A few Leonids were seen from the Greenwich Observatory, although no photographs were secured, and a few also were observed at Romsey, Hampshire, and from the Treptow Observatory. None, however, seem to have been seen elsewhere, and, generally speaking, the European observations proved a failure.

"In Russia the Leonid displays caused a panic in many places. It was believed that the end of the world had come. Churches were open all night long, and hundreds of thousands spent the three nights in open air, fearing earthquakes and a general cataclysm. There are even rumors that in some villages Russian parents murdered their children to save them from an expected worse fate.

"There was rather a brilliant display between 2 and 5 o'clock Thursday morning at Berlin."

There was a short but very sharp earthquake at Verona, Italy, on the night of Eleventh Month 15th. It threw the inhabitants of the town into a panic.

The Society of Total Abstinence just formed in Vienna is the first ever established in Austria. Everybody drinks in Austria. An Austrian baby begins to sip beer at the age of three months, and, as it grows up, learns to consume the liquor in ever increasing quantity, until, when a full grown man, he can drink it by the gallon.

Three thousand five hundred and three vessels of all kinds passed through the Suez Canal last year, and of this number 2295 carried the British flag. The receipts for 1898 were larger than in any previous year since the opening of the canal.

It is interesting to observe that the disposition of the Japanese is apparently to look almost exclusively to the United States in educational matters, as the total number of Japanese students residing abroad, and shown by the census figures, was 2465, and of this number 2173 were in the United States.

Japan will open twenty-one new ports to foreign commerce.

Paper shingles have been introduced into Japan by an enterprising Tokyo firm as substitutes for the wooden article. The new idea is a slab of thick tarred pasteboard, more easily managed than ordinary shingles and costing only half as much.

A sharp engagement occurred at San Jacinto, five miles from San Fabian, Luzon, between the Thirty-third Regiment, of Wheaton's division, and an equal force of entrenched Filipinos. The Americans lost Major John A. Logan, and six enlisted men killed and one officer and eleven men wounded. The insurgents left eighty-one dead in the trenches, had twenty-nine men and one hundred rifles captured. The total loss is believed to have been 300.

Captain Leonhauser, with three companies on the night of Eleventh Month 18th, surprised and captured, at O'Donnell, west from Capas, an insurgent force of 200, with their rifles, 10,000 rounds of ammunition and four tons of subsistence.

General MacArthur's advance on the 20th, entered Dagupan, the northern terminus of the railroad from Manila. General Wheaton's troops had entered the town on the previous day but were withdrawn the same night.

In a paper on "The Mexico of To-day," which will appear in the forthcoming issue of the *Independent*, Vi President Mariscal, of Mexico, makes a statement and relates an anecdote touching Mexico's silver resources. says :

"For 300 years she has produced one-third of all t silver that was mined. The production at present more than $60,000,000 per annum. When Li Hu Chang was in Washington, he asked Senor Romero h much silver Mexico was mining and how long she co keep it up. Senor Romero, trying to be conservative, plied that Mexico was turning out $50,000,000 per ye and could keep it up for 200 years. Li would not h of such a thing. He insisted that our Minister had be so long away from his own country that he had forgott details, and that he must be mistaken about the abu dance of silver. Mexico expects to supply the world w $100,000,000 of silver per annum soon."

A *Public Ledger* Special has a despatch dated San I mingo, Eleventh Month 16th. It says :

General Juan Isidoro Jimenez was sworn in to-day President, with Senor Horacio Vasquez as Vice-Preside The inauguration was greeted with great enthusia by the people.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of p sons coming to Westtown School, the stage will m trains leaving Philadelphia 7.17 and 8.19 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-f cents each way. To reach the school by telegraph, w Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't*

Receipts for Fund in Aid of Doukhobortsi Eleventh Month 21st.

Friends, Flushing, Ohio, $50 ; C. W. T. $10 ; Frien Bradford Meeting, $30 ; T. E. J. $10 ; M. J. B. $5 ; H. B. $5 ; W. E. R. and wife, $10 ; J. D. C. $5 ; H. E. $2.50 ; Friends Iowa Yearly Meeting, $241. E. M. $1 ; D. B. H. $5 ; L. E. P. $1 ; M. M. L. $5 ; K. $5 ; S. G. M. $2.50 ; M. R. $2.50 ; R. W. and S. K. B. R. L. $10 ; J. R. H. $1 ; T. W. B. $1 ; J. D. $; E. B. $3 ; S. W. R. $5 ; H. R. $5 ; J. H. D. $5 ; J. R. $15 ; M. T. E. $15 ; T. H. & Co. $30 ; S. S. K. & C. D. and H. W. $5 ; Friends, New Garden, $17. R. H. H. $5 ; M. and A. N. L. $6 ; W. C. $25 ; Frien London Grove, $60 ; W. S. T. $25 ; Cash, $1 ; M. L. $2 ; M. L. $5 ; W. F. O. $5 ; B. S. L. $5 ; N. R. G. R. $50 ; E. J. $2 ; Friends, Trenton, N. J. $ S. W. H. $0.50 ; A. S. L. $0.50 ; S. A. and A. M. $5 ; E. R. M. $1 ; D. H. V. $5 ; E. G. B. $5 ; A. W. $2 ; E. S. G. $2 ; M. E. G. L. $1 ; S. C. B. $10 ; W. B. $5 ; R. L. B. $25 ; C. C. and W. C. W. $ Friends, Springville, Iowa, $20 ; E. R. $10 ; E. D. $5 ; R. H. and others, $25 ; Friends Select School, $ "Two Friends" $55 ; A. W. L. $2 ; W. B. L. $5 ; P. L. $5 ; A. S. $5 ; M. W. S. $5 ; M. E. S. W. $10 ; T. S. $10 ; A Friend, $10 ; A Friend, $10 ; Frien Maiden Creek, $9 ; C. M. C. $5.

WM. EVANS, *Treasurer*, 252 S. Front St. Ph

SICK DIET FUND AND FOOD FOR CHILDREN.

W. M. $20 ; Westtown Friends, $10.50 ; A Frie $1 ; Per E. M. $1 ; M. E. O. $5 ; D. R. $2 ; G. P. S. W. $5 ; S. R. Y. $2 ; P. and A. R. $2 ; J. P. H. G. $0.50 ; C. B. S. and wife, $75 ; D. S. $20 ; S. J. $25 ; T. T. & Co. $5 ; F. G. $10 ; E. M. & Co.

DIED, on Tenth Month 31st, 1899, at College P San Jose, Califo nia, ELIZABETH BEAN, aged nin seven years. With an unusual retention of bodily mental vigor, she continued her daily round of c and of loving service to those around her, and constant attendance of meetings for worship, until last illness in the Sixth Month. Since then the mes of weary waiting and the many days and nights suffering have been borne with meek submission patience, while longing to be taken to her Heav Home. Her convictions had long been strongly gro ed in the Spiritual verities of the Gospel of Christ, her faith and hope wavered not in the last conf When she heard the words of the Psalmist repe "Though I walk through the valley of the shado death, I will fear no evil," for "Thou art with me," at once added "Thy rod and thy staff they comfort In a full age rounded to completeness, she is "gath as a shock of corn cometh in, in his season." children rise up and call her blessed."

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A Prediction Fulfilled.

liza H. Varney in a letter to a friend writes:

At the close of one of our meetings a man his 97th year stepped into the open area nd which the Doukhobors were yet standand said when he was a very young man remembered that about the year 1818 two* ur Friends came to their meeting in Russia, one of them said if they continued faithful heir religious and peace principles the time ld come when they would have to endure ecutions, and many would have to lay down r lives in prison and in various ways, and r property would be taken from them and would be driven from their homes and exand when all this was done God would hear r cry and answer their petition and would e a way for them out of that land to a nge land and another nation, another peoland speaking another language, where they ld make their homes. And when they were led in that land God would send some of our ple (Friends) to visit them; and I have lived ee that all fulfilled this day! And he bowed aged head almost to the earth in thankfulto God. His name was Ivan Machortoff. was as bright and clear in his mind as any we met with."

A Baptized Benevolence.

Our benevolence would be of the highest order e must exercise it out of regard to Him who ied to show mercy to ourselves. Thus our umanity will rise into Christianity, and our enevolence will be baptized into the Name of he Lord Jesus."†

Ve have had before us during the same year ublic appearance of humanity rising into listianity, and the more public exhibition of umanity descending into War. War, by the fession of its own authorities, is the extreme of "man's inhumanity to man;" but that further awful word with which warriors themselves have named War, we will refrain from naming. Yet this contradiction to humanity and to the spirit of Christ has employed the grim irony of putting on the name of humanity as a pretext, and it was defended in religious journals on the plea that it is right to "do evil that good may come." "Whose condemnation," as said the Apostle, "is just."

Thus has been shown the downward course of an unbaptized humanity, a benevolence not baptized into Christ's Spirit, and so not putting on Christ, but rather that most practical outcome of Antichrist, called War; a humanity which, not consistently having the spirit of Christ, is "none of his."

It is of the principle and exercise of carnal warfare that we are saying this, and not of individuals who went into war, being taught even from pulpits, and honestly thinking their course was right. These we judge not. Our purpose is to note the decline and fall of virtuous sentiments whenever their standing and upholding is not in the spirit of Christ. Except as beginning, continued and ending in Him, renewed day by day as fed from the Fountain of his life and love, there is no security that moral ideals will not gravitate earthward, and play into the hands of Satan sooner or later.

Accordingly our very benevolence and love of each other, having its origin and spring at first in Christ's own spirit, stands in jeopardy every hour, when not inspired and held in life under watchful and prayerful dedication "to Him who died to show mercy to ourselves." We being so dipped into Christ as to be imbued with Christ, "our benevolence will be baptized into the name of the Lord Jesus." If we be so risen with Christ as to be seeking those exalted things that are where He sitteth, all our humanity and virtues will rise into Christianity. Our benevolence will become love; our almsgiving, charity; righteousness will be fulfilled, and the lusts of the flesh not fulfilled, in us who walk after the Spirit.

A season is approaching when benevolence and good will will be much spoken of, and the annual interchange of gifts for a set day will be hoped to stimulate the spirit of rivalry in kind deeds. Whatever reminding-day others may need, they to whom Christ is their Day find in his life their constant Christmas, which knows no anniversary because it is a state of their being, a part of themselves and not of a year.

In proportion as people will observe Christ, they will less require to "observe days, and months, and times, and years;" on account of which his eminent apostle was "afraid" for Christians who observed these as shadows of his coming. What virtue can come from a season, to any who will not day by day have it come directly from Christ "in season, out of season?" We are told that "as a season of home-pleasures, of friendly remembrances, of hospitality, benevolence, and good-cheer, wherein the emphasis is laid on making others happy, Christmas can never have a rival." But it *should* have a rival, even Christ. "For me, to live is Christ." He, not one of whose days we can command, is the Fountain of all that is ascribed to Christmas, and that, too for every day, to keep alive "the love that binds the family together, the delights of home, the affection of friends, the sweet remembrances of absent ones, the kindly provision for the needs of those less fortunate than the donors."

Thus a baptized benevolence knows no day as its specialty, but is determined to know nothing in its calendar "but Jesus Christ, and Him crucified."

"It is more blessed to give than to receive;" for they who rightly give the carnal bread are in that very faithfulness receiving of the spiritual bread, which is far better. Moreover, the recipient receives it of a man, but the giver gives it not only to a man, but, as Christ says, "ye have done it unto me," besides. So the heavenly deed is more blessed than the earthly relief.

The obedient giving of our carnal things—in others words, self-sacrifice—being really a partaking of spiritual things, it becomes a spiritual repast, or Lord's supper, such as Jesus knew of when He said, "My meat and my drink is to do the will of Him that sent me." Also, "As I live by the Father, so he that eateth me (doeth my will), shall live by me."

Thus Christian giving being viewed in the light of a blessed repast, it surely deserves all the devout consideration that we sit in silence to give before an earthly meal. It calls for a waiting on the Lord for a sense of his will, that we may do it and partake of his communion under it. This silent turning unto the Lord that He may say "grace" to us for each meal is as due to Him before every other repast, whether it be the reading of a good book, or receiving a "feast of reason and flow of soul" in social refreshment, or any approach of an engagement of duty; that in whatever way we eat, or

Stephen Grellet and William Allen visited the Doukortsi in 1819.

W. M. Taylor, The Parables of our Saviour.

drink, or do, it may be done "as unto the Lord." This will be a "watching daily at wisdom's gates," and may deliver us often from giving unworthily, as blind impulse, impatience, policy, or unbaptized benevolence might betray us to do.

First American Patent.

GRANTED AT BOSTON IN 1648 AND CALLED A MONOPOLY.

To the general court of Massachusetts belongs the honor of granting the first American patent. This was in 1648, and was then designated as a monopoly. It was confined to the region controlled by Massachusetts, and the one issue apparently included all the invention of the inventor connected with engines that depended upon water for their motive power. The limit of the monopoly was 14 years, and the court not only retained power to forbid exportation, but to prevent exorbitant charges upon the public for their use.

The patent was issued in this form:

"JENKES MONOPOLYE.

"At a generall Courte at Boston the 6th of the 3th Mo 1648. The cor't consid'inge ye necessity of raising such manifacturers of engins of mils to go by water for speedy dispatch of much worke with few hands, and being sufficiently informed of ye ability of ye petition to performe such workes grant his petition (yet no Othr per sen shall set up or use any such new invention, or trade for 14 yeares wthout ye license of him the said Joseph Jenkes) so farr as concernes any such new invention, & so it shall be alwayes in ye powr of this co'te to restrain ye exportation of such manufactures & ye prizes of them to moderation if occasion so require."

This inventor, Joseph Jenkes, or Jenks, as it would now be spelled, came from Hammersmith, England, settled in Lynn in 1643 and died in 1682–83, aged 81. He was a blacksmith and machinist, made the dies for the coining of the "Pine Tree" money and built the first fire engine in this country, altogether a man of great inventive genius and the ancestor of a large number of descendants. One of his sons removed to Rhode Island, where he built several mills.—*Boston Transcript.*

CRITICISING BIBLICAL HISTORY.—Is it right to pass judgment finally on the historical facts as set down in the Bible, merely because as yet they do not coincide with history, so far as authenticated elsewhere? We think not. It is the same story as with the too ready acceptance as actual facts of the conclusions of Bible critics. Frequently the result has been that these mere opinions have had to be altered within several years to meet the views of other scholars or newly discovered facts. All this is in such a state of flux that it were well on mooted points to suspend judgment. Many conservative scholars are now finding fault with such as choose to put down as definite facts and conclusions what are merely inferences. Some day these rash scholars will find themselves entombed in their works.—*Jewish Exponent.*

THE really strong, clear-sighted man is the man who is able to put himself out of the question, and to judge others by what they really are and do, not by their relations to him.

FOR "THE FRIEND."

Friends and the Indians of Pennsylvania.

(Continued from page 149.)

At the time of the war between France and England in 1756 to 1763, Friends in Pennsylvania were placed in a position of great responsibility and difficulty. They could no longer consistently retain their connection with the Government which was then, in compliance with the popular demand administered in a manner repugnant to their principles, yet while resigning their positions in the Assembly, their interest in and to a certain extent their influence in public affairs, remained unchanged. This was particularly the case in matters relating to the Indians.

The hasty action of Governor Morris in declaring war against the Delawares, produced a crisis, in which Friends believed themselves required to exert their influence publicly; and as Catharine Phillips remarked "the termination of the war was at last effected by the peaceable interposition of Friends." This was done largely by an Association then formed for the express purpose "of regaining and preserving peace with the Indians by pacific measures." In this capacity Friends were able to render essential service by moderating the revengeful temper of the red men, and promoting a willingness among the white inhabitants to listen to their complaints, and enter into an agreement to do them justice, by steps which finally resulted in treaties of peace.

Proud, in his History of Pennsylvania says on this subject: "The Quakers who, as before observed, had the least share in these public transactions, as to appearance, being, contrary to ancient custom, excluded from the Proprietary agency, by which all treaties and public transactions with (the Indians), in the province, were directed and managed, more especially respecting land affairs, which appeared to be the principal cause of the quarrel, were, nevertheless, in fact, the prime movers of the peace, and the first and chief promoters of redressing the Indians' wrongs or complaints, so far as in them lay, in their restricted capacity."

Daniel Stanton, who was himself engaged in promoting these movements makes the following allusion to them in his Journal. "A great concern having fallen on the minds of a number of Friends, principally in Philadelphia, who freely contributed their money and time, for promoting the restoration of peace with the natives, I believe they were instrumental in the Lord's hand to appease the revengeful nature of so barbarous and cruel an enemy. The hearts of the Indians retaining a great love for the memory of our first worthy Proprietor William Penn, terming Friends his children; I believe they were a great blessing in the hand of God to the government of this Province for the restoration of peace with such an enraged enemy, who had been permitted to be a heavy rod of chastisement in this land. Yet it was remarkable that through the protection of the Almighty, which was as the shadow of a mighty rock in a weary land, few called by our name were ill-used during all this calamity." The steps which led to these efforts, and the formation of this association are detailed somewhat at length in THE FRIEND, Vol. XLVI, pp. 169, etc., and also in Vol. LXXII, pp. 237, etc.

With the exception of a few scattered settlements along the Susquehanna and Lehigh the white inhabitants of the Province in 1756, occupied only the southeastern corner, while beyond a line running from Easton on the Delaware to the Maryland border near Chambersburg, the country was almost an unbroken wilderness, to which the Indian title had not been extinguished. Of much of this territory the six nations, whose seats were in the region now included in Western New York claimed the sovereignity by right of conquest, but it was inhabited chiefly by the Delawares and remnants of the Mohicans, the Nanticokes or tidewater people, originally from the Eastern shore of Maryland, and the Shawnese or Southerners, who in scattered bands had entered the province at different times, and located themselves in widely remote settlements.

In addition to the grievances which the Indians complained of in reference to their land affairs, the injuries which had resulted from the abuses of unprincipled traders and whiskey sellers among them had greatly tended to alienate them from the English, and prepare them to enter into an alliance with the French, who eagerly courted their friendship, particularly of those bands living nearest to the French outposts in the Western part of the Province. Apprehensions of serious trouble from this cause were long felt by those acquainted with the feelings of the Indians, and in 1753, Richard Peters, Isaac Norris and Benjamin Franklin, who had been appointed to attend a treaty at Carlisle, thus allude to it. "We cannot close our report without taking notice that the quantities of strong liquors, sold to these Indians in the places of their residence, and during their hunting season, from all parts of the counties, over Susquehanna, have increased of late, to an inconceivable degree, so as to keep those poor Indians continually under the force of liquors; that they are thereby become dissolute, enfeebled, and indolent when sober, and untractable and mischievous in their liquor, always quarreling and often murdering one another; that the traders are under no bonds, nor give any security for the observance of the laws and their good behavior, and by their own intemperance, unfair dealing, and irregularities will, it is to be feared, entirely estrange the affections of the Indians from the English, deprive them of their natural strength and activity, and oblige either to abandon the country, or submit to any terms, be they ever so unreasonable from the French."

Upon the commencement of hostilities the Delawares and Shawnese living upon the branches of the Ohio, joined the French, and with small companies of disciplined troops committed the greatest barbarities upon the border settlements in 1756 and 1757, causing almost the entire depopulation of certain districts, and spreading terror throughout the whole Province. An expedition had been sent against them in 1757 which destroyed their town of Kittaning, and in 1758 a large army under Gen. Forbes was preparing to march through their country to attack Fort Duquesne, when circumstances occurred which seemed to open the way for an effort to regain their friendship or at least by friendly negotiations to disarm their hostility and detach them from the alliance which they had formed with the French in this desperate struggle for the mastery of the continent.

The establishment of peace with the Northern Delawares under Tedyuscung at the treaties

aston in 1756 and 1757, had been followed incere endeavors on the part of this chief, xtend the offers of reconciliation to the es of the northward and westward, who had er joined the French or were wavering in attachment to the English, and frequent nunications passed between him and the orities of the Province in relation thereto ng the year 1758. In the Sixth Month of year Christian Frederic Post and Charles nson, previously a teacher in Friends' School hiladelphia, were sent to the residence of uscung at Wyoming with messages from Governor and General Forbes, and also from Cherokees in the South who had taken up hatchet against the French, counselling not to engage in the war against the ish and to use their influence with their ern brethern to induce them to abandon alliance with the French.

(To be continued.)

MINISTERING SPIRIT.—One James Smith, English laborer in the navy yard on the nes, had a little boy, Johnnie. James was ry intemperate man. After the death of wife sorrow kept him sober for a while, he took to his cups again, and, as poor nie expressed it, "got badder and badder he time." One night the drunkard awoke, ost uncommon thing for him at such an , and lay very still, for he heard a sound. as his motherless boy praying by his bed-

He heard him say, "Please God, make y a better man, for Jesus' sake." James h could not sleep any more. He rose very and went to his work. He came home that night without having drank a drop quor. His heart was melted. He said to nie, "What put it into your head to pray your worthless old dad?" Johnnie told that it was because he loved him; and be- he had been to a class where the teacher ht him the commandment, "Honor thy er and thy mother." "Then keep on in', keep on prayin', little lad," said James. believe God has answered you already; I've prayin' for myself, that God would make better man." The prayer was answered. es Smith reformed, and from that time l a steady, Christian man. — *Wesleyan ıodist.*

ETROLEUM.—The discovery of coal oil is of the honors belonging to the Seneca In- s. Old men and women will remember it was called "Seneca oil," and sometimes erican oil, and was considered the great an remedy for all human ills. Anything d be cured by Seneca oil. It was sold mall bottles as medicine, and was known to ighly inflammable, and smelled peculiarly. hen Abraham Lincoln was elected Presi- in 1860 many large ratification meetings e held in the North and East. In one city a man purchased a bottle of Seneca oil to in his torch lamp. The light was very iant, much more so than the people were ıstomed to see. This turned the attention ıen to the oil, not as a medicine, but as an or lighting. From this torchlight proces- the reports of the merits of the oil spread, now the humblest home is lighted brightly cheaply by this one-time famous Indian icine.—*Selected.*

FOR "THE FRIEND"

"Prohibition Does Not Prohibit."

Is it true? If so why have brewers and distillers spent hundreds of thousands of dollars for the overthrow of impotent enactments?

The above expression has been so often heard that many believe it to be true.

Edmund Burke recognizing the effect of repetition on the mind, once said that should a man repeat an untruth once daily for a year that at the end of the period he would come to believe that what he had repeated was true. So that many a hoary lie put into the mouths of men by the author of all evil, lives and perpetuates itself by process of repetition.

This particular one has its source in the greed and fear of the liquor traffic, one of the devil's chief agents for the destruction of men. It is enunciated first through the liquor press, and repeated by politicians who want to head off temperance and prohibitory law. It is repeated again by that large class of humanity who are perpetually discouraged, and have come to believe that no large social or political movement for human betterment can ever succeed, and who hold that the world is steadily growing worse; forgetting that "of the increase of his government there shall be no end."

Finally, being so often heard, that other large class who are sincere and righteous men actively working for the uplifting of the human race accept the saying as true; never having searched out the truth of the matter nor considered the source of the falsehood.

Having lived for some time in Iowa before and after the passage of a law prohibiting the manufacture and sale of intoxicants I can testify that a prohibitory law does prohibit. About twenty saloons had flourished in a town of four thousand near my home and the usual amount of drunkenness and crime was their product. The prohibitory law was not instantaneously successful in closing all of them, but when the officers of the law became active and the courts made the fines overbalance the profits, and sent a few illegal sellers to jail, the traffic finally was effectually stopped. The law prohibited the sale of liquor as surely as the law against theft prevented stealing. Those who sold strong drink and those who committed midnight burglary did so contrary to law and not by its sanction.

Ever since Moses received the ten prohibitory commandments each and all of them have been persistently disobeyed by a few evilly inclined persons in every age, nation and community. The breaking of a commandment does not disprove its worth. The effect of the law on the good order and prosperity of a state is the measure of its value.

In the state of Iowa the decrease of crime was marvellous. At the end of four years after the law was passed, (notwithstanding a few men were still in jail for the selling of rum) yet 53 per cent. of the county jails had not an inmate. Compare this with twenty-eight thousand arrests in one year in high-license Philadelphia, and over fifty thousand arrests annually in high-license Chicago.

Not only did crime decrease in this remarkable manner, but Iowa probably never had a period of more rapid accumulation of wealth. The State was soon able to say that it had no bonded or floating public debt.

Lady Henry Somerset in *The Contemporary Review* for Tenth Month, throws some light on the question of whether the effect of a righteous law is good or evil; she shows that in the United States, Canada, Norway and Sweden, nations that have had prohibitory legislation over a large part of their territory, the average per capita consumption is 1.74 gallons proof spirits; while in the United Kingdom, Denmark, Germany, Hungary, Belgium, France, Italy, Spain and Switzerland, nations that have made little effort to stop the traffic, the average consumption is 4.85 gallons per head. Then she follows with statistical proof that the wages of national sin is death. The average death rate for the first group of nations is 1.65 yearly in ten thousand, while that of the European group is 2.49 in ten thousand: showing fifty per cent. greater mortality in those nations that have made no serious effort to make liquor selling illegal. Thus over one million more persons die yearly in Great Britain and Continental Europe than would die if their death rate was as low as the more moral nations of the new world where prohibitory legislation had obtained a foothold.

The attitude of the present administration toward the anti-canteen law shows under what conditions Prohibition does not prohibit, viz: when politicians for the sake of the political influence of liquor men pervert by a quibble the plain meaning of the law and read "permit" where the admittedly original intent of the law had been to "prohibit." Against such unscrupulous rendering of the law in high places Christian men should protest by voice and vote.

WALTER E. VAIL.

MOORESTOWN, Burlington Co., N. J.
Eleventh Month 23, 1899.

SILENCE ABOUT OURSELVES.—Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be especially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking into what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

IN EARNEST.

I think the immortal servants of mankind
Who from their home watch by how slow degrees
The World-Soul greatens with centuries,
Mourn most Man's barren levity of mind—
The ear to no grave harmonies inclined,
The witless thirst for false wit's worthless lees,
The laugh mistimed in tragic presences,
The eye to all majestic meanings blind.

O prophets, martyrs, saviours! ye were great,
All truth being great to you: ye deemed
Man more
Than a dull jest, God's ennui to amuse:
The world, for you held purport: Life you wore
Proudly, as Kings their solemn robes of state;
And humbly as the mightiest monarchs use.

William Watson in the Spectator.

Selections from the Letters and Memoranda of Robert Milhous.

(Continued from page 93.)

First Month 17th, 1889.—Another year has passed over, and is gone forever, which causes solemn reflections to my mind, and the query arises under a feeling of great unworthiness, have I done anything toward the advancement of the Redeemer's kingdom? Truly the response must be, Nothing to myself. But if anything to his honor, let Him have all the praise, and let the creature be laid low as in the dust before Him. A precious hope, however, revives this evening, that mercy still covers the judgment seat, as to an hair's breadth. Pardoning love and mercy is all I have to trust in and lean upon. "Oh, leave me not in the time of old age," has been very much the intercession of my heart for a length of time past.

Second Month 23rd.—I take up my pen this morning to record the decease of my dear daughter, Lydia, which took place on the morning of the fourteenth instant, about twenty minutes past two o'clock, she being aged forty-eight years, six months and twenty-one days. I thought the precious language of Holy Scripture might in truth be applied to her, "Blessed are the dead who die in the Lord from henceforth: yea, saith the spirit, they rest from their labors and their works do follow them."

There are four of our family circle only, now left to mourn our loss, yet we do not mourn as those who have no hope, for we rejoice in the belief that she has been gathered out of "great tribulation" into the fold of everlasting rest and peace, her robes having been washed and made white in the blood of the Lamb. O Lord, wilt thou be pleased to preserve me, thy poor unworthy worm of the dust, now in my old age, under every trial, even unto the end, and be with me also in passing through "the dark valley of the shadow of death." And I humbly pray thee, preserve the dear partner of my life through all unto the end; and also the dear children be pleased to lead in paths of safety, and preserve them from the snares of our unwearied enemy, so that they may be presented faultless before the throne of thy glory, with exceeding joy.

Fourth Month 16th.—Yesterday I completed my seventy-eighth year. It seems almost marvellous to myself that such a poor, unworthy creature as I am should be spared to this time of life. Surely, I have been a poor, erring one, yet mercy has followed me all the days of my life, and I humbly trust the prevailing desire of my heart is to be found in the way of true obedience to the Divine will concerning me. Oh, if I should be spared another year, I do crave that it might be more devoted to the service of my dear Heavenly Father, however it may be in the cross to my own will. Oh, what an unspeakable favor it is to experience the creaturely will laid in the dust, and the Lord alone exalted, and strength given to go forth in his power and might.

First Month 1st, 1890.—At our little meeting to-day, the language seemed impressively brought to my remembrance, "Gold is tried in the fire and acceptable men in the furnace of adversity," with solemn reflections, respecting the offices of our Holy Redeemer who it is declared in Holy Scripture, "Shall sit as a refiner with fire, and as a purifier of silver," which I believed it right for me to express, accompanied with desires that this purification may have its full effect in my own breast, before the solemn summons comes, "Steward, give an account of thy stewardship."

Twelfth Month 30th.—I feel as though it might be best for me here to refer a little to the visit I paid to the meetings of Kansas Yearly Meeting and in some parts of Iowa, in 1886, and the fears that I then suffered under, lest I had, through yielding to discouragement, left the field laid out for me, too soon. I may acknowledge that I never felt clear of the weight of the concern, until I gave up to visit, in the love of the Gospel, Western Yearly meeting and its branches, in Eighth Month, 1890, it being the portion which I believed I had prematurely passed by. Which I was at last favored to accomplish, to the entire relief and peace of my own mind. May all the praise be ascribed unto Him who bore with my weakness and rebellion so long.

First Mo. 27th, 1891.—At our little meeting to-day, soon after taking my seat, there seemed to be, in mercy granted, a fresh evidence of the Father's love, extended even to me; under which feeling I felt constrained with thankfulness publicly to speak of it, and the comforting language was presented, "Be thou faithful unto death, and I will give thee a crown of life." And encouragement seemed to be handed forth to all, to let the time past suffice, wherein we may too much have followed the will of the creature, and to be more entirely devoted to the service of our God, from whom we receive all our blessings, both spiritual and temporal.

Second Month 15th.—Went to meeting today under feelings of discouragement, not feeling very well as to bodily health, together with a feeling of great unworthiness, and on sitting down in our little meeting, my mind seemed to be brought into a feeling of calmness and silence, and a number of young women and men, with several others, not members with us, came in and sat down in an orderly manner, and my mind seemed brought into exercise, particularly for the younger class and the language arose with me, "We have set before us, life and death, good and evil," which I apprehended, I felt called upon to express, together with the declaration that there is no age whatever exempt from the pale messenger of death, and the desire that prevailed with me that the young, and those in the prime of life, might "choose the Lord for their portion and the God of Jacob for the lot of their inheritance," for He loveth an early sacrifice; and thus they would experience Him to be their refuge, and it is the only way to ob tain true and lasting peace; with an exhorta tion to those of us who are advanced in life, t enter into a close examination of ourselves that we may be favored with the evidence o acceptance. With exhortation to this impor I felt peace and the hope to arise in my heart that my feeble offering was accepted. Feel ings, I trust, of thankfulness, in a good degre prevailed.

(To be continued.)

THE STYLE OF THE NEW TESTAMENT.—Wha attentive reader has failed to notice the artles simplicity of the New Testament narrative A thought of the manner in which they shoul tell their story, seems never to have entere the minds of the writers. They speak as eye witnesses, and what they have seen and hear they tell in the plain language of every-da life. Yet without effort they avoid everythin coarse or low or trivial. Their style is like stream of pure water flowing over golde sands and precious stones; itself almost i visible, yet revealing all things within i bosom.

This simplicity of the New Testament co vinces us that the gospel was never intende to be a theme for declamation and orator Paul, the most learned of the apostles, ignore the rhetoric of the Grecian and Roman school and gave his testimony concerning Jesus, the common, straightforward speech.

But there is a reason, not often mentione why the New Testament history is so simp and artless—why its writers speak in the la guage of the common people. The doctri which they teach is designed to be a guide every-day life. It is designed to enter into the affairs of men, and be the controlli power of all their actions. The subtleties philosophy and science are for the student the professor; belles-lettres and oratory f the few who have wealth and leisure and cu ure. They belong to the luxuries, not to t necessaries of life. But the gospel is for a Hence it comes to all in the common garb human speech, that it may lay hold of hearts, and become to all the most intimat unrestrained, and natural of friends.—*Octograph.*

TRUTH DIVINER THAN FICTION.—"Truth wise men tell us, "is diviner than fictio Even a child like you will see that it must so, if you will but recollect who makes ficti and who makes facts. Man makes fiction: invents stories, pretty enough, fantasti enough. But out of what does he make th up? Out of a few things in this great wo which he has seen and heard and felt, just he makes up his dreams. But who mal truth? Who makes facts? Who, but G Then truth is as much larger than fiction, God is greater than man; as much larger the whole universe is larger than the lit corner of it than any man, even the great poet or philosopher, can see; and as mu grander and as much more beautiful, and much more strange.

Be sure that no man can ever fancy a thing strange, unexpected and curious, wi out finding, if he had eyes to see, a hund things around his feet more strange, m unexpected, more curious, actually ready-ma already by God.—*From Charles Kingsley.*

it of J. S. Elkinton and William B. Harvey to the Exiles in Canada.

YORKTON, ASSINIBOIA,
Eleventh Month 19th, 1899.

LLIAM EVANS.

Dear Friend:—Temperature 34°---Returning Fort Pelly from the North Colony on the inst., we found the mail matter deposited re on the outward trip, still being held. It aken to Yorkton once a week, four days ng required to make the round trip. We Pelly in a driving snow storm, just about k, going about six miles to the nearest khobor settlement. The colony was a large and the houses were crowded not a little; were warmly welcomed, and given all the ommodations that could be expected, unique hey were. As the people gathered for the ning meeting, quite a number of men came who had just returned from work; they em- ced and kissed their companions. Next rning we enjoyed the sight of perhaps ten d-looking horses passing the window; this evidence of prosperity, and they seemed e at home, but the money thus spent in stock caused distress in other ways, as will ear later.

The names of the villages seem peculiar, carry with them a meaning. Proterpevshe, he Russian tongue means "much trouble," our hearts were touched when we learned he sufferings; we do not wish to burden nds with a repetition of matter already ated upon. In this village we found twenty ows, eight of whom were in one house, teen of their men were in exile, one woman ing seven sons in banishment; the village presented her with a cow, and in other s showed their appreciation of her worth, sympathy in her affliction. Men were ing logs into planks; a pair of high trestles made, the top being about seven feet from ground; one man stands upon the elevated another on the ground; with a whip-saw make planks and even lighter lumber, ch would do credit to saw mill work.

eritable "dug-outs" were to be found in es; one was seen which sheltered eight sons; there was no window in it; better rters however were being provided. Last st-day morning found us at the old winter rters; a number of persons still remain re, who have not been distributed to the ious villages. We attended their religious vice, which consisted mainly in chanting ms and hymns, interspersed with prayers; etimes two hours is thus spent; the occa- impressed us that a good degree of true itual exercise prevailed during the meeting. one of the villages we met two delegates n each of most of the other villages in the th Colony; the object being the formation community, much the same as the one in e in the North Colony. Advantage was en to gain information concerning the con- on of a few villages, and these were not ted. Joseph S. Elkinton is favored at each pping place to express words of sympathy encouragement, and not unfrequently, a avenly covering has been felt in the assem- s. We are necessarily dependent on our erpreter, in conveying our words, and the lies thereto; he is in sympathy with the k, and having been impressed from the first h their harmonious dealings with one anoth- er, decided to cast his lot near some of them. Among other business transacted at the above mentioned meeting, it was decided to provide a lodging place and stables in Yorkton for the accommodation of the settlers when here for supplies, also to erect a half-way station.

We had a chance the other evening to make a pot of corn meal mush from one of the car loads received, and later partook of bread made from a mixture of wheat flour and corn meal, and it seemed the judgment of our party that it was superior to any other Doukhobor bread that we had tasted. Wheat flour, of fair quality, has been bought for $2.40 per barrel; price since has been advanced a little. Much difficulty is experienced in securing a supply, however, some villages were just out, and numerous others had but five or six barrels; this quantity for villages of perhaps 125 to 175 people, and travel liable to be impeded any day. The timely arrival of the two cars of meal seems a *real blessing*. We are impressed with the cheerful countenances, and are told that when starvation or affliction are imminent they pray the more earnestly to their Heavenly Father, who always ministers to their comfort.

The Cyprus people, who have suffered perhaps more than any of the others, are hopeful. After being driven about for years in their native country, not being permitted to till the soil, or to earn fair wages, they enjoy the freedom granted here, and their health is decidedly better, though a considerable amount of fever still remains. This, and the scurvy, noticed in so many places, make up most of the cases of sickness, though almost every village has one or more special cases of affliction.

We spent a night and a good portion of the next day with residents of two villages, comprising the first party who came to the territory, something over 300 in number. Picture such a company, whose combined money capital was $200, landed on an uninhabited prairie. They have been at their allotted places about four months; during that time neat sod houses have been built; though very damp, we were made comfortable, and were impressed with the general cleanliness. The head man of the house where we lodged carries on his back marks of the cruel raw hide lash, inflicted in Russia, because he would not fight. We were informed that a body of 60 young men were refusing to enter the Russian army, and, prior to sending them into exile, mounted Cossacks endeavored to rush their horses into them, but in this they failed, the noble beasts refusing to obey their cruel riders.

Among other public improvements, bridges are badly needed; the last crossing of the Assiniboine River was fraught with considerable risk and discomfort; descending a slope of about 45°, we approached the water, making a sudden drop of fully two feet. At one time an upset seemed assured, but we were favored to cross in safety, and to make the steep ascent on the other side. Our drivers seem to have a degree of instinct regarding the trails to be taken; to one unaccustomed, it would be difficult to wind around and through the sloughs and along the tortuous and uncared for courses of travel with any degree of certainty of reaching a certain point.

In Petrofka Orlofka, we found the old patriarch Ivan Machortoff, who, on a former occasion, told J. S. E. of seeing Stephen Grellet in Russia in the year 1818. He said that they prayed to the same Saviour as ourselves,—that if they were favored with a prosperous season, they would show whether they would not be self-supporting. He had served in the Russian army, was in the Crimean war; being convinced that war was inconsistent with Christianity he refused to continue in the service, and suffered a long term in exile. One of his sons is a leader in his village. A seven year old grandson repeated for us in a dignified manner the ten commandments, and another grandson of sixteen told the writer in English that he had been working at railroad construction, making good wages; he seemed very bright and said "Country all right, good."

The last night out was spent with Wm. Macdonald and family, who manifested a kindly interest in our cause. It requires nearly a day to make the trip from that place to Yorkton. We stopped at a ranch for dinner,—there we met the Inspector of mounted police and his brave wife; they had spent between three or four years in the Yukon district; he established the first posts in that far away place and organized the mounted police; they endured there a temperature of 77° below zero. In this northwest territory there are about 1000 of these government officers, who are required to report each day's work, they are practically guardians of the peace, assist in stopping prairie fires, etc. The system seems to be well adapted to the present requirements of the country.

We arrived in Yorkton about five o'clock P. M., quite willing once more to be in touch with railroad, and to hear from our home folks. We have met during our travels, many cases which required careful thought; considerable pecuniary assistance has been rendered, but, among so many we were unable to do as much as would have been desirable. Some of the villages bought too many horses, in fact they so used up their revenue, that, unless helped, starvation seems imminent. When visiting them we were told that in Yorkton, they were counted rich, and were refused the supplies sent by Friends; we did what we could to set things aright. The water supply problem is solved, and pumps, though in some instances desirable, can be dispensed with. Proximity to water seems to have had an undue influence in the location of villages, some are surrounded by rather inferior soil, but located because a body of water is near. It is so near the surface, in some places, that root cellars cannot be dug; but these are not a positive necessity, as the ever present Russian oven serves for warmth and baking, and roots are placed under the wide benches or beds in the houses. In some places the timber question is a serious one, fires have destroyed great forests, and we saw comparatively few trees, and these, mostly small; almost altogether poplar, a few spruce and tamarack. Wood sells in Yorkton at $4 per cord, and Penn'a coal from $10 to $12 per ton. Some maple trees have been planted, but the growth is very slow. When the railroads are further developed, good coal can be secured, but will be expensive.

This railroad construction has been a great help to the Doukhobortsi, enabling the men to earn money to help in support of their families; but the work is being stopped in a number of places, and the stoppage of wages thus earned will be a great disadvantage. Many are already in debt for flour, and their condition appeals

strongly to the sympathies and purses of Christian people; They expressed sorrow that they were so helpless and do not wish to be classed as paupers; what they ask is a *start* in the new life.

The valuable car of sundries from Philadelphia, arrived here two days before our return. It is out of the question for us to remain to attend to the distribution of its contents; we have had numerous interviews with the distributing agents, advising them what to do, and must leave the rest to them. A considerable amount of time has been consumed in tabulating the statistics taken on the trip, both for the benefit of our friends and of the officials here, it is being sent by this mail under another cover.

Our next field of labor is in the Prince Albert district, to which place most of the last shipload of immigrants were taken.

We have no reason to alter the sentiment expressed in notes already sent, that those who know of and have dealings with the Doukhobortsi testify to their sterling character as a people; One is impressed with the great amount of latent energy of character; a force that is eager for employment and that really wants and needs opportunity to get work, for self-help and advancement. The women as a rule are of splendid physique, and can quickly adapt themselves to varying circumstances, either to the heavy employment of drawing timber and sods for building, or to the fabrication of delicate embroidery. Some linen was purchased for them, also colored silks, with the request that the material should be made up into handkerchiefs, etc., to be sold for their benefit.

The Doukhobortsi have endeavored, to the extent of their ability, to express their appreciation of the kindness of Friends; representatives called at our hotel and presented a touching letter, an interpretation of which is enclosed.

Thy Friend
WM. B. HARVEY.

Translation of letter from the Doukhobortsi to the Society of Friends.

To the Friends, from their friends, the Doukhobortsi. God have mercy upon you for your care, love and generosity!

Five years ago, when the Spirit of God inspired our people, and we learned the way of Truth, the way which our ancestors followed, but we lost it. When we again tried to follow that way of Truth, the people of different opinions began to oppress and persecute us, and we were scattered like a flock of sheep, who lost their shepherd. The labor of our hands was destroyed, the fruits of our efforts of many years were taken away from us, and given to others. We were a small flock, and the persecutors a legion, and they laid their hands on us and we did not defend ourselves. Privations and heavy labor exhausted us, and we died from sickness. Then God inspired you to help us, and you, used to attend to the voice of God, came to us. You clothed us, you dressed our wounds, comforted and encouraged us. Then, when you saw that our oppressors did not stop persecuting us you protected us. and under your protection we found the way out of the land of oppression and slavery, to that of freedom and activity. And you continue to show us your brotherly love, seeing no end to the work that our Lord God inspired you with.

You are constantly studying our needs, and your efforts to satisfy our needs are ceaseless. Now what shall we do, not to seem ungrateful? How could we repay your generosity, care and love? The deeds of kindness cannot be repaid by men, but there is a Creator, who does not leave without reward a single cup, offered to the thirsty, and He will never leave you unrewarded for all your goodness which He himself inspired you with.

God have mercy upon you, for your care, love, and generosity!

For the Doukhobors' people, signed,
VASSILY POTAPOFF,
IVAN KRUKOFF,
ALEXANDER BODGANSKY.

Is Christianity Making Progress Among the Jews?

In many Jewish circles it is regarded as a well-established fact that no Israelite becomes a Christian except for sordid reasons. Christians, on the other hand, point to such cases as Neander, Pick, Philippi, and others prominent in church and state as evidence of the fact that the Gospel is a power also among "the lost sheep of the house of Israel." A careful statistical study of the problem is found in Nathanael (Nos. 3 and 4), the Mission journal published by Professor Strack, of the University of Berlin. The article, which covers nearly fifty pages, is from the pen of pastor de le Roi, himself a convert, who has published a three-volume work on the subject. The substance is as follows:

Before the present century, both by choice and by necessity, Israel sought absolute isolation from the rest of the natives, and did not seek to enter into the life and development of the people in the midst of whom they lived, preferring to remain a religious communion by themselves, not influencing others nor being influenced by them.

Largely through the efforts of the Philosopher Moses Mendelssohn, this attitude has been changed, and the whole modern Jewish type of life has become something new. Mendelssohn demanded of his fellow religionists that they should become a part and portion of the peoples among whom their lot had been cast, and be not only Jews; but also Germans, French or English. It was thought that such a union could be effected without any detriment to the religious views of the Israelites: but in this respect those who advised the innovation were seriously mistaken. Modern civilization is essentially a product of Christianity, and participation in its best work is possible only by recognition, to greater or less extent, of the principles of Christianity. Moreover, the new attitude of Jews could not but make them more susceptible to the same influences that have given to other peoples their unique type of culture and civilization. In this way the ground was prepared for a greater influence of the Gospel on the Israelites, and this influence of the Gospel on the Israelites has been at work all along with good results.

The only reliable basis, however, for a computation of the extent to which Christian principles have become a factor in modern Jewish life is that of actual statistics. Such statistics are accessible from the Protestant, the Roman Catholic and the Greek Catholic Churches, as also from the many special mission societies and from the official list of converts as reported by the statisticians of Germany. Taking all these services together, and putting only a conservative estimate on their data, we have the remarkable fact that Gospel work among the Israelites has, from the point of numbers, been relatively more successful than among any other people of the world. The summary of the accessions made to the Christian Church from the Israelites since the beginning of the present century, as collected from all the reports of baptisms, is as follows;

Received into the Protestant Church	72,750
Received into the Roman Catholic Church	57,300
Received into the Greek Catholic Church	74,500
Total	204,540

A table of comparisons follows which shows that these figures are increasing each year, and it is becoming more and more apparent that the Protestant type of Christianity is proving more attractive to the Israelites than either of the Catholic churches.

These conclusions are in part corroborated by the figures published in the new annual, the well known Jahrbuch for 1899, of the church of Germany, edited by Pastor J. Schneider, of Elberfeld, which (pp. 202-210) enters fully up on the question, supplementing to a considerable extent the account of Nathanael. From this source we extract the following data: The number of conversions from Judaism to Christianity in Germany has increased right along. Twenty-five years ago the average was about 65, but of late years it has been about 500 and more, most of these taking place in Berlin. Among these converts are many philologists, jurists, and other educated men.—*Extract from "The Literary Digest."*

For "THE FRIEND."

Turn to the Right.

After I had visited at my friend's house for a few hours and the time came for going home I may have inquired about the best path to follow. At any rate, he walked with me over the hill and through the orchard and across the field past the locust grove and through the clover redolent with the fragrance and the memories of other days, like as in old times when children went part way home with each other, or as in those older times when Jesus pointed out the way for human feet to walk in. "If a man asthee to go with him a mile go with him twain." When we attained the point from which the desirable path was in part visible, we stopped and he pointed out my direction somewhat after this fashion: "Go this way a little, then turn to the right, and cross the valley and then go up over the hill yonder," Then our farewells were spoken and I followed his directions and soon came safely home. But afterward I could but remember his words, and think how fittingly they might apply and be full of meaning in regard to our walking along life's pathway. If any were astray, or in doubt, or in danger, or in need, who would not gladly go with him a little while and say: "Turn to the right, then over and on and up;" and we might not need to add much to make our meaning plain.

G. G. M.

EMPEROR NOT CZAR.—While English-speak- persons invariably refer to the head of the ssian Empire as "Czar," this appellation is er used at the court of St. Petersburg, not- hstanding the fact that the word, owing its ivation to "Czar," has a far more despotic nd if not meaning than "emperor." By giv- a little history we arrive at the real differ- e between "Czar" and "emperor" as ap- d to Russia. Up to the time of Peter the at, Russia was composed of divers petty gdoms like Germany previous to the confed- tion. At the head of each of these king- ns was a czar. When Peter the Great united se kingdoms into one great empire he assum- he title, "Emperor and Autocrat of all the ssias," which is still in vogue. If one should e the two highest titles of the present mon- n, he would begin: Nicolas II, Emperor Autocrat of all the Russias; Czar of Mos- , Niji Novgorod, Poland, etc.—*Pathfinder.*

HE world does not stand in order that we be pleased : it stands as a place for the g of honest work in the best way; and if work can be better done in some other than the one we prefer, our business is to it be done, and rejoice in it.

Items Concerning the Society.

oseph James Neave, from Australia, has been nding some of the meetings in Philadelphia, ecting to proceed, on Fourth-day last, towards winter's field of labor in the compass of Balti- e and North Carolina Yearly Meetings.

letter from Baltimore says that while the e of the Society was under notice in the Yearly ting recently held there, a valuable considera- of "the Pastoral question" came up, during ch a prominent member "made a very strong for the simple methods we have always main- ed, and there was a large expression of unity him."

carload of sugar was shipped from Philadel- to Canada for the Doukhobors during the week. Another car of food and clothing is ut starting, containing 150 sides of leather for s, 500 gallons of cottonseed oil, 4,000 pounds arley, 2,000 pounds of cheese, with several of clothing. As purchases will be made here r in Canada, contributions would better be in ey.

Western Quarterly Meeting, which has hitherto n held at London Grove, Pa., was on Sixth-day 24th instant, held at West Grove, for the better renience of those generally who could resort to It proved to be a comforting and encouraging on; so much so that it seemed good to the ting to authorize the holding of it in the same e at its next stated period also, which will ar Second Month 23d, 1900. The acceptable at- dance of visiting Friends from neighboring rters, and from North Dartmouth, Mass., was reciated.

rancisco G. Cala has written from Cuba that was brought up in the Roman Church, became centiate there, then found out about the Epis- al Church, joined it, but from reading the Bible it was not right; left it, and upon reading ray's "Life of George Fox," was so impressed h his ideas of truth that he and his three hun- l followers have become Friends." He has asked books concerning our doctrines. They have nged the name of their association from the ban Evangelical Church" to the "Society of nds in Cuba."

Notes from Others.

The Queen of the Netherlands is the only Presbyterian monarch in the world.

"THEY SAY."

Have you heard of the terrible family "They,"
And the dreadful, venomous things they say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

In these last days, the thoughts of men are largely turned away from the kingdom within, to the kingdom without. The great truths by which sinners are awakened and Christians are edified and sanctified do not occupy the large place they once did. Work has largely superseded faith, and the labors of the hands have taken the place of the searching of the heart. Outward duties are so multiplied and so exacting as to leave little time for the cultivation of personal piety.—*Jos. T. Smith.*

The total amount of money appropriated by Congress at its last session (aggregating about a billion dollars) would make a cubic block of gold twenty-six and a half feet in each dimension. Its weight would be eighteen hundred and forty-one tons. If set in the middle of an ordinary street there would scarcely be room for teams to drive around it, and the top would reach to the middle of the third-story windows. After all, a millionaire has not much gold. It would make a block with length, breadth and thickness of only about two and a half feet.—*Philadelphia Record.*

The religion of society, says — Lorimer, is a religion of convenience, while the religion of Christ is one of obligation. The religion of society is a religion of observances; that of Christ is a religion of experiences. The former is a religion of opinion, the latter a religion of revelation. Establish the religion of opinion in your Protestant churches, and in fifty years from now America will be Romanized from one end of it to the other, simply because a man must have something to lean on. The religion of society is one of criticism; that of Christ is a religion of creation."

Christ formed an inward and invisible society, which is one, because it is pervaded by a common life; holy, because it is composed of those who are washed and sanctified; universal, because all who belong to Christ, whether in heaven or earth, belong to it; apostolic, because it accepts apostolic doctrine and spiritual fellowship, and has, under God, been called into existence by the labors of apostolic men. These two societies, the one external and, as we may say, ecclesiastical, and the other visible only to the eye of God, but spiritual and eternal, are spoken of, and thought of, as one by the New Testament writers, the sad necessity of carefully discriminating the one from the other not having yet arisen.—*W. Hay Aitken.*

Correspondence.

West Branch Quarterly Meeting of Friends (conservative) held at Stavanger, Iowa, Eleventh Month 19th, 1899.

Having once more been permitted to meet in a Quarterly Meeting capacity, a feeling of thankfulness arose in our minds to our dear Heavenly Father for the many blessings received, both spiritually and temporarily, and although we feel that we are few in number and weak in the faith, yet we feel that we are not forsaken by the Great Head of the Church, but are still remembered by Him, as we have the company of our beloved friends, Benjamin P. Brown, of North Carolina, and Eli H. Harvey, of Indiana; and we can truly say we have never attended such a meeting. Things both new and old were brought forth. The faithful were exhorted to be steadfast and immovable, abounding in that love which knows no bounds. The careless were encouraged to more concern for the salvation of their souls and to be willing to make a full surrender unto Him who is the way, the truth, and the life; and not to put off the visitations of heavenly love, but to look to the still, small voice, assured that the kingdom of God was within them. Mothers were exhorted to endeavor to watch over and care for and bring up the precious children in the nurture and admonition of the Lord, that the greater responsibility rested upon them, and the fathers were exhorted to be true helpmates to them and to endeavor to lighten their burdens, which were often heavy. The dear youth were exhorted to give up their young hearts to serve the living God, and the language was quoted: "Know thou the God of thy fathers, and serve Him with a perfect heart and a willing mind, for if thou seek Him he will be found of thee; but, if thou forsake Him, He will cast thee off forever." The skeptics were warned to flee from the wrath to come; that "the wicked should be cast into hell and all the nations that forget God." Oh, it did seem that the very windows of heaven were opened, and marvellous to us was the manifestation of the spirit and power of Him who is from everlasting to everlasting, and whose dominion is even to the ends of the earth. We were reminded of early days in the society when it was said that in one meeting the floor was wet with the tears shed, for they flowed freely, and we can truly say such as we never saw before, and we believe much good has been done hereaway; yes, we believe in many hearts arose petitions for a closer walk with God, and we also believe from the sinner went up the cry, "God be merciful to me!" May the good seed sown take root downward and bring forth fruit upward to the praise of the Great Head of the Church, for He alone is worthy.

The writer had the privilege of accompanying dear B. P. Brown in visiting 42 families in this neighborhood, and surely he was much favored to speak to the different states and conditions of the people, and long will the writer remember the many precious opportunities we had. Oh, it seems to us that this is a work that has been greatly neglected of late, that of visiting families, and our poor hearts are made to rejoice that the dear Master is still qualifying and equipping at least a few of his servants for this great work. We visited one dear young woman, who was a great sufferer, having that dreaded disease, consumption, and in the last stage of it. Though a great sufferer, she was trusting in the Lord, and said she had a bright hope of eternal life. She said she had been a great sinner, but through mercy we believe God had pardoned all. She remarked to one that she had been in the practice of attending dances, which she bitterly condemns, and our visit seemed to do her good. Now, dear ones who may read this, she had to come just as we all must, to the foot of the cross and plead for mercy. Oh, don't put off a preparation for eternity until it is everlastingly too late. Now is the accepted time; to-day is the day of salvation.

We do earnestly crave that this, our dear brother, may be enabled to accomplish the remainder of his visit to the honor of Him who we believe has called him, and that he may be enabled to return home to his precious family in peace. And in thinking of the sweet fellowship we have had together with these dear ministers, this language comes to us:

"Blessed be the tie that binds our hearts in Christian love,
The fellowship of kindred minds for earth and heaven above."

LA GRAND, Iowa, Eleventh Month 27th, 1899.

SUMMARY OF EVENTS.

UNITED STATES.—Vice President Hobart died on the morning of Eleventh Month 21st at his home in Paterson, N. J. He had been unconscious since midnight. The funeral was held on the 25th, and attended by the President, members of his Cabinet, Supreme Court, Senators and Representatives.

Postmaster General Charles Emory Smith, in a general order formally declared all mail matter passing between the United States and Porto Rico, the Philippine archipelago and Guam, or between these island possessions of the United States, subject to the United States domestic classification, conditions and rates of postage.

The United States has declined to accept the Anglo-German agreement as to the disposition of the Samoan

Islands, and has submitted a draft of a treaty which it is hoped will be acceptable.

Frank A. Vanderslip, assistant Secretary of the Treasury, says in the *Saturday Evening Post*: "Much reason for our prosperity is to be found in the substantial basis on which the currency rests. It is a foundation of gold, and a foundation broader and wider by a vaster amount than we have ever had before. The volume of gold in the Treasury is now the largest it has ever been, and at the same time the volume of gold in the banks and in the hands of the people is unprecedented. The total gold in the country to-day stands at $1,000,000,000, which contrasts with $641,000,000 three years ago. Gold is becoming the everyday money of commerce, and is no longer found only locked up in banks and safe deposit vaults. In the year just closed nearly 40 per cent. of the payments to the Government were made in gold."

There are nearly 500 water power electric plants in the United States, representing an investment of over $60,-000,000; horse power represented by the water wheel, 200,000. There are 600 miles of street railway operated with water power electrically transmitted.

The total immigration to the United States during the last four months was 115,276, an increase over that of the corresponding period of last year of 30,544.

Although the Pan-American Exposition, which is to be held in Buffalo in 1901, is a year and a half distant, the New York Central Railroad has already begun to advertise the event, and has named one of its fast trains "The Pan-American Express." It has issued a pamphlet describing the inception and object of the exposition, and giving an interesting collection of facts about Buffalo. From this it appears that Buffalo, with 400,000 inhabitants, is the fifth shipping city in the world, has the largest breakwater and the largest coal trestle (the Lackawanna), in the world, 3,500 manufactories, employing 100,000 operatives; 29 different railroads, with 250 passenger trains every day; electric power supplied by the Niagara Falls tunnel; 184 places of worship, 60 public schools, 24 banks, 220 miles of asphalt streets (more than Paris, London, or any other city); 939 acres of parks and 40 grain elevators, holding nearly 21,000,000 bushels.

The Willingham bill, providing for State prohibition, was passed by the Georgia House of Representatives of the General Assembly, Eleventh Month 22nd, after an exciting debate. If the bill passes the Senate and becomes a law it means the annihilation of the saloons. Every plant for the brewing of beer or the manufacture of whiskey must be closed. It will not interfere with banquets or private entertainments, but the law will not allow any club to sell or keep for the use of members intoxicating liquors, beers or wines.

The American Jewish Year Book, just issued, gives the Jewish population of the country as 1,043,800. It is stated that of these there are 400,000 in New York, 95,000 in Illinois, 95,000 in Pennsylvania, 50,000 in Ohio, 35,000 in California, 35,000 in Maryland and 35,000 in Missouri.

It is probable that Southern California will ship out fifteen thousand carloads of oranges this season.

What is claimed to be the largest mushroom house in America is being built on the John Wyeth farm in Westtown township, Chester Co., Pa. It is of brick, one story, 88 by 116 feet. It will be equipped with four tiers of beds for the cultivation of mushrooms, giving a total area of 196,653 square feet for this purpose. The spawn to be used will be imported from England, being much cheaper than that produced in this country. The beds are planted twice each year.

A portion of the town of Cotulla, sixty miles west of San Antonio, Texas, was washed away by a cloudburst early on the morning of Eleventh Month, 24th. Four inches of rain fell in thirty minutes. A merchant named Walker and his wife were drowned. Many buildings were wrecked, and great damage to live stock and ranch property in the vicinity was done.

A despatch dated Eleventh Month 22d, from Baltimore, says: The Donaldson Line steamship *Lokania*, Captain McNeill, arrived at this port to-day with the crew of the British steamship Manchester Enterprise, which foundered on November 15th, 480 miles southeast of Cape Race. The rescued number 53, of whom 9 are cattlemen returning from Liverpool. The Manchester Enterprise sprung a leak during a severe gale on November 13.

According to a despatch from Plattsburg, N. Y.: During the deer hunting season just ended in the Adirondacks, twenty-two persons were accidentally killed by hunters. The number of deer killed was also larger than usual.

There were 386 deaths in this city last week, which is 21 more than the previous week and 63 less than the corresponding week of 1898. Of the whole number, 190 were males and 196 females: 50 died of consumption; 41 of heart diseases; 39 of pneumonia; 24 of diphtheria; 18 of inanition; 17 of apoplexy; 14 of cancer; 11 of debility; 11 of inflammation of the stomach and bowels; 10 of paralysis; 10 of nephritis, and 9 of inflammation of the brain.

Markets, &c.—U. S. 2's, 101½ a 102; 4's, 113 a 113½; new 4's, 132½ a 132¾; 5's, 111 a 111½; 3's, 109½ a 109¾.

COTTON was firmer last week, advancing ⅛c. in sympathy with New York, closing on a basis of 8c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.25 a $3.50; spring, straight, $3.35 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.50 per barrel for choice Penna.; Western, $3.30 a $3.45, as to quality.

BUCKWHEAT FLOUR.—New, $2.35 a $2.50 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 69½ a 70½c.
No. 2 mixed corn, 38½ a 38¾c.
No. 2 white oats, clipped, 32c.

FOREIGN.—General Buller reports a fight at Mafeking, on Eleventh Month 6th, in which the Boer and British forces lost heavily.

Reports are made public in London of several recent engagements between the British and Boers in South Africa. In one at Belmont there were heavy losses, the casualties footing up 220, but a complete British victory was gained. There has been sharp fighting at Kimberly; at Mooi River, in Natal Colony, the Boers shelled the British camp, and Joubert's forces are still marching southward, their objective points being Pietermaritzburg and Durban, to check the advancing British reinforcements. Ladysmith and Estcourt are still invested.

The British War Office issued a bulletin Eleventh Mo., 26th, telling of a severe engagement ten miles north of Belmont in Cape Colony between Lord Methuen's forces and the Boers. The action lasted four hours, and the heights were stormed by the British, and the losses in killed and wounded on both sides were heavy.

Late arrivals from Pretoria estimate the Boer war casualties at one thousand men, half of whom were killed.

The Kimberley mines are located in British territory, just outside the boundaries of the Orange Free State, about 600 miles from Cape Town, and supply 98 per cent. of the diamonds of commerce. The existence of these mines was unknown prior to 1867, and since their discovery $350,000,000 worth of rough diamonds have been taken from them, and after cutting the stones were easily worth double. The output of the mines is kept down, so the world's market may not be overstocked.

A special despatch from Vienna reiterates the report, which was denied last week, that the Russians had occupied Herat.

Russian explorers are now busy in several sections of Siberia. Large stretches of that country are still practically unknown to Europeans.

Russia's 8,644,100 square miles of territory extend over one-seventh of the earth's surface. Its waters cover 293,04 square miles. It has fifteen seas to every square mile, or 130,000,000 inhabitants. One-twelfth of the world's population pays tribute to the Czar. It has 11,-000,000 men able to fight. It can send 1,255,300 men into the field in a few days and 1,000,000 a few days later. Its total prepared fighting force is 2,500,000 men and 497,415 horses. The Government owns 16,651 miles of railroad; private parties, 8,000 miles. It has a fleet consisting of twenty-three battleships, fourteen coast defenders, sixteen cruisers, twenty-eight cannon boats and ninety-six torpedo boats. The marine forces are made up of 1,249 officers, 326 engineers, 38,000 men. Its commercial marine consists of 522 steamers and 2,135 sailing vessels. The river shipping has a fleet of 20,000 ships, manned by 90,350 men.

Bautista, President of the Filipino Congress, surrendered himself to General MacArthur, Eleventh Mo. 24th, and formally renounced all further connection with the insurrection. He says the Filipino Congress and Cabinet are scattered, never to reassemble. General Otis cables that "claim to government by the insurgents can be made no longer under any fiction; its Treasurer, Secretary of the Interior and President of Congress in our hands; its President and remaining officers in hiding" and its troops scattered.

Buen Camino, Secretary of State in the so-called Filipino Cabinet, is a prisoner in Manila, having been captured by General Wheaton's men in the Lingayen region.

The last Filipino council of war held at Bayambang just before Aguinaldo's fight "recognized the fatality of attempting further resistance to the Americans with united forces, and agreed that the Filipino troops should scatter and hereafter follow guerilla methods."

General Otis reports that the conditions in the Island of Negros are encouraging. The chief insurgent leader in the north of the island has surrendered voluntarily, and more sugar mills are at work than at any time since the the revolution against Spain began.

Admiral Watson cabled from Manila, Eleventh Mo., 26th, news of the unconditional surrender of the entire Provi of Zamboanga to Commander Very, of the Castine, November 18.

Three hundred Spanish prisoners who escaped from Filipinos have arrived at Manila during the past we The Filipinos have evacuated Mangataarem, in Pangasin province, leaving seven American and ninety-four Span prisoners.

A special to the *Public Ledger* of the 23d, says: "Cuban wreckers, who have been employed during the l six months in stripping the Spanish war vessels destro by the Americans in the battle off Santiago, are repo to have found $190,000 in Spanish gold in the cru Almirante Oquendo. This gold was found in the Oqu do's safe, which fell to the bottom of the ship when vessel was burned. The safe was opened by divers y terday. They had constructed a shaft, being unable raise the safe. More than $100,000 worth of brass copper has been taken from the Almirante Oquendo, Vizcaya, the Christobal Colon and the Furor. Wreck of the last two is now in progress."

The gold output for the Cariboo district, B. C., this y is estimated at $1,000,000. Extensive hydraulic pla are operated by several companies, and a great deal mining machinery is taken into the district. Some $ nuggets were found this season.

RECEIPTS.

Received from James Hobson, Agent, Ireland, being 10s. each for Daniel Alesbury, John Doug Henry Bell, Frances Green, Forster Green, T. Haughton, H. A. Upriehard, Susan Williams, Willi White, Thos. R. White, Robert Tolerton and John Dugui and £1 for Charles Elcock.

NOTICES.

RACHEL G. HALL, Plain Milliner, will resume busin at 2113 North Seventh Street, Twelfth Month, 1st.

YOUNG woman Friend wishes to teach children at t homes, daily. Five years experience.

"M" Office of FRIE

WESTTOWN BOARDING SCHOOL.—For convenience of j sons coming to Westtown School, the stage will m trains leaving Philadelphia 7.17 and 8.19 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Supt*

Friends' Library, 142 N. 16th St., Phila

Some recent accessions are:

BARRINGTON, B. C., ed.—Magna Charta.

DOLE, C. F.—Young Citizen.

HAZARD, Caroline—Narragansett Friends' Meeting the Eighteenth Century.

HOLDEN, E. S.—Our Country's Flag and Flags of Ot Countries.

MITCHELL, D. G. — American Lands and Letters (series).

ROWNTREE, J. and Sherwell, A.— Temperance Probl

STEAD, W. T.—United States of Europe.

STEWART, R. L.—Land of Israel.

THOMPSON, E. S.—Trail or the Sandhill Stag.

WINTERBURN, F. H.—From the Child's Standpoint.

Open on week-days from 11.30 A. M. to 2 P. M., sa P. M. to 6 P. M.

Receipts for Fund in Aid of Doukhobors at Eleventh Month 27th.

J. T. B, North Carolina, $1; R. T. W., $1; per E. Z., $1; J. A. W., 25 cts.; J. W. R., $5; U. $10; Cash, $1; E. P. L., 25 cts.; W. L. A., $ Friends Evesham, $25; A Friend, $5; H. S. W. W. H. H., $50; B. H. L., $25; P. E. D., $7; C. H. Kansas, $5; P. P. H., $10; M. B. K., $10; S. R. $10; "A Friend," $1; H. T., $1; R. A. S., $2; M. $10; R. R., $10; E. L., $5; A. M. G., $3; Westfi Monthly Meeting, Indiana, $13; Little B. and earnings, 50 cents; M. R. and R. M., $30; A J. $10; W. M., $25; A. C. W., $5; F. W., $200; Frie Burlington Monthly Meeting, $52; M. B., $5; F. M., $10; per A. P. S., $5.45; Uxbridge Monthly M ing, Massachusetts, $25; Friends Pennsville, Ohio, A Friend, Ohio, $1; A Non-member, 25 cts.; Frie Stillwater, Ohio; $21; Business men Barnesville, O $12; Friends, Bradford Preparative Meeting, $ Ill., per E. P. S., $5; A Friend, for the sick, $1.

WM. EVANS, *Treasurer*, 252 S. Front St Ph

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THE FRIEND.

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How many psalms of praise with "harp, or ubrel, or stringed instrument" would David ve sung if his praise had been inspired by instruments? In which of the psalms is rship called for as the product of an instru nt, or sound, or voice? And many are taught this day to regard that product exhilarating senses, as worship and inspiration.

"OUT OF THE STRONG CAME FORTH SWEETss." (Judges xiv: 14).—While viewing in nton last week the first cannon fired in our il war, we heard a friend remark that he ently saw at Gettysburg a cannon containg a bees' nest, and the bees passing in and in the process of making honey.

The sweetness which may follow a war is no oduct of the cannon, but in the silence of ans is brought in by Him who maketh even he wrath of man to praise Him." So may E whose gospel would "beat our swords into ow-shares," convert our cannon into beeres!

AN APPEAL TAKEN FROM THE OUTWARD TO THE INWARD.—Immediately following the same casion, a boy came up and asked for a match. he Friend approached was about to hand him ce, when he observed in the boy's hand a cigr. Withdrawing the match he protested, don't propose to aid thee by a match in the soking of a cigar." Then, as by a sudden spiration, the aspect of the Friend changed. tending his hand to the boy he said, "now tce this match! and if thou has manhood ough to resist smoking, *just resist it*, and be anan!"

It was felt that there was a place in that rticular boy for an appeal from a merely echanical postponement, to an inward witness hich he could respect. The response in his anged countenance gave a hope that this was not a case of casting "pearls before swine." In most other cases such a mode of proceeding might have been felt as an unwarranted risk.

But it requires a Divine wisdom in us to teach boys how to use liberty. On the day following the above incidents, we listened to a discussion on the transition from school life to the sudden freedom of college life in a city, a liberty for which very many are all unprepared. Unnurtured to inward control in liberty, many are not slow to turn it to license. We have heard of upper classes at Westtown school being allowed training-practice in self-government. Wisely and watchfully administered this nurture would forestall the harm of the comparatively unguarded liberty into which the boy is often plunged out of home into city or college life. But it is a fault in colleges if a boy's early liberty in them is so unguarded of tutors and governors, and a fault in schools leading up to colleges if they are not as highly concerned to prepare hearts for college liberty, as heads for college learning. The two conditions should shade off into each other, both ways, so as to leave the least possible transition to be felt, and only as youth is able to bear it. Schools probably are doing this enough, as regards the allowing of "Senior privileges," but are they doing all they can in education in the moral use of liberty, in cultivating a sense of responsibility for the liberty of after life? On the other hand we are far less assured that colleges are duly concerned lest this liberty of theirs "become a stumblingblock to them that are weak." Haverford was founded as an exception. We believe its caretakers still hold this concern at heart, though under changed conditions and expressing itself in changed modes. On these we are not prepared by knowledge to comment with authority. In all schools under or professing our name it is not easy to judge how much the spirit of a guarded education has changed with the letter. The concern to guard it from within rather from without, while it places the *emphasis* where Truth would place it, leaves occasion for Truth to say, "This ought ye to have done, and not to leave the other undone."

We rejoice that a spirit has found entrance in the most venerable college in our land (and perhaps in others), to meet the new comers part-way in protecting them from their puerile inexperience of life. Committees of the two upper classes have voluntarily undertaken to assign to their members a fraternal oversight concerning the several freshmen's guidance and general welfare. In our own Society's membership the faithful exercise of such a spirit in watching over one-another for good might long since have silenced in advance the cry for paid pastors.

An habitual attention to the Spirit of Christ and his inward checks and reproofs of instruction, which we trust the caretakers of all our schools are in a measure concerned to inculcate, would train a child in that true liberty of the Spirit which is a safeguard against the license of the creature. In Christ alone are men fit for freedom.

The Possibilities of a True Friend in 1899.

The reprint in our present number of a biographical notice of Eliza Wigham, formerly of Edinburgh, has been commended to us by a Friend who, as a stranger from America, was led to feel evidences throughout that city of the savor of her spirit. Though almost an isolated Friend, or connected with a meeting of but scanty members, she was sustained in exerting a far-reaching influence by no props of membership, of wealth, or of extraordinary natural abilities, but only by the power that is the portion of those who keep their eye single to Christ and blind to self. Modestly but unswervingly consistent with the witness for Truth in her own heart, and with the doctrines of our religious Society, she became prominently identified with many concerns of mercy, uplifting, and good for the inhabitants. In all these institutions her quiet judgment seemed by common consent to be accorded a large place. Her gracious character was felt, left its abiding impress, and made her perhaps the best known and most sincerely respected personality in all the town. Our traveller was told that any one in Edinburgh could tell him where to find Eliza Wigham. The first person inquired of at once directed him aright; the next man applied to at random was equally clear in telling him where she lived. When duty called her to remove to Ireland, her fellow-citizens presented her with a memorial amounting to five thousand dollars. This she humbly accepted, and forthwith invested it for a benevolent object in the same city.

One more seal to the promise: "Ye shall receive power after the Holy Spirit is come upon you." Such Friends, widely influential in their humble singleness of purpose, as Ebenezer Worth and Joseph Rhoads, were often pointed out as instances of the declaration that "one honest and faithful Quaker would shake the

country for ten miles around." Those whose eye is on the Master, need not, any more than Eliza Wigham needed, a Monthly Meeting to set them to work. They know his secret directions, and follow Him; and so they "walk not in darkness, but have the light of life." Their very singleness of heart which may be called narrow, is the secret of a more widely spread usefulness than any that their critics can boast in their broadness.

As we take the above remarks to press, the arrival of the *London Friend*, containing the following reminiscence, adds its testimony to the value of the appearance of a Friend that is a Friend indeed :

Nearly twenty years ago, I was riding upon the knifeboard of an omnibus in the environs of Edinburgh, in company with a Friend still living. By our side sat two well-dressed young women, who might have been better-class domestics or shopwomen, full of life and glee. All at once, going cityward, appeared our late dear friend Eliza Wigham, with that purposeful look and step that was hers.

No doubt surprised and amused by the antique costume, the girl next me cried out quite loudly, "Look at that one! Now what's she anyway?"

But her companion very quickly answered, "Hush! that's *the* Quaker!"

"*The Quaker;* and what's the Quaker?"

Then came from her companion such a description of the goodness and the grace of our dear friend—her love to poor girls, her care for the wretched and forlorn and downtrodden and degraded—that one could but fancy from her earnest tones that she herself had been a recipient in some shape. There was no more laughing; speaker and hearer were solemnized as at church.

For me, I had a big lump in my throat and brimming eyes of joy at Christ's work by his handmaid. Never has memory turned over this page but the same lump comes back, and the same joy, and longing for more such "*The*" Quakers, and fewer who are merely "A" Quaker. This quarter of an hour was the happiest of a long and pleasant trip.

WILLIAM SMITHE.

The New Speaker on War.

General D. B. Henderson, of Iowa, will tomorrow, says the New York *World*, of the 2d instant, be elected Speaker of the House of Representatives. Following is the speech made by him at a soldiers' gathering in Chicago, Ninth Month 12th, 1893. His fervid rhetoric and forceful facts are timely, in view of the official record that our losses in the Philippine war, which was never proclaimed or authorized by Congress, have been in killed, wounded and missing fully 3000, while the Filipinos have sacrificed at least 20,000 in their struggle for freedom.

While to the mind of a Friend the next to the last paragraph of his protest gives away a large part of an entirely Christian standpoint, we prefer to print his words entire :

Mr. President: My theme to-day is war, and I am against it. I wish I had all the gifts to speak my abhorrence of war.

Art, poetry, romance and history have magnified and glorified the soldier, but the time is coming when these great instruments of power will desert their favorite theme and lead the great forces of thought away from the slaughter house up to the higher fields of human action.

The bull fight, the cock pit, the prize ring and the battle field must all go down together.

It takes courage, I grant, to face death. The sufferings and the trials of the soldiers have not been exaggerated. But the courage needed to face danger and death ranks far below the courage that faces the superstitions, the prejudices, the wealth and the established customs of the world.

The great man reasons, the small man fights.

Grant's words of peace will survive his mightiest war cry.

The cost of war alone should make us stop and think.

The public debts of the world are twenty-nine billions, and it is safe to say that every dollar of this is the fruit of war. What a strain upon earth, shops and fields!

In one hundred years Great Britain has paid $4,792,206,000 for war. During these 100 years fifty of them were devoted to human slaughter.

The cost of our own Civil War was $6,508,429,909.

Young as we are as a nation, we have spent eighteen long years in battle—four of them in deadly fratricidal strife. To-day the genius of our country, indeed, of the world, is bending all its powers to increase the capacity for destruction of all the terrible engines of death. Is it not high time that each citizen became a Nazarene to proclaim peace among the people? Let every martyr's grave be a sermon and every widow's wail a hymn for peace

Let us cut down our Army bill and save our earnings for the school house, the library and the home.

Europe is expending on her armies $814,000,000 annually.

No wonder the children of the Old World have been seeking a new home!

Should humanity weep in order that tyrants may laugh?

Should the homes of the people be loaded down with billions of debt in order that some heartless murderer may wear a diadem?

The wretches that have wrought this desolation are the panthers, the hyenas and the ghouls of humanity.

I appeal to you, brave men of many battles, who have seen and felt and comprehended! I cry out to you to throw your influence into the scales and urge the world to seek some forum where the arbitrator shall not be the dripping sword.

War is demoralizing.

War is desolating.

War consumes the toil and comfort of our people.

War is the world's terrible, relentless, remorseless inquisition.

War is the weapon of tyrants, the prop of thrones.

War, the black pathway to hell, has been the pretended passage to heaven.

War has been justifiable, perhaps, and may be again, as sometimes is the surgeon's knife, but only to save life or something better and dearer than life.

Let the time soon come prayed for by the poet:

Till the war drum throbbed no longer,
And the battle flags were furled
In the Parliament of man, the Federation of the world;
There the common sense of most
Shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

If you wish to see things clearly, and to be just with your fellow-men, keep clear of the fumes of vanity, and the thick atmosphere of mere personal feeling.

For "THE FRIEND."

Friends and the Indians of Pennsylvania

(Continued from page 155.)

During the interviews which C. F. Post a Charles Thomson had with the Delawares Wyoming, several of the Western Indians fr the Alleghanies were present, who, after he ing the messages delivered, and the assuran of C. F. Post of the friendly feelings of t English were much affected, and Kutaikund, aged chief "lifting up his hands to heav wished that God would have mercy on th and help them, and bring them and the Engl again together, and establish an everlasti ground and foundation of peace between the He wished further that God would move t governors and peoples' hearts towards them love, peace and union; for he hoped with fail that a firm and everlasting peace wo be established and an end put to all war a strife. He said further that it would be w if the governor sent somebody with them their return home, for it would be of gre consequence to them who live about Allegha to hear the Governor's mind from their o mouths."

Upon the return of C. F. Post and Char Thomson to Philadelphia, accompanied by so of these Indians, Friends exerted themsel to induce the Governor to embrace the opp tunity to strengthen the favorable disposit thus expressed. This was finally resolved up and a message prepared to be delivered amo the Western Delawares by a special messeng

The person selected for this dangerous jo ney was Christian Frederic Post, whose kno edge of the Delaware language, integrity character, and extensive acquaintance am the Indians rendered him especially quali for the undertaking. He was a native of Po Prussia, but as one of the Moravian brethr had lived and labored among the Wampano in Connecticut, one of whom he had marri His second wife was a Delaware Indian. Christian character is illustrated by the follo ing incident. In one of his journeys to W oming in company with Charles Thomson, t route lay through a country infested by hos Indians, by whom several murders had h committed in the neighborhood of the path the forest through which they were then tr elling. At night they were obliged to enca in the woods, and lying down under a sens their danger Charles Thomson expressed fears to his companion, who calmly repl "My Saviour watches over me," and went concernedly to sleep.

C. F. Post started on his journey on the teenth of Seventh Mo., 1758, and accompa with Indian guides, on the twelfth of the lowing month arrived at Kushkushkee in neighborhood of Fort Duquesne. He was ceived with great kindness by several of t hostile Indians, by whom he was protected f the murderous designs of the French, and veyed from one of their Indian settlement another, in order to deliver his message, assure them of the friendly feelings of English. As it was known however, to the dians that the army of General Forbes then on its way towards their country, s feelings of doubt in regard to the sincerit the English induced them to hesitate on giv a final answer, and they informed the messe that if he "had brought news of peace be

e army had begun to march, it would have ne a great deal more good."

A simple narrative of his two journeys to Ohio was kept by C. F. Post, and was first nted in London with notes in 1759. It has o been printed as an appendix to Proud's story of Pennsylvania. In a recent work en- ed "An Essay towards an Indian Biblio- aphy," in the library of Thomas W. Field, 73, the following notice of this labor of love been recorded: "Since the days of Regulus more perilous mission had been undertaken a single man; Braddock had been defeated eight hundred white soldiers slain. Forbes preparing for the invasion of the Indian ritory. Pitiless massacre reigned on both es, Rewards that would have tempted all fierce borderers a year before were of- ed in vain, until Christian Post, rejecting all er of compensation and solely for peace and rcy's sake, set out upon his mission. Every through the wilderness, the most appall- dangers threatened him. A hundred times e savage arms raised to destroy him, and a dred times by little less than miracles the vs were averted. It is impossible to ex- erate the importance of the work he ac- plished. By his persuasions he detached Ohio Indians from the French interest, and empire of that nation in the West fell."

n the journals of Daniel Stanton, John rchman, John Pemberton, and John Wool- , who were actively engaged to a greater ess degree in labors for the welfare of the ans of Pennsylvania, may be found many resting references to them at this period. as the concern of these and other Friends ttend public treaties, in which the interests he Indians were involved, for many years, in r to assist if possible in their behalf.

n 1760 a band of Delaware Indians resided Wyalusing on the banks of the north branch he Susquehanna, now in Bradford County,

Among these was John Papoonung, one heir chiefs. He became a religious man visited Philadelphia in 1760, with several is people, and had interviews with Friends m he found living in the profession of much he had been convinced of without instru- tal means by Divine openings upon his l. To some of these he unfolded the con- s of spirit which he had passed through, on his own account and for the good of eople; among whom he was much esteemed n instructor in spiritual things.

1761, he with other Indians were present treaty at Easton, which some Friends from adelphia also attended. He afterwards came is city and became further acquainted with nds.

1763 John Woolman visited these Indians he Susquehanna, accompanied by Benjamin in, in the love of the gospel, and had sev- religious opportunities with them, in one hich John Woolman was engaged in prayer. eference to this John Woolman says: "Af- ards, feeling my mind covered with the t of prayer, I told the interpreters that I d it in my heart to pray to God, and be- d if I prayed aright, He would hear me, expressed my willingness for them to interpreting; so our meeting ended with gree of Divine love. Before the people out, I observed Papoonung, a man who been zealous in laboring for a reformation in that town, being then very tender, spoke to one of the interpreters, and I was afterwards told that he said in substance: "I love to *feel* where words come from."

(To be continued.)

For "The Friend."

This Warm Hearted World.

The last time that Frances E. Willard spoke to a Washington audience, she told of a Chicago bootblack who, with his kit on his shoulder and a package of newspapers under his arm, stopped at the call of a man with a club foot. He worked away at the man's shoes, giving them as fine a polish as he could, and when the job was done the man threw him double pay, saying: "No change; I made you more work than most folks do."

Quick as a flash the little fellow handed back half the money, saying with eyes full of earnest sympathy: "O, mister, I couldn't make money out of your trouble."

Not far from Washington there lived a boy who has to bear the heavy burden of deformity, but so bravely does he bear it that he is the very heart of his home, the brightest and cheeriest and most helpful one in the household.

A while ago he went out and hunted up a situation for himself so that he might pay his share of the family expenses.

Somebody asked him: "Don't you find it rather disagreeable, going about as you have to now?"

He looked up with his bright, flashing smile, and answered quickly: "O, no; everybody is kind to a fellow in my fix," with a slight gesture towards his back.

There is plenty of love and sympathy in the world, after all, if our eyes are open to see them.—*Christian Endeavor World.*

Plants that Seem to Reason.

"My daughter, who is very fond of flowers, has a morning glory vine growing in a box on her window ledge. While watering it recently, she noticed a delicate tendril reaching out toward a nail in the side casing. She marked the position of the tendril in pencil on the wood, and then shifted the nail about an inch lower. Next day the little feeler had deflected itself very noticeably, and was again heading for the nail. The marking and shifting were repeated four or five times, always with the same results, and finally one night the tendril, which had grown considerably, managed to reach the coveted support, and found it coiled tightly around it. Meanwhile, another bunch of tendrils had been making for a hook that was formerly used for a thermometer. Just before it reached its destination, my daughter strung a cord across the window sash directly above. It was a choice then, between the old love and the new, and as a morning glory always seems to prefer a cord to anything else, it wasn't long in making up its mind. In a very few hours the pale, crisp little tendrils—which, by the way, convey a surprising suggestion of human fingers—had commenced to lift toward the twine. Next day they reached it, and took such a firm grip that I don't believe they possibly could have been disengaged without breaking the fibre. Scientists are no doubt familiar with such phenomena, and, if so, I would be very glad to learn whether they have formulated a theory on the subject. To me it seems simply inexplicable."—*New Orleans Times-Democrat.*

Eliza Wigham.

The death of Eliza Wigham removes a charming personality, and one whose life was indeed an example from many points of view. It is not easy for Friends in England to fully understand what sort of place she filled in the midst of the small group of members of the Society in Scotland, as well as in the civic life of Edinburgh. I use the word "civic" because although Eliza Wigham occupied no municipal or official position, she was in a wonderful degree one of the leading citizens of Edinburgh. She was a zealous politician, and this, coupled with her active interest in a large number of social and religious societies, brought her into contact with a variety of persons, and opened up many spheres of influence. Her name was a household word, and her life was seen and read of all men.

A number of cases come to my mind in which Eliza Wigham played the part of the good Samaritan, and in not a few cases continued to play that part over a long period of time. Her generosity and hospitality seemed to know no bounds. Her physical frame grew frailer and weaker, but her spirit grew ever stronger and larger. One forgot the physical frailty, and thought only of the spiritual beauty, and strength and capacity. In one sense she also did the same. That is, she attempted many things altogether beyond her physical strength, and yet she carried them through by the immense force of her spiritual power.

One can scarcely say so much without adding a word concerning, perhaps, the most remarkable case in point. She lived, as many will remember, with her mother, the late Jane Wigham, who during her last years required much careful nursing and tending. To enter that home and watch those two lives in the evening of their days, and witness the absolute self-renunciation of Eliza Wigham, her constant watchfulness, her superhuman patience and gentleness, was a religious education. She gave her life away day by day, she grew more and more weary, and more and more devoted. When the end at last came Eliza Wigham must have slept for days from sheer physical exhaustion. I have seen many nursings. Never one like that. Yet it was an epitome of her life. Her home was a refuge for the distressed, or the homeless, or the unfortunate. Her heart was large enough to take in all sorts and conditions of men and women. She belonged to the Society of Encouragers.

In her political associations, however vigorous her views, they were invariably expressed moderately and quietly. And of those who differed strongly from her, and had perhaps so expressed themselves in public, she always spoke with respect and without a touch of bitterness. Her knowledge of the municipal affairs of Edinburgh was intimate and extensive. I well remember a visit to Duncan Maclaren, and the little council of war concerning a pending election. It revealed something of the wide knowledge which the two Friends possessed and of the wide influence they could exert. Nowadays in Edinburgh there are plenty of women prepared to stand in the vanguard of public life and to uphold medical education for women and all the various forms of larger

duties and citizenship for women. But it should not be forgotten that this is possible owing to the bravery and patience of pioneers in all sorts of social reforms like Eliza Wigham.

In the small Friends' Meeting, as it was ten years ago, it is hardly necessary to say that Eliza Wigham was a pillar of the church. Indeed it is likely that the Edinburgh Meeting would have disappeared altogther if it had not been for the work and spirit of two women Friends, Eliza Wigham and Jane Miller.

One cannot think of this beautiful life without observing the contribution which the Society of Friends can make through isolated individuals to society at large. In centres where there is a considerable gathering of "influential Friends," a little unity and organized opinion will readily carry weight amongst Friends locally and in the great world outside. But in places where there is a small Meeting, and where Friends are not many or wealthy, how can they, in such a position, make the tenets of the Society of Friends an influence in the district? An answer is at hand—by following the example of Eliza Wigham, in whose life Edinburgh saw Quakerism, and tasted something of its fruit. Public spirit, personal energy, and the Quaker faith, though she was "isolated" and often alone, made her great influence what it became.

But it is none of these things which those who knew her will chiefly remember. It is the gentleness and graciousness, the singleness of purpose and purity of conduct, bred of holy communion and high fellowship, that must always be represented to us in the name of Eliza Wigham.—*G. N., in (London) Friend.*

Arithmetic, 1700 B. C.

Probably the oldest copy book for home lessons in arithmetic was recently unearthed in Egypt. The papyrus, which was found in excellent condition, dates from the period about 1700 B. C., that is, about one hundred years before the time of Moses, or almost 3600 years ago. It proves that the Egyptians had a thorough knowledge of elementary mathematics almost to the extent of our own. The papyrus has a long heading: "Direction how to attain the knowledge of all dark things," etc. Numerous examples show that their principal operations with entire units and fractions were made by means of addition and multiplication. Subtractions and divisions were not known in their present form, but correct results were obtained nevertheless.

Equations are also found in the papyrus. Among the examples given is this one: Ten measures of barley are to be divided among ten persons in such a manner that each subsequent person receives one eighth a measure less than the one before him. Another example given is: There are seven men, each one has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. Each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost in that way?" The papyrus also contains calculations of area, the calculation of the area of a circle, and its transformation into a square, and finally calculations of the cubic measurements of pyramids.—*Episcopal Recorder.*

THE less form in religion the better, since God is a Spirit.

WHY SHOULDN'T I?

My canary bird sings the whole day long,
Behind his gilded bars,
Shut in from all that birds enjoy,
Under the sun and stars;
The freedom, grace and action fine,
Of wild birds he foregoes,
But spite of that, with happiness,
His little heart o'erflows;
"The world is wide; and birds outside
In happy cheer abide,
Why shouldn't I?"

I, too, must dwell behind the bars
Of toil and sacrifice;
From weary heart and weary brain
My prayers or songs arise;
But all around sad hearts abound,
And troubles worse than mine,
If aught of comfort I can bring to them,
Shall I repine?
"God's world is wide; if I can hide
The crowding tears and sing beside,
Why shouldn't I?"

—*Selected.*

Sympathy Belated.

A Friend writes to us that a man from Philadelphia on leaving a barber's shop in a distant town which he was visiting this past summer, was presented by the proprietor with his printed business card, giving his name, employment and residence on one side, and on the other the following lines which he had printed with a hope that by distributing them among his patrons, a good influence might thereby be the result. They have been in print occasionally elsewhere, and, it may be, in our columns. They contain a lesson which bears repetition:

"Do not keep the alabaster boxes of your kindness and tenderness sealed up until your friends are dead. Fill their lives with sweetness, speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happy. The kind things you meant to say, when they are dead and gone say before they go. The flowers you meant to send for their coffins, send now to brighten and sweeten their homes before they leave them.

"If my friends have any alabaster boxes laid away full of fragrant perfumes of sympathy, good-will and affection, which they intend to break over my dead body, I would prefer they would bring them out in my weary and troubled hours, and open them that I may be refreshed, cheered and made better while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of good-will and love.

"Let us learn to anoint all humanity beforehand for their burial. Post-mortem kindness does not cheer the hardened spirit—flowers on the coffin cast no fragrance backward over the weary way. Remember we travel the road of life but once; let us all try to make this world better by our having lived."

Superintendent John W. Carr, Anderson, Ind., says:—Common sense, knowledge, love—these are the three fixed points through which the circumference of a teacher's character must be struck. Omit any one and the symmetry is destroyed, and instead of a circle you have an eccentric. Omit common sense, and the teacher does those absurd and impracticable things that subject him to the sneers and ridicule of the world. Omit knowledge, and you have a case of the children asking for bread and receiving a stone. Omit love, and the souls of the litt one shrivel and die—or, perchance, are co gealed to ice in the frigid atmosphere of th school room.

Selections from the Letters and Memoranda Robert Milhous.

(Continued from page 156.)

Fourth Month 15th, 1891.—I thought might be right for me this evening to leav on record for my remaining daughter Marth and my grandchildren, that this day I filled u my eightieth year and I may testify that I hav at different times, to all outward view, ver narrowly escaped with my life, by accidents various kinds. Indeed I may say I look upo myself as being a monument of Divine merc notwithstanding my great unworthiness, have been spared to old age, and at this da am still able to attend to moderate outdo labor. Be pleased, oh Heavenly Father, "n to leave me in my old age, nor forsake me wh my strength faileth."

Eleventh Month 25th.—A stormy mornin and on looking towards attending our Qua terly Meeting of Ministers and Elders whi was held at two o'clock this afternoon, I fe discouraged and tried to excuse myself fro attending, feeling feeble; but on trying t matter, to the best of my ability, I thoug best to make the attempt, and I was ma glad I was there, and the language of Pet when favored with James and John to witne the glory of our Holy Redeemer upon t mount, was much with me whilst sitting silence with my friends, when gathered on t occasion, which I expressed with some ad tions, in which I felt peace, and a renewed e dence that I am not forsaken.

Attended the Quarterly Meeting the ne day, which I believe was favored, and return home with feelings of thankfulness and pea Unworthy as I am, I think proper here record, with feelings of near unity and thar fulness, the visit, in gospel love of our de friend, Elizabeth Evans, with her brother W liam and Margaret Lightfoot as her compa ions, all of whom were very acceptably w us, and their social visit at our house was ve cordial to our feelings.

Eleventh Mo. 28th, seven o'clock P. M.—I lieve I have not been as watchful the past d as I ought to have been, and the language my heart is, "Oh, my Heavenly Father, pleased to forgive all my shortcomings."

Twelfth Month 6th.—At meeting to-day seemed led to speak of a neglect of manifest duty, as being a great means of the light bei withdrawn from us; which is attended w great danger to give way to, or to endeavor put away from us. Towards the conclusio was brought deeply to feel the awfulness presuming to approach the Divine Being prayer, which mortal man cannot acceptal do unless He opens the door and prepares t soul therefor.

First Month 18th.—At a meeting yesterd I was led to speak of the renewed desire I f that the seed of the kingdom, planted in t heart by the great Husbandman, might ta root downwards, and bear fruit upwards, s so to prevail that it might be not only to honor and glory but to our own everlasti peace and happiness; in which I felt peace.

Second Month 7th, 1892.—At our little me

; to-day, which was silent, the comforting
l beautiful language seemed presented to
mind, "He brought me into his banqueting
use, and his banner over me was love;"
ich has left a precious impression on my
nd, having a tendency to encourage the hope
at I am still an object of my Heavenly
ther's love and mercy.

Oh, my dear Saviour, be pleased to search
and remove from my soul everything that
offensive in thy sight, before I go hence to
seen of men no more.

Third Month 13th, 1892.—For more than
ree weeks I have been almost entirely con-
ed within my house, and much of the time
my bed with la grippe, and although my
dily sufferings have not been very great,
t it has been a season of much spiritual ex-
cise; but I have through Divine mercy for
e most part been favored to feel a calm and
peful mind, and enabled to trust in that Al-
ghty power which has hitherto sustained
through all my trials. Feeling some better
-day, I ventured out to our little meeting,
ich I thought was a solemn and favored
ason, in which I was engaged in public tes-
mony, to the relief of my own mind and re-
rned to my home in peace. May all praise
ascribed unto Him to whom it is everlast
gly due.

Ninth Month 4th.—At our little meeting
-day, soon after taking my seat, the prayer
the psalmist arose freshly with me, "Set a
tch over my heart, and keep the door of my
s, to keep me from evil, and my lips from
eaking guile," which I much desired to apply
my own particular, but under an apprehen-
n that it might not be safe for me to let it
st there in silence, I ventured upon my feet
d endeavored, in a broken manner, to ex-
ess the desire which rested with me, that we
might be thus engaged so as to be pre-
rved from evil, and thus be made helpful to
e another, in the way to the kingdom of
aven, in which I believe I felt peace, although
verty of feeling is much my clothing.

(To be continued.)

God's Help in Our Studies.—We count it
isonable to look to the Lord for our daily
ead; to apply to Him for aid and guidance
the trials and emergencies of life; but how
w are they who seek for the same aid from
m and feel the same dependence upon Him
matters of the intellect—in learning, in
udy, in thought! It is very reasonable and
coming. It is very necessary, that when we
forth into the toil and business of the day,
when our affairs present perplexing diffi-
lties, we should cast ourselves upon the
rd's protection and look to Him for counsel
d guidance. But is it, can it be less needful
at when we sit down to read, to write, to
udy, to think, we should lift up our hearts
stingly to Him and cry: "What in me is
k illume, what is low raise and support?"
d can and will do this for us; and it would
ase Him well to be asked to do it. Let us
lieve that to pray earnestly is to study well;
l let us be sure that He will refuse nothing
it we seek in singleness of heart only for
service and his glory. How many difficul-
s that seem insuperable would be smoothed,
w many blessed thoughts might be suggested,
w many forgotten things brought to mind,
how many wearinesses refreshed, if we trusted more to God and less to ourselves, in the exercise of such gifts as He may have committed to us and in the supply of such as we want!—*John Kitto.*

For "The Friend."

Unity.

The Psalmist, a true philosopher, exclaims, "I am fearfully and wonderfully made, and that my soul knoweth right well." For whether we consider man as regards his body, mind, or soul, each, in itself, with its powers and functions, is marvellous. If then we come to dwell upon unity as applied to Christian fellowship, unity of the soul holds the chief place, that of the mind a secondary one; yet since the perfect man whilst on earth is in the flesh, that unity which comprises both is the most complete.

God creating man, breathed unto him a portion of his own spirit, of the breath of life, and man became a living soul; and had he not succumbed to temptation immortality was his. Through sin, death came, but through the grace and mercy of God, He opened up a door to life through his only begotten Son, the Word of God by whom God made man. Not only was this Word made flesh, dwelling amongst men, revealing the will of the Father, and accomplishing all things, according to the Divine counsel, but He is and ever has been "that quickening spirit" through whom men have been raised from their deadness of soul caused by sin, and made alive to God. In this life, of which He is the author, man has unity with God, for God is a spirit, and this unity is in the spirit of his Son, as Jesus said, "And the glory which thou gavest me I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one" (John xvii: 22, 23).

Precious indeed then, as unity with the brethren in church fellowship is, yet his unity of the spirit with the Father of Spirits, through his Son, must ever be of primary importance to each Christian, and any unity amongst believers, which has not this as the chief foundation stone, is lacking in the great essential of unity. Unity with God, and unity with the brethren, his children, is one of God's choicest gifts to man. But peoples, however spiritual they at one time may be, are, like their component individuals, frail, and liable to decline into error. Happy was Joshua, foreseeing such a liability, in his determination, that though all Israel should forsake the Lord and serve other gods, "as for me and my house we will serve the Lord" (Jos. xxiv: 15). And the sequel proved how well grounded his misgivings were, for the next generation who had not seen the works of the Lord and knew Him not, went and served Baal (See Judges ii: 10, 11). And many like proofs have we of the inconstancy of man. Even the apostles one and all said, "Though all men forsake thee, yet will not I," and yet a few hours intervening, their ardor cooled, their faith vanished, and they all forsook Jesus in the hour of trial and fled." But Elijah, thinking himself alone amongst Israel, was faithful to his God. In view of these beacon lights, well may we rejoice with trembling. It is the Lord who is our Shepherd, else like poor wandering sheep, we might soon stray away. It is only as we daily and hourly walk with Him, as Adam did daily, as we walk in the spirit, that we can hold our fellowship with Him, and enjoy true unity with those who are also in the way. It is as the apostle declares "as we walk in the light, as God is in the light, that we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin. This light, life, grace, truth and spirit are all but different names for "God working in you to will and to do of his good pleasure." God gave of his spirit without measure to his Son, that He might give to every man, "according to the measure of the gift of Christ." We are "baptized by one spirit into one body," and each, partaking of the one Divine life, that of Christ, in Him we are one. This glory, God's Holy Spirit, God gave his Son, the Son gives it to those who believe and love Him. As grace, this spirit teaches; as truth, it throws a clear light, distinguishing truth from error; as glory, like the Shekinah above the mercy seat, it proves God's favor and presence; as light, it gives ability to do as the prophet said would be the case under Christ's dispensation, to discern between him that serveth God and him that serveth Him not," and this discernment is applied to thoughts within more than to men without.

They who are thus directed in their thoughts and ways, as God's promise is, "they shall all be taught of God;" who have also, the Holy Scriptures, God's will revealed to men, by this same spirit, which the prophets said should be ours; who have the same life, wherein they know and feel one another; one Holy Head, moulding the will and directing each member; they enjoy in all these a true substantial unity—unity in faith, spirit, doctrine and practice.

Without this unity, any other is poor indeed, and if God and truth be not the foundation it must needs be the wisdom and teaching of men, which after all is a sandy foundation whereon to base our hopes for eternity.

Shall we then make a creed the touchstone of unity? or the declaration of a synod or conference? or any conformity to certain rites or ceremonies? Not at all. Some of these may be advisory, but cannot be obligatory on the individual conscience. These may all err as the records of history prove they have done. If these had been obeyed the apostles and Luther, too, would have ceased to preach. George Fox did not hold these binding or he would not have withdrawn from the national religion. Paul exercised himself to hold a good conscience, void of offence before "God and man," and he who aims at this and has God's witness to that effect as the seal of his uprightness, possesses true religion. If God receives him, God's spirit in another will not condemn, and no man should judge another by his own spirit.

As the light of Christ makes manifest and reproves evil in the heart, so also does it enable those who walk in it to see evil, if there be any, in others; but reproving the evil, the spirit of Christ is still gentle and loving, and seeks to draw the sinner from the evil, and not harshly condemn him; for all must remember, that were it not for God's grace and mercy, ourselves would be no better, it might be much worse. This is the spirit of charity; which above all others with that humility which becomes poor, weak creatures of a day, leads into brotherly condescension, and a yearn-

ing care for each others' welfare and preservation from evil. These under God's blessing tend to preserve all in a blessed unity; but lacking these, there may be uniformity, where the strong minded rule the weaker ones, but that is not the true unity, which as far excels anything else the world may offer as gold does brass.

The church of Christ cannot then be too diligent and careful to weed out anything that would mar this blessed unity, the crowning beauty of Christ's garden, in whose walks He takes delight; for as the psalmist declares, this unity is as the anointing oil, qualifying for man's most sacred duty, that of the worship of his Lord. Our very thoughts towards others need to be watched in the light of Christ. "Let none of you imagine evil against his brother." And may we all ever bear in mind "That one is our Master even Christ and all we are brethren." No one but God has a right to dominion over the conscience, nor to lord it over God's heritage. As we draw nearer in spirit to Christ the Son of Righteousness, our difficulties, like stars before the morning sun, will grow less and less conspicuous, until bathed in his light and glory, He to us is our all in all. In heaven is perfect unity, and the saints on earth are permitted to "sit in heavenly places in Christ Jesus." W. W. B.

"WAITING FOR MY BOY."—A few years ago, in one of the growing cities of New York State, there was a home into which the great sorrow of a father's death had entered. The sons, of whom there were several, were of nervous temperament, full of animation and exposed to many temptations which endanger the youth in large cities.

The widowed mother realized the vast importance of her responsibility, and many a time did she look upward toward the heavenly Father for Divine aid in the guidance of her fatherless boys. She made it a rule never to retire for rest at night until all her sons were at home. But as the boys grew older this became a severe tax both on her time and health, often keeping the faithful mother watching until the midnight hour.

One of the boys displayed a talent for music and became a skillful violinist. He drifted among the wrong class of people, and was soon at balls and parties that seldom dispersed until the early hours of day.

Upon one occasion it was nearly seven o'clock in the morning before he went to his home. Entering the house and opening the door of the sitting-room, he saw a sight that never can be effaced from his memory.

In the old rocking-chair sat his aged mother fast asleep, but evidently she had been weeping. Her frilled cap, as white as snow, covered her gray hair; the knitting had fallen from her hands, while the tallow from the candle had run over the candlestick and down her dress.

Going up to her the young man exclaimed. "Why, mother! What are you doing here?"

His voice startled her, and, upon the question being repeated, she attempted to rise, and piteously, but, oh, so tenderly, looking up into his face, said.

"*I am waiting for my boy.*"

The sad look and those words, so expressive of that long night's anxiety, quite overcame the lad, and throwing his arms around her, he said,

"Dear mother, you shall never wait again like this for me."

The resolution has never been broken.—*Late Paper.*

War and Peace Notes.

Examiner Preston, of the mint, calculated the number of gold dollars it required to support the army during the past fiscal year, and the size and weight of the sum moulded into a gold brick. The ninety-two million dollars that the army has cost would make a cubic block of solid gold eleven and one-half feet in each dimension, weighing about one hundred and sixty-nine tons.—*Philadelphia Record.*

Ellen Robinson expressed the hope that Friends would be faithful in their testimony against all war as contrary to the spirit of Christ. We are told that now all should keep silent. On the contrary, it is the time to make our voice heard, dwelling on the un-Christian nature of war. It is a duty to try to counteract the flood of misrepresentation overwhelming the judgment of the nation.—(*In Meeting for Sufferings, London.*)

The man who has sacrificed his own sincere convictions at the moment when it cost something to declare them, because he feared unpopularity, ridicule, or because he could not withstand the fierce rush of the popular current, has done to himself a more dreadful thing than he could possibly suffer from the unchained malice of his enemies. . . We, for one, reject the fallacy that because the government of the nation in which we have citizenship has committed itself to a given course of action therefore we should be silent as to the righteousness or unrighteousness of its policy. Once admit that proposition and the citizen becomes as much a conscienceless automaton as any military subject of the Russian czar. . . The true man knows that his party can never justly bid him serve it in disobedience to his duty to his country, and his country in turn can exact no allegiance which violates his duty to humanity. If the State says without cause, "Slay," God still declares, "Thou shalt do no murder." Disobedience to any such unjust command is the highest loyalty.—*Herbert Welsh.*

Christianity has nothing to gain in foreign lands if its presence is secured there by the policy of a Government whose methods are essentially imperialistic. The proof of this is furnished by the incontestable fact that the success of American missions in alien lands, without annexation or colonization, has been more remarkable among the natives than those that have been backed by the prestige of imperialism. . . Heretofore America has been regarded by the heathen as being free from the crimes committed against them by others, and hence the gospel from the lips of Christ's ambassadors has received respectful attention. But let her attitude change, let her become like all the rest, and let the enforcement of her sovereignty lead to outrages and executions, and her imperialism would be as pernicious to Christianity as was that of Rome.—*Dr. Lorimer.*

PILKINGTON OF UGANDA.—One remark we feel constrained to make, as we read the brief account of dear Pilkington's death. This invaluable missionary and translator, whatever may be the justification of it, joined the troops in quelling the second mutiny. He took up his position with Captain Harrison, who was leading the attack. Men were seen coming toward them, and were thought to be Waganda, but they opened fire, and proved themselves to be Nubians. One of them took deliberate aim at Pilkington several times, but each time missed him. Then Pilkington returned the fire, but the shots went equally wide of the mark. He fired again at Pilkington, and this time shot him right through the thigh, bursting the femoral artery. One of Harrison's Nubian officers then shot and killed the man who had inflicted on Pilkington his fatal wound. Shortly after, the beloved missionary fell asleep. He had gone out in the morning at seven; he was brought back before nine P. M. dead.

We have had more than once a doubt whether Christ's messengers of peace are to take up weapons of war; whether literally our weapons in the mission field, if they are to be mighty through God to the pulling down of strong holds, are not to be spiritual in character. Had Pilkington kept himself to his work of translation and evangelization, he would have been so far as man can see, alive to-day. One can but notice how, until he returned the fire, he seemed to be Divinely sheltered from the deliberate aim of the foe; but after he fired his shots, the first return fire was fatal. What impression must be made on the heathen whom we seek to win to Christ, when they see a missionary taking up a rifle and marching against them! "The Son of Man came not to destroy men's lives, but to save them." And what was the act by which the life of the man who had shot down Pilkington was taken, but an act of retaliation! We know of one missionary society, whose unswerving principle is not to attempt any act of violence, even in self-defence and they have never yet lost but one life by any act of violence on the part of the natives among whom they labor. With the utmost tenderness we feel constrained to ask whether our missionaries should not keep themselves to their work as God's heralds and witnesses, and whether an entirely pacific mission on their part would not seem in the eyes of pagan more consistent with their profession and the spirit of their Master. For ourselves we have long felt that war is not the occupation of the missionary, and every new instance, such as the beloved Pilkington furnishes, seems to erect a new warning for God's servants.—*The Missionary Review of the World.*

A writer in *The Herald of Peace* for Tenth Mo. 1899, has addressed the following queries—"To archbishops, bishops, clergy and ministers of the churches of Great Britain and Ireland the following 'theses' are respectfully submitted:

"1. God, being love, is not the cruelty and barbarism of the war system diametrically opposed to his spirit?

"2. Why was King David forbidden to build the temple?

"3. What was the teaching of the Prince of Peace on the cross when He said, in refe

ce to those who were accountable for his fering, 'Father, forgive them?'

'4. What was his teaching in the Sermon the Mount?

'5. What are the fruits of the Spirit, as ined by Holy Scripture? (Galatians v: 22.)

'6. What about the love that worketh no to his neighbor? (Romans xiii: 10.)

'7. What are the words of the great Mes- nic prophet about those whose hands are l of blood? (Isaiah i.)

'8. What is the teaching of the Lord's yer?

'9. Who has the power of death in this rld, and what does the name of Apollyon nify?

'10. What principle underlies the doing ay with horrible cruelty and torture in pun- ments? (Micah vi: 8.)

'11. Why do we endeavor to convert or civ- e the heathen by such contradictory agen- s as missionaries and Maxim guns, etc.? e the souls of some more precious in our ht than those of others?

'12. Why is the sixth commandment ig- red? Christ said: 'If ye love me, keep my mmandments.'

'13. What is the apostolic injunction as to overcoming of evil?

'14. Have we ever yet apprehended Christ us as the life?"

SUPPAWN, SAMP, SUCCOTASH.—The colonists ckly learned from the Indians to harvest, nd and cook this corn in many palatable ways, l the foods made from maize have retained to s day the names given by the aborigines, such hominy, pone, suppawn, samp, succotash. np and samp porridge were soon favorite hes. Samp is Indian corn pounded into a rsely ground powder in a mortar.

The laborious Indian method of preparing ize for consumption was to steep it in hot wa- for twelve hours, then pound the grain in mortar till it was a coarse meal. It was then ed in a small basket, and the large grains ich did not pass through the primitive sieve re again pounded and sifted.

Samp was often pounded in a primitive and turesque Indian mortar made of a hollowed ck of wood or stump of a tree. The pestle s a heavy block of wood shaped like the in- ior of the mortar and fitted with a handle ached to one side. The block was fastened the top of a growing sapling, which was bent r, and thus acquired the required spring back er the block, or pestle, was pounded down on corn. Pounding samp was slow work, often ie in later years by unskilled negroes, and ce disparagingly termed "niggering" corn. *Chautauquan.*

A FIRM, assured patience grows upon the ristian, enabling him to hold upon his way, leterred, unchilled by whatever he may meet n it; enabling him also, I know not to what er music, to build up his spirit to a strength alm, reliant conviction, even with the stones finds there, as a brook lifts up a more clear rapid voice for flowing over pebbles. The in upon the inner life has passed over from to Christ. The heart has grown wise, in- ucted, tolerant, tender with weakness, pa- t of imperfection.—*Patience of Hope.*

WORK AND WORRY.—"Studying too hard," "overworked," are charged with many deaths, but, in the majority of cases, most unjustly. Trouble kills, but it is a rare thing for a man to think himself to death, unless his thoughts are intimately connected with something painful and distressing. Study is a boon to the student. He would rather study than eat. The greatest students have lived long and happily to four-score and beyond.

Thought is to the brain what exercise is to the physical constitution; it keeps the channels of life clear, the blood-vessels unobstructed, and the vital fluid courses along them, distributing newness of life and vigor of action to the latest hours of existence; while the want of thought brings starvation to the circulation, and causes man to drivel and sleep in old age—dead as to everything except eating and cowering over the fire.

Men may study hard, and after fifty may study with comfort and advantage for five, ten, or fifteen hours day after day; and if the studies are pleasureable, they promote the general well-being of the system, both physical and mental, if only abundant sleep is had, with a regular supply of simple and nourishing food, sitting down to meals in pleasant moods and allowing a good half-hour before study is resumed.

Many of our literary men die prematurely, not from overstudy, but from depressing mental states and irregular or excessive eating and drinking. It is high pressure and constant tension, rather than steady, continuous labor of body or mind, which hurries multitudes to their graves years before their time. With all haste there is impatience, solicitude, worry, in the present age, we fear that everything is sacrificed to "hurry."—*Public Health Journal.*

"LEST ANY MAN SHOULD BOAST."—The Scriptures describe that joy in the Lord which accompanies the witness of his Spirit, as an humble joy, a joy that abases to the dust; that makes a pardoned sinner cry out, "I am vile! What am I or my father's house? Now mine eye seeth thee. I abhor myself in dust and ashes!"

Items Concerning the Society.

Wm. D. Harvey arrived in Philadelphia on the 5th instant, leaving J. S. Elkinton at Ottawa. The latter will visit Friends and Government officials in Canada for a few days, expecting to be at home about the 14th. He was in good health.

The subject of the freedom of the ministry, both from the point of view of avoiding a professional or stated ministry, and of maintaining the liberty of the membership to preach, claimed a large part of one of the sessions of the Yearly Meeting. The discussion was entered into by a number of our members from different parts of the Yearly Meeting with great earnestness. Their expression was unanimous that Friends have a position to maintain on this point, and that it needs to be maintained in life and power, and not merely in name. Our children should be taught the meaning and scope of it. The self-sacrifice needed and the weight of personal responsibility involved should not be shunned, but welcomed, as one of the great means of developing a strong Christian character. We need to emphasize the prophetic gift, as well as the teaching gift. We need to have all gifts freely exercised, without looking to any one man for the sermon. To preserve this freedom we must be in loving submission to the Lord and also to one another.—(*Baltimore*) *Interchange.*

We here continue quotations that have been met with from John Fiske's "Dutch and Quaker Colonies in America." "Quakerism," he says, "was the most extreme form which Protestantism had assumed. In so far as Protestantism claimed to be working a reformation in Christianity by retaining the spiritual core and dropping off the non-essential integuments, the Quakers carried this process about as far as it could go."

"The basis of George Fox's teaching was the belief that each soul is in religious matters answerable not to its fellows but to God alone, without priestly mediation, because the Holy Spirit is immediately present in every soul, and is thus a direct source of illumination."

"The Quakers were inspired by an aggressive missionary zeal which was apt to lead them where their company was not wanted."

"It was a renewal of Christ's teaching that religion is an affair of the inner soul, and not of externals" [except external obedience, we would add.]

Notes from Others.

"Religions are many: reason is one. We are all brothers." This phrase is on the lips of every Chinese, and the Chinese bandy it from one to the other with the most exquisite urbanity.— *Huc's "Journey Through the Chinese Empire."*

It is said that a "Bible trust" is one of the probabilities of the immediate future. The competition in selling Bibles has been so keen that a combination appears necessary, so that prices will not be cut down beyond the point of a reasonable profit. Such lively sale of Bibles as this shows is not a discouraging sign.

The Chicago *Tribune* says: "It is one of the requirements of valid confession and absolution that there should be 'a moral presence of the penitent with the confessor.' A written confession sent to an absent priest is not valid, but Father Devine, a recognized authority on Catholic theology, says that a priest might give absolution by telephone, under condition, to a person taken suddenly ill, so as to be in imminent danger of death, and when he cannot possibly reach the place where the person is, in which case 'the penitent and confessor may be truly said to be conversing together and consequently to be morally present to each other.'"

SUMMARY OF EVENTS.

UNITED STATES.—The opening of Congress Twelfth Mo. 4th, was witnessed by a larger throng of people than usual. In the Senate appropriate tribute was paid to the late Vice-President. The credentials of M. S. Quay as Senator from Pennsylvania by appointment of the Governor were presented by Senator Penrose, and on motion of Senator Cockrell, of Missouri, were referred to the Committee on Privileges and Elections. Protests against the seating of Quay were presented by Senators Burrows and Jones, of Arkansas.

In the House, General David B. Henderson was elected Speaker. When the members were sworn in, Roberts the polygamist of Utah, approached the Bar. Objection to the administration of the oath was made by Taylor, of Ohio, which was joined in by McRae, Democrat, of Arkansas. The Speaker thereupon requested Roberts to step aside, which he did, on the understanding that such action did not prejudice his rights. Action of the case was postponed. Representative Taylor presented protest from over 7,000,000 American men and women against seating Roberts.

The Secretary of the Treasury transmitted the estimate of appropriations required for the next fiscal year. The grand total is $631,081,994, an increase over the estimates of the present fiscal year of $38,033,616.

The President has designated Adelbert F. Hay, a son of the Secretary of State, to take the place of Charles Macrum, Consul at Pretoria, who has been granted permission to leave his post at once.

The treaty for the partition of the Samoan Islands was signed at the State Department in Washington on the 2nd instant.

A Duluth despatch says that the demand for iron ore is so great that the Minnesota Iron Company will try the

experiment of extending the navigation season one or two months, running its steamers without insurance. The open lakes do not as a rule freeze till Second Month, and the narrow channels will be kept open.

The total amount of bonds purchased under the recent offer of the Secretary of the Treasury, to Eleventh Month 28th, was $13,468,850.

A new cattle food is made by grinding the dry corn-stalks, leaves and tops to a powder, and mixing it with blood or molasses, or both. This is pressed into cakes under a hydraulic press, and can be shipped as easily as bricks or cord wood. For feeding it is broken up and mixed with water. Actual tests have been made at experiment stations and samples have been sent to agricultural stations in Europe. The reports from all sources are very encouraging. It is said at the Department that this food will be particularly valuable for our cavalry in the tropics, and that the food cakes can be made at a minimum cost in Cuba and the Southern States, where thousands of tons of low grade molasses go to waste annually, and where the cane refuse, ground fine, forms almost as satisfactory an absorbent base as corn-stalks. The cost of making the food cakes under fairly favorable conditions would be from $10 to $12 per ton, and their value on a nutritive basis would be from $22 to $25.

The Financial bill prepared by the Republican Caucus Committee which met at Atlantic City last spring, has been made public in Washington. It defines the standard unit of value to be the dollar of 25.8 grains of gold .9 fine or 23.02 grains of pure gold; establishes a separate division of issue and redemption; provides for the coinage of the silver bullion now in the Treasury into subsidiary coin, and for the recoinage of worn and uncurrent subsidiary silver coin, makes provision for the issue of notes of small denomination; permits the issue of bank circulation to the par value of bonds deposited, and substitutes a franchise tax for the tax on bank circulation, and provides for the organization of banks of $25,000 capital in communities of $2,000 inhabitants.

The culture of the pistache nut is likely to prove of very considerable value in California, Arizona and New Mexico. Along the Mediterranean, where the choicest walnuts and almonds are raised, the pistache is considered the very best of all nuts for table use.

The addition of magnesium in quantity not exceeding 30, and not less than 10, parts by weight to 100 parts by weight of aluminum imparts to the latter metal properties which in the pure state it does not possess, without raising its specific gravity, but, on the contrary, lowering it, as magnesium is even lighter than aluminum. The addition of magnesium produces an alloy which is harder and easier and cleaner to work than aluminum. Turning produces a surface as bright as a mirror, the metal coming off in long spiral turnings. The alloy files regular and clean, without tearing or choking the file, as aluminum does. Deep and sharp screw threads can be cut and clean holes bored. The color of the metal resembles silver more than aluminum, and it takes a high polish. The hardness and strength are considerable, and can be varied by varying the proportions.—*Mining and Scientific Press.*

The vital statistics of this State for the past year are: Births, 29,419; deaths, 30,999; marriages, 13,336.

The pine trees in the Black Hills of South Dakota are being killed off by the ravages of a little worm, and the Government is making investigations into the matter, with the view of checking the evil.

Reports from a number of points on the Gulf in the section of Rockport, Tex., show that the damage to property and loss of life by the recent severe storm were much greater than at first reported. A number of small fishing craft are missing, together with their crews. Several thousand sheep and hundreds of cattle were driven into the Gulf by the storm and drowned. One ranchman lost over 3,000 sheep in this manner.

A fire which started Eleventh Month, 28th, in the stores of Partridge & Richardson, Eighth Street, above Market, in this city, destroyed those buildings, the establishment of J. B. Lippincott Company, publishers, Filbert Street, below Eighth, and Partridge & Son and Bailey & Co., Eighth Street, below Filbert, and damaged the stores of Lit Brothers, Strawbridge & Clothier, P. T. Hallahan, P. J. Hallahan, H. Mosebach & Sons, Samuel D. Long, F. W. Bean & Co., Artman & Treichler, and others. The total loss is estimated at $1,250,000.

There were 410 deaths in this city last week, which is 24 more than the previous week and 11 more than the corresponding week of 1898. Of the whole number, 212 were males and 198 females: 52 died of consumption; 48 of pnuemonia; 36 of heart diseases; 31 of diphtheria; 16 of cancer; 15 of inflammation of the brain; 12 of apoplexy; 11 of nephritis; 10 of inanition; 10 of Bright's disease; 10 of convulsions; 9 of peritonitis; 9 of marasmus; 9 of paralysis; 8 from casualties and 6 of typhoid fever.

Markets, &c.—U. S. 2's, 102; 4's, reg., 112 a 113; coupon, $113\frac{1}{4}$ a 114; new 4's, $132\frac{1}{2}$ a 133; 5's $111\frac{1}{4}$ a $111\frac{3}{4}$; 3's, $109\frac{1}{2}$ a 110.

COTTON closed on a basis of 8c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.30 a $3.60; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.30 a $3.45 per barrel, as to quality, for choice Pennsylvania. BUCKWHEAT FLOUR.—New, $2.35 a $2.50 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, $68\frac{1}{2}$ a $69\frac{1}{2}$c.
No. 2 mixed corn, $36\frac{1}{2}$ a $36\frac{3}{4}$c.
No. 2 white oats, clipped, $31\frac{3}{4}$ a 32c.

BEEF CATTLE.—Extra, $5\frac{3}{4}$ a 6c.; good, $5\frac{1}{4}$ a $5\frac{1}{2}$c.; medium, $4\frac{3}{4}$ a 5c.; common, 4 a $4\frac{1}{2}$c.

SHEEP AND LAMBS.—Extra, $4\frac{1}{2}$ a $4\frac{3}{4}$c.; good, 4 a $4\frac{1}{4}$c.; medium, $3\frac{1}{2}$ a $3\frac{3}{4}$c.; common, $1\frac{3}{4}$ a $3\frac{1}{4}$c.; lambs, $4\frac{3}{4}$ a $5\frac{3}{4}$c.

HOGS.—Best Western, $5\frac{3}{4}$ a 6c.; others, $5\frac{1}{2}$ a $5\frac{3}{4}$c.

FOREIGN—President McKinley has designated the son of Secretary Hay to succeed C. Macrum, Consul, in Pretoria. The *Daily Telegraph* says: "This appointment is a graceful concession on the part of the United States Government to British feeling. Our countrymen's interests will be safe in the hands of the new Consul."

In a speech at Leicester, on Eleventh Month 30th, referring to the position of England during the Spanish-American war, Secretary Chamberlain said:

"Our action proved to the Americans that we were indeed one people, of the same thoughts and guided by the same principles. The assurance that was given them in the course of the Spanish war will, I believe, never be forgotten, and has placed our relations in an admirable position. The union, the alliance, if you please, the understanding between these two great nations is indeed a guarantee of the peace of the world. But there is something more which I think any farseeing English statesman must have long desired—that we should not remain permanently isolated from the continent of Europe, and I think it must have appeared evident to everybody that the natural alliance is between ourselves and the German Empire."

Secretary Chamberlain's speech on the proposed new Tripple Alliance has aroused extraordinary interest in France and other continental nations, as well as in Great Britain.

Owing to the phenomenal sale of the newspapers consequent upon the African war, a paper famine is threatened in London. It is reported that the American supply has failed temporarily, and the advance in the price of wood and coal in England and France is proving an important factor in the increased cost of paper in those countries.

The *Berliner Tageblatt* says: "On account of the unsatisfactory condition of the textile trade with America, several important owners have decided to erect mills in the United States."

The number of telegraph stations in Germany has been increased from 1688 in the year 1875 to 15,400 at present.

A new type of electric railway car is being used in Brussels, the object of which is to reduce air resistance. The front of the car is triangular in shape, the controller and motorman being stationed in the angle.

The origin of Roentgen rays and Becquerel rays has not been ascertained, though 100 scientists have been profoundly investigating the subject.

Charge d'Affaires ad interim at St. Petersburg, Pierce writes to the State Department under date of Eleventh Month, 11th, 1899, that a telegram from Reval announces the arrival of the first steamer with American Indian corn. Eight more are expected.

The transport *Manauense*, with three companies of Infantry on board, arrived at Manila Eleventh Month, 28th, having narrowly escaped disaster. The officers and men were for twelve days bailing with buckets, and the steamer is alleged to have been unseaworthy, undermanned and short of provisions.

On Eleventh Month 28th, a terrific engagement took place between General Methuen's army and the Boers entrenched on Modder River. For fourteen hours the battle raged, and at night the Boers retired across the river, the British subsequently getting their forces over the stream, when hostilities ceased. Charges of British infantry were made in the face of a terrible hail of bullets. Lord Methuen's forces lost heavily, and there was great havoc among the Boers, who are said to have numbered 11,000.

News reached Manila from Iloilo of a battle at Pavia, Island of Panay, on the 26th, in which the insurgents were driven from their entrenchments into the mountains. The Americans lost two killed.

Details of the complete defeat of the insurgents, west of Mangatarem, by Colonel Bell, show that the Americans captured all of the enemy's quick firing and Krupp guns, ammunition, ordnance supplies, clothing, etc. The Filipino force numbered about 2,000 men.

General Otis cables that Bayonbong was captured by Ge eral Lawton on the 28th. Over fifty pieces of artille have been captured by the American troops in Luzon the last three weeks.

Consul General Gowey sends to the State Departme from Yokohama a clipping from the *Japan Herald*, fr which it appears that from all the prefectures througho the country, except Shiga, Hiroshima and Kumamoto, t year's yield of rice is estimated at 214,649,424 bushe the figures showing a decrease of 11.7 per cent. and increase of 6.5 per cent., as compared with those of t preceding year and of ordinary years.

A Caracas despatch says after a fight lasting sixte hours the city of Maracaibo, capital of the State of Zul Venezuela, was captured by Hernandist revolution forces.

Payta, in Peru, says the *New York Evening Post*, said to be the dryest spot on the face of the earth, as t average interval between rainfalls is about seven yea It is situated about 300 miles south of the equator, or coast which has risen forty feet within historic tim Professor David Fairchild, who visited the place in Sec Month, describes the country and its flora in a recent nu ber of the (English) *Botanical Gazette*. A short wh previous to his visit there had been rain, which lasted fr 10 P. M. one day till noon the following day, and this w the first which had fallen in eight years. The flora c sists of about nine species, seven of which are annu whose seeds must have remained dormant in the grou for eight years. The natives subsist by growing the lo rooted Peruvian cotton, which is able to maintain it in the dried up river bed. The crop of this plant f nishes the colored short-staple cotton which is used adulterate wool.

RECEIPTS.

Received from Hannah Arnett, Philadelphia, Vol 73.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of p sons coming to Westtown School, the stage will m trains leaving Philadelphia 7.17 and 8.19 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty- cents each way. To reach the school by telegraph, w Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't*

Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authorit Chester Monthly Meeting, Pa., to be held in the me ing-house at Lansdowne, Pa., Fifth-day evening. 14th inst., at eight o'clock.

Receipts for Fund in Aid of Doukhoborts Twelfth Month 4th.

C. L. F. $1; E. W. R. $5; F. H. M. $2; Z. M. $3; M W. T. $3; K. T. S. $1; R. W. W. $1; M $1; E. B. $5; S. A. J. $5; M. I. S. 50 cts.; Child Aimwell School $4.65; S. W. P. $20; J. L. D. $3; T. R. $3; Moorestown Academy $5.25; G. A. $ A. E. K. $10; W K. $10; E. E. $5; S. N. & A. B. $5; G. P. $5; E. L. $5; E. S. A. $5; W. B. $1 C. J. $20; W. H., Iowa $2; A Friend $5; L. P. H. E. H. $1; Temperance Meeting, Anamosa, $4. Methodist Meeting, Mari n, Iowa, $5.21; F. H. $ H. W. L. $10; H S. $5; M. S. H. $10; Friends, H risville, O. $5.15; P. M. L. $10; M. S. M. $10; A $10; Per E. P. M. $25; M. A., Ohio, $5; C. T. $ J. W. L. $1; T. W. $5; W. F. O. $5; A. T. L. $6.

WM. EVANS, *Treasurer*, 252 S. Front St. Ph

SICK DIET FUND AND FOOD FOR CHILDREN.

Per H. M J. $200; T. C. H. $1; Swarthmore lege, $2.50; West Chester Friends School, $10; S G. $5.

MARRIED, at Friends Meeting-house, West Gr Pa., on Twelfth of Tenth Month, 1899, SAMUEL JONES, of Mas nville, N. J. and FLORENCE S. Mo of the former place.

CORRECTED NOTICE.—DIED, at the residence of son-in-law, Morris Goodwin, near Greenwich, N Ninth Month 20th, 1899, ANN HARMER, wido Mark Harmer, in the eighty-sixth year of her ag member of Salem Quarterly and Woodbury Mon Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS
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THE FRIEND.

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f half the peace and harmony of human ercourse depends on how things are said, the er half depends on how they are received.

f the removal of the hat be a requisite for ine worship, how devoid of worship men and nen must be on the street and in much of ir daily work. To our mind the nature of ch of the popular worship is exhibited less what is on the head than by what is on the . "That which hath wings shall tell the tter" (Eccl. x: 20).

The seat of war is not in the Philippines, or outh Africa, but in the human heart. There where "nations shall learn war no more." ere is where peace must begin and war end, ether it crops out in families, in neighbor-ods, or in nations. There is where the Son of n came and comes "to destroy the works of devil," "to put away sin by the sacrifice of nself," to reconcile us "by his death and ch more save us by his life," from sin in its usand forms. After peace on the surface is lared by the governments, war, we fear, will less be going on as strongly though less bly, or visible in more petty ways, in hearts rywhere that are apart from Christ. And same unremitting labor will be called for at hands to "follow the things which make peace and whereby one may edify another.

Risking Life for Personal Triumph.

f the public assemblies of the "Salvation ny" should within a three months period duce here and there throughout the country death of nine young men and should maim ty-five others, and this be regularly expected a fruit of the system, what a volume of public dignation would arise, and how promptly would s be enacted to suppress the operations of h a religious movement, however virtue-pro-ting or soul-saving its object, or, we might l, its spiritual success. If similar results in leges were the average expectation of the study of Greek or of moral philosophy, how utterly would it be abolished by law.

But when the same results in lives and limbs regularly occur in foot-ball contests, another product of them may be the brutality lately quoted from the lips of some professor,—unknown to us and probably never having lost a son of his own,—who said, "what signify a few lives or limbs lost each year, in view of the patience and self-control and temperance to which the combatants are trained?" This argument, as has been observed, would justify the highway man's or the prize-fighter's mode of life, and is used for carnal warfare between nations. And the argument might have a show of excuse, if Christianity had not provided its more excellent way than risking the lives of our fellows in order to obtain the gift of self-control, of martyr-like courage, of patience, of every fruit of the Spirit. But those virtues are not really the object of playing foot-ball. "They do it to obtain a corruptible crown." There is enough in Christ's death, without pooling the lives of our fellows, to inspire the quest of virtues.

We are disposed to grant all the advantages that we have heard claimed for foot-ball contests. But we cannot see how all of them together can, though they gain the whole world, equal the value of a single life or soul, or excuse the immorality of deliberately risking a life for the exultation or the championship or victory gained. One has no moral right to engage to surrender his life to any one but its Giver, and still less for an object cheaper than his life, to say nothing of others' lives. "The Son of Man came not to destroy men's lives," and foot-ball, to be Christian, must leave killing out of its prospects.

FOR "THE FRIEND"

Referring to the interesting and grateful testimony of the Doukhobor patriarch, Ivan Machortoff, concerning the visit of Stephen Grellet and William Allen to his people, in 1818, as mentioned in THE FRIEND of 2nd instant, the writer recalls that upon his reading for the first time the account of S. Grellet's Life, perhaps thirty years ago, he was particularly impressed by the relation of the aforesaid visit to the various non-conformist communities in South Russia, being persuaded that such labors, so bearing the marks of Divine direction, would manifest their need of right value in due season.

It is gratifying, in connection with the service of welcoming these deserving exiles to our shores, and in settling them in humble homes and upon farm lands beyond the fiftieth parallel, that the engagement which has fallen so largely upon our religious Society, has been carried out conformably with Paul's recommendation in writing to the Romans, where he advises "he that giveth, let him do it with simplicity." The Truth enjoins this manner of doing upon us, so that its upholding may have its value for ourselves and for some of those around us to whom may be presented certain popular methods for raising money (as by balls, suppers, bazars, lottery devices, etc.), which are not to be commended. Related to this subject is the following expression adopted by the recent national convention of the Women's Christian Temperance Union, at Seattle:

"We believe there should be no compromise at any time with evil; therefore, we urge boards of education, regents of colleges, trustees of churches and directors of all religious institutions never to accept donations from breweries, distilleries and kindred corporations whose capital is obtained at the expense of human life, happiness and character."

J. W. L.

Savings Banks of Roman Children.

The children of the Romans used to put their pennies into savings banks just as the children of the Yankees do to-day, says a correspondent of the *Chicago Record*. In 1866, when Prof. Thomas Wilson, of the Smithsonian Institution, was wandering about Ostia, the seaport of ancient Rome, he found a group of peasants excavating. They had dug out of the sand a number of pots and jars that had been buried for ages, and one of them had found a child's savings bank which contained 145 silver coins issued by the emperors of Rome between the years 200 and 19 B. C. As none of the later date were found, it is to be assumed some child lost this bank shortly before the Christian era, and it was covered for nineteen centuries by the encroaching sand.

Ostia is sixteen miles from Rome, at the mouth of the Tiber, and dates back to the time of the Emperor Ancus Marcius, who established salt works there. It grew with the growth of Rome, and in the days of Cæsar was a seaport of importance, with 80,000 inhabitants or more; but the debris brought down by the Tiber filled up the harbor and drove away the shipping, and subsequent centuries have transformed a busy commercial centre into a little fishing village of between two hundred and three hundred inhabitants. Tourists go there out of curiosity, and antiquarians are almost always digging in the sand that has filled the ruins.

The little savings bank was almost perfect when it was uncovered, but the peasant who found it broke it open to get the coins within. Professor Wilson found most of the pieces, however, and has been able to put it together. It consisted of a single piece of pottery about three inches wide, with a slit in the top through which the money was dropped.

Among the coins was a "denarius," or tribute money, which the Jews had to pay to the Romans. This coin was valued at about sixteen cents, and was shown to Christ with the question, "Is it lawful to give tribute to Cæsar or not?"

In the bank was a sample of the "widow's mite," referred to in Mark xii: 42, and Luke xii: 6. It was a Jewish coin, valued at two and a half mills.

For "THE FRIEND."

Friends and the Indians of Pennsylvania.

(Continued from page 163.)

In the latter part of the year 1763, the Western Indians, in the region of the Great Lakes and along the Ohio, were engaged in war with the whites, and murdered several hundred people. Incursions were made by some of these Indians into the Wyoming valley, who pressed Papoonung and his followers to join them in their attacks upon the inhabitants of Pennsylvania. This they refused to do, and as a measure of safety set out for Philadelphia. Here they were assigned to quarters in which other peaceable Indians from Bethlehem had already been collected. The popular feeling against all Indians at this time was very great, and attempts were made by the mob to destroy them, especially by a company from near Lancaster called the Paxton boys, who had previously murdered some twenty peaceable Indians residing near Conestoga. They remained in Philadelphia under the protection of the authorities until 1765, when Papoonung and his followers returned to their homes. While in the city, Friends frequently visited them, and rendered them valuable help. Heckewelder says that often "these Indians had been heard to say that during their troubles, which lasted one or two years, even the *sight* of a Quaker made them feel happy."

An interesting account of John Papoonung and of these events has been published in THE FRIEND, Vol. XVIII, page 29, and a tract entitled "John Papoonung, the Converted Indian, from an Account by Anthony Benezet," is one of the series of the Tract Association of Friends.

The settlements of the whites continued to encroach upon the Indians' lands and in 1768 in a treaty at Fort Stanwix, the Five Nations sold to the English all the land east of the Ohio. From this time on the emigration of the Indians of Pennsylvania to the westward continued.

The Five Nations laid claim by right of conquest, as they declared, to much of the land occupied by the Delawares; William Penn had satisfied both, purchasing the right of possession from the Delawares and that of sovereignty from the Five Nations. One writer says: "Peace and the utmost harmony prevailed for more than sixty years between the whites and the Indians; for these were for the first time treated, not only justly, but kindly, by the colonists. But, however gradually and peaceably their lands might have been purchased, the Delawares found themselves at last in the same situation as all other Indians, without lands of their own and therefore without means of subsistence. They were compelled to seek refuge on the waters of the Susquehanna, as tenants at will, on lands belonging to their hated conquerors, the Five Nations. Even there and on the Juniata they were encroached upon. . . Under these circumstances, many of the Delawares determined to move west of the Alleghany mountains and, about the year 1740-50, obtained from their ancient allies and uncles, the Wyandots, the grant of a derelict tract of land lying principally on the Muskingum. The great body of the nation was still attached to Pennsylvania."

The submission which the Delawares showed to the Five Nations has been spoken of as showing that they were not a warlike and fierce people, and that to this, therefore, rather than to the justice and kindness which marked William Penn's treatment of them is due their contented and peaceful disposition. But it is to be observed that as soon as they became the enemies of the Province all the ferocity and barbarous courage characteristic of Indian warfare was shown by them, and subsequent history has shown the Delawares as among the most cruel, aggressive and relentless of the Indian nations.

The testimony of William Penn as to their warlike character in his day is of value. In a letter written in 1701, he says, "I have had divers meetings with the several nations of Indians of these parts, as the Shawnee, Susquehanna, Schuylkill and Delaware Indians, by arguments and many presents, to persuade their submission to the Government and not to war with one another and other Indians under Governments that are under the Crown of England, but rather that they would refer their differences to the respective Governments they live under. At last they have agreed to war no more upon Indians in the neighboring Governments, nor anywhere else under the Crown of England, but to refer to me and the Governments of those Indians with whom they may have differences, the decision and issue of any such differences."

Had such a wise course been pursued by the different Provinces how many valuable lives both of Indians and whites might have been saved and the colonies trained in a method of settling differences which might have given a different and far more happy experience in dealing with the demands of Great Britain in subsequent years. It is probable William Penn's return to England soon after this was written may have in considerable degree prevented the execution of his plans as thus outlined.

William Penn in speaking of the number of the Indians at this period, says, "I am told [they] make at least one thousand fighting men." This would imply an Indian population of about five thousand, probably consisting chiefly of the tribes above referred to, and living in the southeastern part of what is now the State of Pennsylvania.

In considering the causes which have led to the disappearance of the Indians from Pennsylvania, the effects of diseases introduced among them by the white settlers must not be overlooked.

One of the early settlers in west New Jersey, Mary Smith, relates that "after the English did come more and more, there came a sore distemper among the Indians, that they died so fast that in some places their bodies wasted above ground, they could not bury all the dead."

She also says, "The Indians being very numerous, and of a strange language, yet by God's providence they were made helpful at the first settling, for they brought venison and wild fowls; also corn, to sell to the English. They were also a defence from the ravenous beasts by hunting and killing them."

"Without any carnal weapons we entered the land, and inhabited therein, as safe as if there had been thousands of garrisons, for the Most High preserved us, both from harm of man and beast. This may be of some service to the future generations to look on, and consider the steps of their fore-elders, which well considered may be to their edification and satisfaction."

The care of Friends to do justice to the Indians led to the preparation in 1763 of the following minute by the Yearly Meeting in pursuance of a request for advice upon the subject from the Western Quarterly Meeting, who had felt straitened in regard to issuing certificates to Friends "who remove to North Carolina or elsewhere and settle on lands which have not been purchased from the Indians and are yet claimed by them."

"On consideration of the request from the Western Quarter: it is the solid sense and judgment of this meeting that Friends should not purchase nor remove to settle such lands as have not been fairly and openly first purchased from the Indians, by those persons who are or may be fully authorized by the Government to make such purchases, and that Monthly Meetings should be careful to excite their members to the strict observance of this advice and where any remove so contrary to the advice of their brethren, that they should not give certificates to such persons, but use their endeavors to persuade them to avoid the danger to which they expose themselves, and to convince them of the inconsistency of their conduct with our Christian profession."

After the removal of a large number of the Indians to the Muskingum, but few Indians probably remained in Pennsylvania, east of the Alleghany Mountains. In 1773 the Meeting for Sufferings in Philadelphia mentioned in letter to the Meeting for Sufferings in London "Most of the Indians are now removed farther westward; they have for some years past repeatedly solicited Friends here, to send some well qualified persons to settle among them for the religious instruction of them and their children, which they have also warmly urged to the consideration of the Governor of Pennsylvania, in their messages from their council but as no Friend hath yet offered under a proper engagement of mind and call for this service, we have not yet been able to satisfy them in the manner we desire."

(To be continued.)

A SLOW CITY.—Philadelphia has the name of being slow and sleepy; but yet, as the largest manufacturing city on the continent, it is not so far behind as some suppose. The *Saturday Evening Post* says:

"Philadelphians laid the first railroad; a John Fitch navigated the first steam vessel on the Delaware River, in July, 1786—many years before Robert Fulton's earliest steamboat plowed the waters of the Hudson. The first steamboat service in the world for carrying passengers and freight was established on the Delaware in 1790, between Philadelphia and Wilmington, covering 3,000 miles in about four months.

"The first medical school in the United States
as opened in Philadelphia in 1752, and the
st law school was started in the Quaker City
1790. Philadelphia established the first
spital in this country connected with a uni-
rsity. The first school of anatomy in North
nerica was opened by Dr. Wm. Shippen in
ovember, 1762. The first pleasure grounds
this continent for the use of the people were
d out in Philadelphia in 1681, and the first
nerican volunteer fire company was organized
re in 1736.

"The first fire insurance company in the
olonies was a Philadelphia concern, incorpor-
ed in 1751, and the first corporate banking
stitution was established here by resolution
Congress in 1781—the Bank of North
nerica. The first establishment ever devoted
the relief of the sick—the Pennsylvania
ospital—was in Philadelphia."

FOR "THE FRIEND."

me Account of John and Mary Hampton.

PREPARED BY THEIR GRAND-DAUGHTER.

The memory of the just is blessed. Prov. x: 6.

Many of the relatives and friends of these
ar departed ones feel that a tribute of lov-
g remembance is due to their memory. And,
ding among John Hampton's writings many
ighty expressions, it is believed that many
o have shared their hospitality will feel a
ord to vibrate in unison with some of these;
d the narrative of their lives cannot be bet-
introduced than by the account he has left
of his own early life. It is as follows:

"It has often been on my mind to leave be-
d me a little account of my gettings along,
d of the merciful dealings of the Lord to
a poor, weak worm of the dust. Having
en edified by and much comforted in reading
e accounts of others—of great and good
es who have laid down their lives in peace—
is with me to throw in my mite, if happily,
me one may be benefited by reading a few
oken sentences from one in humble life, but
e who bears this testimony to the all-suffi-
ency of that Grace, which, if yielded to and
eyed, will often speak peace to the immortal
ul.

"I feel that I am a poor, weak creature, and
at it is all through his grace, his mercy, un-
erited mercy, that I am what I am.

"I was born at Sandy Spring, Maryland, the
th day of the Second Month, 1806. My
eat-grandfather, Joseph Hampton, came from
gland, and settled in Bucks Co., Penna. My
andfather being John Hampton, and my
ther also, I am the third one of that name.
y mother's name was Mary, she being the
ughter of Zachariah and Bethuela Betts, of
cks Co., Penna.

"My parents raised eleven children, and all
t two retained their right in the Society as
ng as they lived. I attribute much to my
ar parents for my getting along as I have,
eir example and precept having never lost
eir influence on my mind.

"They were not as narrow in their views,
r as strict in some respects as some, and
ay have been censured therefor; but they
ought a little liberty, with suitable caution
d advice, was the proper way for them to
ing up their children.

"In looking back at the exemplary conduct
my dear parents, and their many lively ex-
pressions near the final close of their lives, I feel a comfort and assurance that their end was peace. Oh, that I may follow them, as I believe they followed Christ!

"My parents, not liking to live amongst slaves, or in a slave-holding State, thought it best to move. So in the spring of 1825, they, with their children then living, moved to Ohio, and were both buried at Pennsville, Ohio.

"I was in very early life visited with something I then knew not what it was, but it many times so affected me that tears flowed plentifully from my eyes, and a sweet feeling that tongue cannot express was the covering of my mind.

"I think it was in the ninth year of my age. I was very much concerned, and very often breathed this prayer: 'Oh, that I may die the death of the righteous, and that my last end may be like his!' And often, very often, for some years, did I walk alone in quiet places with the testament, or some other good book in my hand, and on some stump, log, or fence, I would sit and read or meditate. Oh, how plainly are depicted in my mind the places I used to resort to, as well as the feelings that attended me on these solemn occasions! I had no need of going to Sabbath-schools, (as they are called), to have the Scriptures expounded, for they were opened to me in the light of truth greatly to my comfort.

"I was exceedingly fond of hearing preaching, and thought that preachers were very good people; and I felt very desirous that I might be a preacher when I should become a man. How little I knew what I would afterward have to go through in regard to this!

"One experience that affected me very much came from reading these lines of the poet, viz:

'All our gayety is vain,
All our laughter is but pain.'

For weeks I dared not laugh on any occasion; and it was cause of trouble to me to see any of the family laugh, particularly my mother. I wondered how she dared to laugh! It was some time before I got over this conviction. But as time passed on I again partook of the sports of youth until I was about fourteen years of age, when another great concern came upon me. I feared that I was not as good as I should be. I seemed destitute of any good thing, though I often craved to do right and be what I should, and for weeks went mourning on my way. Being at meeting one day, a travelling friend was there, whom I had never seen, who pretty soon stood up and began to preach, but I could feel nothing good for some time. After awhile, however, he spoke of someone who was very much tried, and, making a little pause, said, 'Fear not, little one, thou art much nearer the kingdom than thou has any idea of.' Oh, it seemed as if he said it right to me! And joy and peace flowed into my heart that pen and language fail to portray. Tears of contrition rolled down my cheeks, and I went home rejoicing.

"It was five miles to our meeting, and I often walked alone, though I might have ridden; but poverty or leanness of mind was so often my condition that I thought it was not right for me to ride a horse that worked, and then not be benefited by going; and if I walked I would not be accountable for using the poor, dumb brute. Not only so, but by walking I could go alone and spend the time in meditation; and often these walks were seasons of comfort to me."

It may be said of my grandfather that this carefulness of dumb animals was a characteristic of his life. He was always thoughtful, not only of his horses, but of all the domestic animals under his care; feeding, watering and bedding them well, and driving at a moderate pace, etc. "A righteous man regardeth the life of his beast," said the wise King Solomon.

"I may not pass by in silence, a deep exercise I passed through in, I think, my sixteenth year. I had my schooling at a Methodist meeting-house, and I sometimes went to their meetings. I felt that there was a goodly feeling amongst them; for on some occasions, and at some of their performances, I could see tears rolling down their cheeks, and I began to think about joining them. I closely examined their ways, and noticed that when in their most solemn devotions, and when there seemed to be the most feeling, they would strike up and sing. Now, although I was very fond of singing, it opened to me in the light that tuning and following tunes was stopping short of true feeling, making a form and losing the substance. I do not write this wishing to hurt them, for I believe there is good amongst them, but I found it would not do for me. I saw plainly that if I would be a Christian, I must be one in spirit and in truth. That it must be in the heart, in silent prostration before the Lord; a union and communion with the Holy Spirit, wherein the 'spirit itself maketh intercession for us with groanings that cannot be uttered.' That singing is solemn and somewhat devotional I do not deny, but true feeling goes farther than vocal sound.

"Coming now to man's estate, young company took up much of my attention. Although I never ran to excess, nor committed anything that would be considered very bad, yet I went to such lengths that it often brought condemnation, so that I would make a stop, renew covenant and obtain some peace. But oh, these resolutions, how easy it was to break them! And years slid away in vanity. But I have cause to admire the mercy and forbearance of my dear Redeemer. He followed me with his reproofs and sometimes with the tendering incomes of his love; so that I have great cause to bless and praise his ever worthy name, and have this testimony to bear that to Him 'every knee shall bow and every tongue confess.' All good comes from Him, and to Him all praise belongs.

"About this time I was impressed with the belief that I must speak in meetings, but human nature shrank from such a work. I remembered that I had craved when young to become a preacher; but now the thing seemed different from what I had thought, and I put it from me; and instead of yielding to what I believed was required of me, ran into company and very much buried my talent in a round of what might be termed youthful enjoyments.

"About the twenty-first year of my age I became acquainted with a young woman, to whom I took a fancy, and we lived near together. We were often in each other's company, until I had strong desires to marry. But when I looked toward marrying, a secret uneasiness would arise. Thus a continual conflict was kept up for some months, so that I knew not what to do. I much desired that I

might do right, but could not see why I should be so beset about it; and one day while alone and in much distress, a language as plain as if vocally spoken, ran through my mind, saying, 'If it is right, why thus trouble about it?' This language went to the heart, and I immediately gave it up, of which I informed her, and we parted in good feeling.

"This was another circumstance for which I had cause to bless and praise his ever worthy name, for I afterward saw that it would not have been a happy union. I mention this to show how I have been preserved, as also to show how careful young people ought to be to attend to the inward monitor, for when I came to get the one I did, I had none of those gloomy, unpleasant feelings, but a feeling of approbation, and our union has been a good one and cause for great thankfulness."

It is thought the account of his choice for a wife is of sufficient interest and wholesome instruction to warrant a break in the narrative of his life in order to give it. Although not found among his manuscripts, it was given verbally to a grandchild in the spring of 1892, and was shortly afterward written from memory as she understood his wish to be. He also gave the information that he had once committed it with much other matter to writing, but that in a season of great discouragement he had destroyed almost every piece of his earlier composition. The account is given in as nearly his own words as can be remembered, and is as follows: "When I was about twenty-three years of age I began to think seriously that the time had about come for me to take a wife. There were in the circle of my acquaintance two virtuous young women, both of whom I had for some time admired. They each lived at no great distance, but in opposite directions from the place I made my home, which made their homes some distance apart. As I had been pondering on the subject for some time, feeling that I could be satisfied with either one could I but *know* which one would be the right one for me, if either, I felt above all things to desire the guidance of my Heavenly Father, and put up my secret prayers many times for his pointing finger to guide in such a manner that I would not have a doubt as to his will concerning the important step."

(To be continued.)

A CALCULATING BOY.—A schoolboy sends us the following, which is a plain statement, from the standpoint of a lad of thirteen years, of the cost of raising a boy or girl:

"It does not take as much money to live in the country, or a small town, as it does to live in the city.

"I read the other day that it costs five thousand dollars to bring up a city boy and educate him and dress him well.

"I said to myself, 'That is because everything in the city has to be bought and living is high.'

"But I began to study the thing, and I found out that even a country boy costs his parents a good deal.

"When you count what a boy eats and what he wears, and the school-books he has to have, and the doctor bills that have to be paid when we get the measles or the scarlet fever, he will cost his folks at least one hundred dollars a year.

"I guess if a boy is pretty bad to smash things or to kick his shoes right out he costs more than that.

"So when I am twenty-one and old enough to do for myself I shall have cost father more than two thousand dollars.

"Mother cooked my victuals, made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that.

"If she were dead and father had to hire all that done it would cost him another hundred dollars a year more and that's two thousand dollars' worth of work mother will have done for me by the time I am a man.

"Four thousand dollars for a boy! What do you think of that? These are hard times.

"When parents put four thousand dollars on a boy, what have they a right to expect of him?

"Is it fair for a boy to play truant at school?

"Is it fair for him to play ball, go in swimming, or hang around town all the time, when maybe his father's potatoes are not dug nor the wood brought in for his mother?

"Is it fair for him to disappoint them by swearing and drinking?

"Some of our parents have put about all the property they have into us boys and girls.

"If we make spittoons and whiskey jugs of ourselves, they will be poor indeed.

"But if we make good citizens and substantial men they will feel as if they had good pay for bringing us up.

"Let's make up our minds now to pay the debt we owe to our parents and we shall be happy and make them happy also."—*Exchange.*

FOR "THE FRIEND."

Genealogy.

In the early days of mankind genealogical records held an important place in the annals of the human race. Each patriarch formed a page in history, for all history was handed down to posterity by word of mouth. The Books of Moses are among the very earliest writings, wherein speech is portrayed by using literal signs, or letters, designating elementary sounds by means of which, with their various and endless combinations, human language among all nations is framed. The inspired historian rapidly reviews the most remarkable events in the antediluvian period, carrying down from Adam to Noah the genealogical record, doubtless having respect to the prophecy that the seed of the woman should bruise the head of the serpent, and looking forward to the restoration of man, in that second Adam, whose coming and birth in Bethlehem were heralded by angels signifying it to be an event of not less moment than the first creation of man; and indeed the whole history of mankind hangs on this memorable epoch.

No more fit setting could be given to the history of the world, than the genealogy of the various heads of families, which after the confusion of tongues at Babel, developed into nations, than that which Moses has given, noting the territories peopled by their descendants. Interesting as these have proved to be to the historian and the philologist, like land marks to their researches, yet the lapse of time, and the continual turnout among and mingling of nations, have much impaired the distinctness of view as regards the real founders of th nations. But amidst all the casualties of tim the lineage of Abraham and of his descendant by Sarah down to Jesus Christ remained i tact. Both Abraham and Isaac were father of other nations besides that to which God promise pertained, so Jacob, surnamed Israe is properly called the father of Israel, and th name belongs wholly to his descendants alon

Genealogy became a matter of greater in portance to the Israelites than to any othe people, either before or since, and principall for two reasons. First, from the hope tha the promised seed of Abraham, in whom a nations were to be blessed, might possibly t one of their descendants. Prophecy indee pointed first to Abraham, then to Isaac an Jacob; and Jacob speaking prophetically o his dying bed pointed to Judah; but prophec is rarely clearly comprehended until such tim as it is fulfilled.

This promise was not subsequently given t any particular family or individual, until suc time as David, chosen to be King over Israe sat upon the throne, after God had proved hi to be a worthy son of Abraham, in his faithfu ness under trial. The sacred historians remar the coincidence, that fourteen generations i tervene, three separate times between Abr ham, David and Jesus, but the exact record kept by the Jews enabled the apostles to trac scribe a direct and indisputable lineage fro Adam to Jesus, a space of probably 4000 yea or more. But from David both a royal and natural descent is given. The first throug King Solomon, the son of Bathsheba, fro whom Joseph the reputed father of Jesus wa descended as given by Matthew. Joseph a the husband of Mary, according to Jewis polity became possessed of all the possession and political claims of his wife. Mary, her self was of the direct descent from Davi through Nathan, (Luke iii, 31; 2 Sam. v., 14 and it is remarkable that the Jewish rabbi taught that the promised seed of David shoul spring from Nathan. Luke records this de scent, and it is worthy of note that in givin genealogies the Jews, owing as before said t the husband becoming possessed of all right and titles of his wife, a *son-in-law* by Jewis usage, is often recorded as a *son* without fur ther comment. Luke thus designates Joseph a *son*, though actually a *son-in-law* to Heli and in like manner Salathiel, *son-in-law* of Neri This same Joseph according to Matthew *wa* the *son* of Jacob; in like manner Salathiel, by Matthew, is recorded as the son of Jechonias The line of descent diverges from David, re unites in Zorobabel, again dividing betwee Abiud, his eldest son, and Rhesa the youngest Joseph's line being taken from the former, and that of Mary from the latter. Finally, both the royal and natural line of descent unite i Jesus, as the *Son* of David, and heir to David' throne. Well might Pontius Pilate, write i truth, "This is Jesus, the King of the Jews." Rejected as such by the Jew natural, accepte by the Jew spiritual, as the King of Israel, th King of Glory.

The second reason which conduced to th keeping of correct genealogical records, wa that the lands allotted to each separate trib and family of Israel were inalienable, nor coul they be permanently sequestrated, nor eve beyond the year of Jubilee, which came every

fiieth year, when all lands reverted back to
eir original owner or his direct heir. Nor,
decided in the case of the daughters of
lophedad, could daughters, who, having no
others, were heiresses, marry any one of
other tribe, without forfeiting their inheri-
nce. But houses in cities did not come un-
r this law.

The tribe of Levi, having no tribal inheri-
nce but only scattered cities and suburbs of
ies, were in these possessions subject to the
me laws as the other tribes, but a restric-
on in their sacerdotal rights, was placed on
e priests, of the family of Aaron, who in
der to continue eligible to serve as such in
e temple, were obliged to establish their
aim of descent from the records kept in the
mple, and failing to do this were debarred
om serving as priests. This was actually
e case with the children of Habaiah, whose
n Koz, married a daughter of Barzillai, the
leadite; these, failing to establish their de-
ent after the return of the Jews from Baby-
n, "were put from the priesthood as pollut-
," (Neh. vii : 63,) until such time as "there
ood up a priest with Urim and Thummin."
nd such a High Priest undoubtedly Christ
sus is, who makes those who in Truth serve
im, "kings and priests unto God his father,"
he promised by his prophets, pouring out
his Spirit upon them, anointing them there-
ith, as He did Aaron; which Spirit was
rist's without measure, and these his priests
fer unto God holy spiritual sacrifices, accept-
le to God through that one offering which
rist Jesus made once for all, when in accord
ith the Divine will, He tasted death for every
an, dying as the Lamb of God, slain from the
undation of the world, and who taketh away
e sin thereof.

And how came those priests who served un-
r the law, to cease from their sacrificial ser-
ce? Because when, as Christ had foretold,
e temple was destroyed by the soldiers of
tus, all those genealogical records were burnt.
one were saved. To this day all are there-
re necessarily put away from the priesthood,
ntil such time as they turn to Him, who ap-
inted of God even before Aaron was born,
a priest after the order of Melchisedec was
abide such for *ever*; hence we see how wrong
is among Christians for any particular class
men to usurp this title to themselves, to the
xclusion of all other members of the church,
rist's body. The same term "*for ever*" was
ed by Nathan the prophet, when pronounc-
g God's blessing on David's seed, "Thine
use and thy kingdom shalt be established *for
er* before thee; thy throne shall be establish-
for ever," (II Sam. vii : 16.) On hearing
is, David went in and sat before the Lord,
id prayed that God would make his mercy and
omise sure to David and to Israel for ever.
these two characters as King and Priest of
od's people, the prophet Zechariah thus de-
neates Christ Jesus, "Even He shall build the
mple of the Lord, and He shall bear the glory,
id shall sit and rule upon his throne; and He
all be a *priest* upon his *throne*; and the coun-
l of peace shall be between them both" (Zech.
: 13). Signifying that they who in contin-
ed obedience serve Him as their King and
ord, to them He is a priest, making reconcil-
tion by the efficacy of his one appointed
crifice of himself for all sin and transgres-
sion, God freely forgiving them the same when truly repented of for his great name's sake.

Did the apostles attach any importance to genealogy? None whatever to their own, simply to that of Jesus, as an evidence of God's promise and prophecy fulfilled, and as a means of establishing us in and strengthening our faith. And since Christians are true children of Abraham and heirs to the promises through faith, and not through natural descent, consequently genealogy loses its importance to us and becomes a matter merely interesting. To be born again, born of the spirit, is of incomparably greater moment to each one of us than to be the heir of a king. And to be truly a child of God is a greater and more enduring honor than to be the son of any earthly potentate. And even in natural descent it is a happier lot to be the child of healthy, honest, god-fearing parents, than to be a scion of nobility, who, too often move in a circle contaminated by immorality and effeminacy and when children surrounded by profligate courtiers; debased by pride and where a truly humble Christian walk is unhappily so seldom found.

It is good to revere the memory of godly forefathers, to preserve the annals of their trials and conquests that we may emulate their virtues; but their virtue makes the child no better unless he is found walking in their footsteps. "Honor thy father and thy mother" is God's command, to keep which draws down a blessing from on high, and as we honor the earthly parent, we know better what it is and how to honor our Heavenly Father. To honor is to take pleasure in doing what we know to be their will, doing the things well pleasing to them. "Children obey your parents in the Lord, for this is right."

And lastly it is worthy of observation, how as exemplified in after years among the Israelites, bitter enmity, jealousies and deadly strife, arose between natural born children, but among those born of the peaceable, gentle, loving Spirit of Christ, no such things can possibly enter, for every one born of our Heavenly Father, loveth him that is born of Him. Christ Jesus the only Begotten Son of God said, "By this shall all men know that ye are my desciples, if ye have love one towards another." Friends of Jesus, of God and of one-another, and like Jesus even to Judas, "Friends" to all men, for his command to all is "Love ye your enemies."

W. W. B.

THE WATER LILY.

O star on the breast of the river,
O marvel of bloom and grace,
Did you fall straight out of heaven,
Out of the sweetest place?
You are white as the thought of an angel,
Your heart is steeped in the sun;
Did you grow in the golden city,
My pure and radiant one?

Nay, Nay, I fell not out of heaven,
None gave me my saintly white;
It slowly grew from the blackness,
Down in the dreary night.
From the ooze of the silent river
I won my glory and grace—
White souls fall not, O my poet!
They rise to the sweetest place.

—*Selected.*

WHEN you come down from the summits, you do not come away from God. There is no task in life in which you do not need Him. The work-bench needs his light as truly as the cloister.

For "THE FRIEND."

VOCAL WINDS.

BY JESSE EDGERTON.

As I sit within my room
In the twilight's deep'ning gloom,
While the autumn wind without
Flings the fallen leaves about
At my doorway, shrieking, sighing,
With a sad and plaintive crying,
Do I hear it?
The wild spirit
Of the wind.

Oh, the voices of the wind!
Oh, the music that we find!
In its wild and reckless playing,
In the sobbing and the swaying,
In the treble and the drawing,
In the wierd and solemn moaning,
In the moaning
And the groaning
Of the wind.

Sweet the notes to him who listens,
As the dew of springtime glistens
On the earth grown warm and tender,
In the season's revival splendor,
With her balmy lips confessing
To the rythm and the blessing,
To the blessing
And caressing
Of the wind.

And the summer full of sweetness,
Full of Nature's own completeness
Smiles to catch the soft refrain
Of the wind among the grain,
Of the fragrance-laden breeze
And its music in the trees,
Trembling ever
To the quaver
Of the wind.

And the autumn growing old
In his robes of red and gold,
Hears the low and stilled moan
Of the wind's sad monotone,
And the brown leaves downward flying,
Hears them rustle to the sighing,
To the sighing
And the crying
Of the wind.

Like a monarch on his throne,
Winter, sad and hoary grown,
Joys to hear the north wind sweep,
Snow-clad hill and stormy deep,
Loving the melodies that find
Voice in the howling of the wind,
In the howling
And the growling
Of the wind.

Thus the seasons tell the glory
And the winged winds the story,
How their notes of music fall
Earthward from the Lord of all
As he touches heaven's own keys,
Waking wondrous harmonies,
And rejoices
In the voices
Of the wind.

Like an echo from the past,
When through God's creation vast,
Burst the song through heaven that rang
Where the stars together sang;
And the echo seems to float
Like some stray aeolian note,
Still ringing
And singing
In the wind.

ONE KIND OF FICTITIOUS READING.—We may often think that we understand what is written when we only recognize therein modes of thought and of expression which are familiar to ourselves and current among our associates, but which we do not at all understand aright. Such reading must evidently be fictitious reading of the most deceptive kind, and, of course, must be left out of account in every just estimate and comparison of substantial literary values.—R. R.

Visit of J. S. Elkinton and William B. Harvey to the Exiles in Canada.

RASTHERN, Sask, Eleventh Month 27th, 1899.

WM. EVANS,

Dear Friend:—The last notes sent carried us as far as our return to Winnipeg from the Doukhobor settlements reached from Yorkton. There are but two trains per week to Prince Albert; this gave us nearly two days in Winnipeg, which seemed short enough to attend to matters connected with our business. Leaving the last named point on Fourth-day evening, the 22nd, at 16.30 o'clock (the twenty-four hour system being in vogue on the railroads in the Northwest), in company with our former interpreter, we sped along towards Regina, which point we reached about 6.30 o'clock morning; the weather was fine, and after a night spent in the sleeper we appreciated the bracing air, mercury 16°.

Regina is the capital of the Northwest Territory, an important place; the town is spread over considerable ground, though buildings are much scattered. The ride up the Prince Albert branch railroad is not particularly interesting; it traverses a vast expanse of prairie; not a tree the size of one's wrist being visible for hundreds of miles from the road. Some of the scheduled stations consist of sign-boards on the telegraph poles. At the lunch station we were informed that the nearest neighbor was forty miles distant. Antelopes are quite numerous, though we saw but one small herd, which of course took to their heels, though we had a good view of them.

We had expected to come to this point, but when we reached Saskatoon, we learned that the North branch of the Saskatchewan River was not passable, that much ice was "running," thus impeding our trip to the "Duck Lake" Doukhobor villages; leaving the train we spent the night.

Saskatoon is on the south branch of the above river, which is quite a large stream. A genial gov't land agent is stationed here, and a letter of introduction to him from the Commissioner at Winnipeg resulted in our being comfortably fitted out next morning, and we started for the farthest Doukhobor villages of the district, about thirty miles distant. We stopped for dinner at a mail station on the Battleford trail. The proprietor was formerly a wealthy Englishman, who invested largely in land about Winnipeg during a boom, and lost very heavily. He appeared to be a man of character, and was acquainted with some Irish Friends near Cork.

At this point we met a wagon train, hauling to Battleford from Saskatoon, ninety miles distant, this being the nearest railroad point. Swift Current, two hundred miles distant, was formerly the railroad station for Battleford, which, years ago, was the capital of the Northwest Territory. The hauling of supplies to such an important place we would think a great undertaking. The summer rates are fifty cents per hundred pounds, and in winter one cent per pound. We also met here a Presbyterian minister returning from a conference in Winnipeg to his home in Battleford. He seemed to be a man of deep religious experience.

The first Doukhobor village was reached about the middle of the afternoon. It was fairly well located and the inhabitants seemed cheerful. A woman had been suffering with erysipelas; to give an idea of the means of obtaining medical attendance, this case might be cited: word was sent to the commissioner in Winnipeg, who in turn informed authorities in Ottawa, who wired to Prince Albert for a doctor, and an interpreter at Duck Lake, and they got a team at Saskatoon, the trip occupying about two days. It was a satisfaction to find the patient better.

Last summer, a cloudburst in the Rocky Mountains, together with the melting snow, caused the river, not far distant, to rise very much, tearing away log booms above; great quantities of timber being stranded within reach of the settlers, of which they take advantage in building, though some sod houses were to be seen; the night was spent at one of the stations of the mounted police, where we were courteously treated. The senior officer, who was from Ireland, spoke kindly of Friends. He had known the Richardsons there.

Near by was a government telegraph station —Cowley. The line was built before the railroads penetrated this north country, and extends, for many hundreds of miles, as far west as Edmonton.

On Seventh-day, the 25th, the remaining two villages were visited. In all of these settlements, we found less real want than in the Yorkton colonies; these people being from the last ship-load, who did not suffer persecution to so great an extent as others. But wrong impressions are apt to be made when the situation is accepted from heresay evidence.

Some of the men were at work, though it seemed very doubtful whether all had sufficient food to keep them until able to grow some for themselves.

Rasthern was fifty-two miles distant from our lodging place, and it seemed particularly desirable to reach it that night, which meant a heavy day's work.

We followed near the course of the north branch of the Saskatchewan River for a good part of the day, and saw many old buffalo trails, made when they roamed over these prairies, and leading to the water. As in our own country, these animals have been killed for their skins, and their bones have been shipped from the railroad points in large quantities. At Saskatoon we were told that the bones of two hundred and fifty thousand buffaloes were lying there at one time. We reached a Mennonite settlement near six o'clock, stopped to feed the team, and partook of the hospitality offered us. Procuring a guide to pilot us over territory unfamiliar to our teamster, we pursued for a while a tortuous course, around quarter sections and over plowed ground, where the trail had been plowed up and no other established.

Rasthern was reached about 10.30 o'clock. A beautiful auroral display helped to cheer us as we rode along, over a very rough trail. The Mennonite settlement through which we passed is quite large.

PRINCE ALBERT, Saskatchewan, Eleventh Month 28th.

Rasthern is a place of near two hundred inhabitants, and enjoys a large and increasing trade with the many new settlers, Mennonites, Doukhobortsi, Galicians and others. The past season had been a particularly poor one for wheat, and the quality of that cereal being ground at the roller mill near by, was poor indeed; dark and much shrivelled, having bee frosted.

The river as before stated was not in con dition for crossing, and we availed ourselve of the opportunity to consult representative of numerous Doukhobor villages of the Duc Lake district as to their condition; a numbe of interviews were held, to our satisfactior and if the plan can be carried out to have a interview as we return to-morrow, with a per son from another village, only one settlemen will be missed; though this kind of visiting i not what was intended, nor does it fully satisfy

Evidence of material prosperity was show as we took the statistics from some of th men; in one village were thirty-five cows twenty-four oxen and sixteen horses. It wa the desire of the people to have a pair o horses and suitable farming implements fo each quarter-section represented in villages an average of perhaps fifty farms; in order t do this, it would be necessary to borrow money to which they were unaccustomed; they talke about these matters in a business-like, frank manner, also wanted to know something o Friends' principles.

We have statistics from fifty-two villages about forty of which we have visited; among other things a carefully prepared list has been made of those detained in exile in Russia, and there are in all, according to information giv en, one hundred and thirty-seven, including th wives and children of some of the men, and a may naturally be supposed, these men are among the leaders, from intelligence and ability, and their absence in these times is keenly felt. How many aching hearts would be filled with joy i those still in persecution could be liberated, and add their strength to their relations in this free land?

While the general tone of the Doukhobors is hopeful and certainly trustful, and the health of the Cyprus people better, yet there is much to be overcome in the *near future.* On al sides the desire for *seeds* is pressing. This matter we intend to take up on our return trip with the authorities of Ottawa. A milling firm in Winnipeg has kindly consented to loan three hundred bushels of flax seed, to be returned from the increase later on. Many horses and oxen have been crippled, and too large a number lost, from a lack of knowledge as to foot and treatment, and on account of the very long trips to which they have been subjected; though a severe instructor, it seems that experience must be the teacher to correct; advice and counsel have been given.

Considerable agitation is shown in the political circles of Canada, the elections being close at hand, which seems but to bring out on the side of the Liberal party, now in power, the many good qualities of the Russian immigrants, who, though poor, are undoubtedly very worthy.

A government fee of ten dollars is charged for each homestead taken up for settlement this, to a people who practically have no money, is a serious matter. The question, however, which immediately confronts us is in endeavoring to provide for the necessities of life to tide over the winter, and until crops can be raised from the ground, bread and water, the former made from a low grade of flour, is the chief diet for the mass of the Doukhobors. Considerably over one thousand bushels of potatoes have been bought from funds sent from our

ends; these, also milk, are valuable in preting scurvy, which already is in evidence. quality of the tubers furnished is very d, though it looks as though a fresh stock be necessary for *seed*, much of the present ply being used for food.

Where potatoes and milk are to be had, a sort oup is made from them; this is poured into sin, and standing or sitting around the small e, the families help themselves, each member being furnished with a large wooden spoon. daily routine of household duties is reduced a minimum. The floors are earthen and oms are mostly made of brush. The top of oven is the favorite place for the little peoin winter, and for the aged and infirm, as for sleeping quarters. We can testify that a good place for warming up. In day time bedding is neatly piled in one package, and ered over with a blanket or spread.

rince Albert is one of the old Hudson Bay pany's posts, established long before the oad brought it into closer touch with the of the world. The Sastkatchewan River ere navigable, and was an important avenue trade. For years the main supplies were ed over land from Winnipeg, five hundred seventy-five miles distant, the charges bethree dollars and fifty cents per one hunl pounds. The town has a population of it two thousand people. Electric lights and phones are among the modern innovations. large saw mills are closed for the winter. ice and Tamarack logs are floated from formany miles up stream, and the finished lumsells at figures nearly the same as in east-Pennsylvania.

he quality of the wheat at the Hudson Bay was much superior to that seen at Rasn; the mill has a daily capacity of one hunbarrels, and is an important distributing t to various posts; also in competition for ant trade. The last car load shipped went New Zealand. Shipments are made to the on district and the far north. Such goods packed in water-proof, duck sacks, ready overland staging, dog-trains or canoes, as case requires. There are no white settlets north of this point. Indians, however, nd, the maps of the northwest are dotted reservations, some embracing but a fracof a township, others are quite large. Canhas arrived at the conclusion that it is per to feed and care for these, her wards, to fight them. There are industrial schools olished by the government, which also asin conducting others, managed by religious nizations, paying a liberal round sum for d of pupils.

wo instances were cited, (and there are ably more), where certain tribes sold this three thousand dollars worth of cattle, ; this goes far towards making them self-orting. The chiefs are paid a moderate ity, and the others a smaller sum; rations ssued to a certain extent, and since 1885, the Indian Insurrection occurred, very trouble has been experienced.

ain, at this season of year here, seldom , but as with us, unexpected things happen, we have had it to-day, somewhat to our dis-Tort; but we have no just cause to complain, The weather has been remarkably fine ughout all of our trip, the mercury keeping the freezing point most of the time—10° above zero being the lowest temperature we have had. The first snow of the season in this locality is falling here this evening. It is usual for winter to set in in earnest by about Eleventh Month, 1st. Many seem to be rather longing for real winter, though it appears to us as a great blessing that the Doukhobors have had such an open fall to complete their houses and stables, which in the majority of cases are in a line of dwellings under one roof. These structures we were often told were to be used, later on, for storehouses and stables. They have usually been erected on each side of a wide avenue, and the more substantial houses are to be added on the side next the street, thus narrowing the present avenue.

TWELFTH MONTH, 1st.—Car Tonquin. C. P. R.R—We were aroused at 3:30 A. M., on the morning of the 29th ult., and about one hour later left Prince Albert on our return to Winnipeg; the trip of about six hundred miles required almost constant travelling until after 2 P.M yesterday, trains on the branch road being largely composed of freight cars. A large pile of smouldering wheat was seen as we moved along, all that remained of one of the many elevators of this country. To-day has been busily spent in Winnipeg. J. S. E. visited some Doukhobor patients in the hospital, and felt well satisfied with their surroundings and treatment.

We were greeted on our return from the Northwest yesterday with a fine budget of home letters, among them came the word of additional car-loads of goods being shipped from Philadelphia. We were in consultation to-day with Commissioner McCreary regarding the disposition of same.

Another large lot of wool was bought with money supplied by our Philadelphia Doukhobor Committee, directions given to ship to different points, and to distribute where investigation showed it was most needed.

While not feeling that the field has been covered, by any means, we have endeavored to do what we could; it has been an exercising time to judge of the merits of the many cases of distress presented, and to administer relief to the best advantage.

After nearly six weeks absence it is pleasant to feel that our faces are turned towards home.

Thy friend,

WM. B. HARVEY.

Items Concerning the Society.

It is proposed to hold four week-day evening meetings for worship at Lansdowne similar to those held last winter. The first will be on the evening of the 19th.

Our Bi-monthly Educational Conference known as the Friends Teachers' Association, last Seventh-day entered into a discussion of Athletics, more especially the Foot-ball question, most of the speakers seeming favorable to the game.

A newspaper, published a good distance from here, gives the following notice:—Union Thanksgiving services will be held here in the Friends' church, Thursday morning at 10.30 o'clock. The Thanksgiving sermon will be preached by Rev. Frank Snyder, pastor of the M. E. church. Music will be furnished by a choir made up from the singers of the various churches in town.

A carload of sugar was on its way to the Doukhobors last week, and a carload of miscellaneous merchandise, including about eight tons of clothing, was ready to be shipped.

Joseph S. Elkinton is now on his way home. Wm. Bellows, of Bristol, England, has had a set of lantern slides prepared to show the Doukhobors in their new settlements. William Evans engaged to exhibit these slides in Media last Fourth-day evening, and William B. Harvey to speak of his experiences in the Northwest.

LEAVE to the Ritualistic
His vestments and perfumes;
Leave to the Calvinistic
His high Synodic fumes;
Leave to the Methodistic
By eloquence to score;
Leave to the Plymouthistic
His wondrous wordy lore.

Thine, Quakor, is the stillness,
Quakor, the feeling thine;
The mystic gift, unbought, unpaid,
The gallery's ordered line,
And thine this note of wisdom,
That woman, with her train
Of balmier moods, and gentler thoughts,
Doth bear co-equal reign.

From "The Quakri at Lurgan,"

By JAMES N. RICHARDSON.

Since the Friends church, popularly known as the Quakers, is often confused with the denomination of Shakers, the yearly meeting now being held here [Newberg, Oregon, June 24, 1899] makes the following statement of its origin and brief declaration of faith:

"The Friends church dates its rise about the year 1647, the first churches being established in England. George Fox was the leader in this work The Friends church, popularly known as the 'Quakers,' should not be confused with the denomination known as the 'Shakers,' first founded in this country by Ann Lee in 1774. Between 1826 and 1828 an unfortunate division occurred in the church in this country. Since that time two denominations have existed, each claiming the name of Friends. One of these churches contains a considerable portion who have denied the divinity of Jesus Christ, but the Oregon Friends belong to that branch which believes in the atonement made by Jesus Christ by tasting death for every man. This church also holds the universal priesthood of believers, that each individual may come direct to God and receive every needed blessing without the intervention of human instrumentality, ordinance, rite or ceremony, as, saith the Apostle Paul, 'Ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God.'"

SUMMARY OF EVENTS.

UNITED STATES.—The President's Message was sent to Congress on the 5th instant. He urges that the National Banks be authorized to organize with a capital of $25,000. Advocates legislation to perpetuate the gold standard, with authority if necessary thereto to sell bonds; a subsidy to increase our merchant marine; early attention to the injurious effects of trusts; aid in constructing the Nicaraguan Canal; speaks hopefully of satisfactory government being established through Congressional action, in Porto Rico and Cuba; defends the war in the Philippines, asserting that the natives are responsible therefor; claims that order will soon be restored in these islands, and suggests laws for the government of the Hawaiian Islands. He declares that lynching must not be tolerated, and discussed other subjects of minor importance. The message is one of the longest ever presented to any American Congress.

The death of Senator Haywood of Nebraska, was announced in the U. S Senate on the 5th instant.

The report of the Director of the Mint states that the various mints and assay offices in the country handled a greater amount of gold the past year than ever before. Stocks of gold increased over $300,000,000 in the year, and now amount to nearly a billion dollars. The production of gold is increasing at an enormous rate throughout the world.

Few meetings have accomplished so much in a financial way as the one held in New York recently in aid of the

Tuskegee Institute. The result thus far is $86,000 contributed to the endowment fund of the Institute, including one check for $25,000, a contribution made by an Ohio woman through ex-President Cleveland. This result is a high tribute to the public confidence in and regard for Booker T. Washington.

Chicago seems to be making a bid for the effects of the publishing firm of Harper & Brothers. The juvenile monthly issued by the firm has been absorbed by a house there, and the announcement is made that the firm have transferred the entire publication of their college and high school text books to the American Book Company, of New York and Chicago. The list of these publications comprises four hundred and fifty works. The price of the transfer is not given out. The corporation of Harper & Brothers will soon cease to exist. Francis C. Cantine has been appointed referee in a proceeding taken for a voluntary dissolution of the corporation. Third Month 28th, 1900, is the date set on which cause may be shown why the firm should not be dissolved.

The enormous destruction of birds to supply trimming for women's hats was clearly shown at the fire recently in a factory at Waugh, L. I., when among the property destroyed were 10,000 stuffed seagulls, 20,000 wings of other birds and 10,000 heads of birds representing varieties from the plumed birds of the South to the ordinary Long Island crow.

A destructive fire occurred on the 10th instant at Augusta, Ga. The Masonic Temple, Arlington Hotel and several large stores were destroyed, causing $1,000,000 damage.

Professor G. W. Hough, of the Fort Dearborn Observatory, Northwestern University, has discovered Tau Taueri to be a double star. The companion star is one of the ninth magnitude and was discovered while Professor Hough was observing an occultation of the moon. The discovery of the double star has been registered with the Astronomical Society. Professor Hough claims the distinction of having registered more double stars with the Astronomical Society than any other astronomer in the world.

The *Chicago Tribune* says: "The bicycle as a fad has already become a thing of the past. Utility has taken the place of enthusiasm, and the wheel has ceased to be a craze. It still has a future as an excellent method of exercise when reasonably used, and of quick locomotion. The *Baltimore Sun*, looking into the statistics of the trade, finds there has been a heavy decline in exports from this country, notwithstanding the great decline in prices, and that original investors in cycle works have met with great losses. The same is true in England. In the first eight months of 1895 that country sold abroad $5,350,000 worth of bicycles, and in 1896 sold $5,946,500, but a decline set in in 1897, and in the first eight months of 1899 it sold only $2,393,500 worth. Of the companies organized in England in 1896 and since, forty with shares aggregating $13,750,000 have gone into liquidation. Shares of 36 leading companies show falls aggregating 30 per cent., some falling as much as 75 per cent. The common stock of such companies is now almost absolutely worthless. Probably this is the history of the trade all over. But within certain limits the bicycle will continue to be used. It may not be seen so frequently in the parks and on the boulevards as a pleasure vehicle, but as a means of getting quickly from one locality to another, it is still the ideal method of locomotion. Like everything else, the novelty once worn off, it has come to the demands of practical use, and that is its future. It will be used but not abused."

There were 412 deaths in this city last week, which is 2 more than the previous week and 24 less than the corresponding week of 1898. Of the whole number, 203 were males and 209 females: 64 died of pneumonia; 56 of consumption; 43 of heart diseases; 23 of diphtheria; 21 of apoplexy; 18 of nephritis; 17 of cancer; 15 of inflammation of the brain; 11 of convulsions; 10 of inanition; 8 of Bright's disease, and 6 of Œdema of the Lungs.

Markets, &c.— U. S. 2's, 102¼; 4's, reg., 112⅝ a 113⅛; coupon, 113⅞ a 114⅛; new 4's, 133½ a 134½; 5's 111⅞ a 112⅛; 3's, 105⅝ a 106¼.

COTTON was steady on a basis of 7⅛c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.30 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.30 a $3.45 per barrel, as to quality, the outside rate for choice Penna. BUCKWHEAT FLOUR.—New, $2.35 a $2.50 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 70 a 71c.

No. 2 mixed corn, 37 a 37⅜c.

No. 2 white oats, clipped, 31⅞ a 32c.

BEEF CATTLE.—Extra, 6 a 6¼c.; good, 5½ a 5⅝c.; medium, 5 a 5⅛c.; common, 4 a 4¾c.

SHEEP AND LAMBS.—Extra, 4⅝ a 5c.; good, 4¼ a 4⅜c.; medium, 3⅞ a 4c.; common, 2½ a 3¾c.; lambs, 4½ a 6c.

HOGS.—Best Western, 5⅞ a 6c.; others, 5½ a 5⅞c.

FOREIGN.—The official figure as to the consumption of coal in Great Britain last year is 157,000,000 tons.

The Berlin correspondent of the *London Standard* says: "All the Powers concerned have favorably received the proposals of the United States regarding the maintenance of the 'open door' in China, each offering to sign the desired assurance if the others will do so."

A despatch from Berlin says Germany has given assurance of her willingness to maintain the open trade door in far Asia, and sign a guarantee to that effect.

Cablegrams received in London from Pretoria report that fighting began on the 10th inst. north of Modder River between General Methuen's forces and the Boers under Cronje.

Cablegrams from Cape Town received in London tell of a desperate fight at Stormberg, Cape Colony, between 3,000 British troops, led by General Gatacre, on his way to the support of Lord Methuen's army, advancing to Kimberley. Gatacre was misled by his guides, fiercely attacked and compelled to retire. The British list of killed and wounded is a large one. A despatch from Pretoria says 672 British prisoners were taken at Stormberg.

Sixty-six mining companies at Johannesburg, South Africa, have suspended operations on account of the war, and as a result many families are destitute.

The *Chicago Tribune* says: "London Truth has been calculating how long the Witwatersrand gold mines will continue to attract 'outlanders' to the region for which so many men are now laying down their lives. The Rand is a limited deposit of gold bearing earth and rock, extending about twenty miles around Johannesburg. The ore runs so evenly that the output can be calculated for years ahead. A consensus of the best experts places the total future yield of the Rand at £483,000,000. John Hays Hammond estimates the probable annual yield at £20,000,000. On this basis the entire deposit will be exhausted in twenty-four years. It is more than likely that the new influx of men and of improved machinery after the present war will considerably shorten this period. The sum of gold is great, but what will become of the British mining population after the mines are worked out? The outlanders will pack up their belongings and leave the country. They will have neither gain the franchise nor for the arid veldt wrested from the Dutch farmers. In the light of this probable course of events, the present 'grievances' of the British seem comparatively temporary. The blood-stains and bitterness that the war will leave in Dutch South Africa may in the end cost even more than the wealth of the Witwatersrand can repay."

General Gregorio del Pilar, commanding Aguinaldo's body guard, was killed in a fight northwest of Cervantes on First Month 3rd.

The American military and naval forces have occupied the naval station of Olongapo and the town of Subig, on Subig Bay. The Filipines fled, making practically no resistance.

An official despatch to Madrid from Manila says that 229 Spaniards, who were formerly prisoners in the hands of the Filipinos, have arrived there.

For some time past no paper money has been sent to the Philippines to pay the army. This is mainly due to the fact that it was found considerable loss was likely to be sustained by paymasters and other disbursing officers through the operations of the red ants that infest the country. These little pests attacked the greenbacks so voraciously and so effectively that the disbursing officers became very much alarmed for the safety of the public funds, and upon their recommendation further shipment of paper money was stopped and coin substituted. The aggregate required to pay the army in the Philippines is now about $1,000,000 per month, and this is sent in gold and silver coin.

In regard to automobiles, France leads in gasoline vehicles and England in steam vehicles, while America, as was to be expected, is far in the lead in electrical conveyances of all kinds. Six different motive powers are now actually employed in this country—electricity, steam, compressed air, carbonic acid gas and alcohol.

All eastern Germany is snowbound, and the cold is intense. Koenigsberg reports five inches of ice, and in the province of Posen several persons have been frozen to death.

A large number of women students has lately been received into the Swiss universities. The Neuchatel Academy has 937; Geneva has 292; Zurich, 231; Berne, 172; Lausanne, 130; Neuchatel, 52; Bale, 35, and Fribourg, 25. Most of them are enrolled in the faculties of medicine and philosophy.

First-days and holidays reduce the number of work days in Russia to 268 a year.

In spite of the fact that more political prisoners now live in Siberia than ever before, the Russian Governme has diminished the sum for their maintenance from $15 000 to $50,000.

Private advices received in Constantinople report th the Kurds have avenged the recent incursion of Russi Armenians into the Alashgerd district, in Turkish Arm nia, by pillaging the Armenian village of Kestur and m sacring 300 of its inhabitants.

The soil of Egypt at the present day is tilled by exact the same kind of plow that was used 5,000 years ago.

The cultivation of coffee on the northern coasts Queensland is stated to be becoming an important ind try. Growers are said to be making preparations to e port to Britain coffee in a ground and tinned condition.

A private despatch to the *Public Ledger*, dated Lim Peru, Twelfth Month, 9th, states that on Eleventh Mont 21st, an immense aerolite fell at Cochabomba, Boliv causing a panic among the inhabitants of that city.

It is computed the death rate of the world is 67 a the birth rate 70 a minute, and this seeming light perce tage of gain is sufficient to give a net increase in popu tion each year of 1,200,000 souls.

NOTICES.

A MIDDLE-AGED woman Friend desires position as co panion; would make herself generally useful.

Address "A. H., Office of THE FRIEND.

THERE are four young colored women who desire hon in the limits of Philadelphia, or in New Jersey. Th are recommended to be honest, nice, industrious, and experienced in general housework. For further informat write to RACHEL BAUGHM, George, N. C.

WESTTOWN BOARDING SCHOOL.—For convenience of p sons coming to Westtown School, the stage will m trains leaving Philadelphia 7.17 and 8.19 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-f cents each way. To reach the school by telegraph, w Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't*

Friends' Library, 142 N. 16th St., Phila

Recent additions to the Juvenile collection include following:

BAKER, R. S.—Boys' Book of Inventions.

BROOKS, E. S.—Historic Americans.

—Stories of the Old Bay State.

BUTTERWORTH, Hezekiah—Pilot of the Mayflower.

GRIEL, K. A.—Glimpses of Nature for Little Folks.

GRINNELL, E., and Grinnell, Joseph—Our Feathe Friends.

GUERBER, H. A.—Story of the Thirteen Colonies.

HARLAND, Marion (pseud.)—When Grandmamma New.

HARRINGTON, M. W.—About the Weather.

HOLDER—C. F.—Stories of Animal Life.

PIERSON, C. D.—Among the Farmyard People.

WIGGIN, K. D. and Smith, N. A.—Story Hour.

Open on week-days from 11.30 A. M. to 2 P. M., an P. M. to 6 P. M.

Receipts for Fund in Aid of Doukhobortsi Twelfth Month 12th.

L. C. P., $2; E. W., $3; P. W., $3; W. T. C., S., $1; I. W. C., $5; W. P. J., $1; S. R. B., $90 R., $1; R. K. L., $1; Women's Christian Temper Union, Nantucket, $5; Friends, Muncy, Pa., Friends, Elkland, Pa., $15; Friends, Coal Creek, I $15.50; E. H. B., $25; D. R., $50; S. L. A., Cash, $50; W. A. R., $10; a Friend, N. Bedford, H. McK., Illinois, $1; West Chester Friends, $102 S. P. L., $10; J. S., $5; E. B., $1; J. D. S., $10; L Folks, Whittier, Ohio, 80 cts.; M. A. T., $1; E. $1; S. H. $2 Cash per W. C., $5; M. H., $1; S. $1; R. C. R., $5; C. D. G., $1.76; Woman Friend, E. P. S., $2; S. G. T., $25; G. S., $10; J. W. T. per T. S. M., $1; per M. J. S., $15; Sadsbury Mont Meeting, $65.

WM. EVANS, *Treasurer*, 252 S. Front St. Ph

DIED, at her home in Philadelphia, Ninth Mo 10th, 1899, MARION EDITH RUSSELL, eldest daug of Henry C. and the late Jane Richardson Rus aged thirty-four years, a member of the Monthly M ing of Friends of Philadelphia. "He giveth his loved sleep."

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

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Lonesome Work.

You are your own workmanship," says the gion of self-culture, from Buddhism down to e present professions of Christianity. "Ye God's workmanship," says the religion of st. "You are your own character-builders," the one. "Ye are God's building," says other. "Work out your own salvation," the one, and there stops short. "For it od that worketh in you," the gospel goes o show as the right foundation of right . There is no self-sustained motion. Per- al motion is inherent in nothing that moves in the Almighty.

et there is a place for the self-culture of teousness,—a place to fall in if standing tself, a place to rise in if working together God. The gospel which says, "we are his kmanship," livingly dispenses to us our own in workmanship, and is far from dispensing it. It gives us good things often with own hands,—not often in our slothful- . It calls for all the strenuous work of lest life exercised in co-operation with the ter-builder. "As laborers together with we beseech you that ye receive not the e of God in vain." When not occupied the labor required, his grace, if received, eceived idly and in vain. "Ye are God's bandry, ye are God's building,"—"his work- ship, created in Christ Jesus unto good ks, which God hath ordained, that ye should k in them" (Eph. ii: 11).

is not good for good works to live alone. hout Christ they cease to live, or be good. rt from Him we can do nothing in the work ur own or others' salvation. His assurance hat "he that gathereth not with me, scat- th." Some of the Yearly Meetings' discip- s query for diligence "in gathering to st." They will be more scriptural when ed to read, "gathering with Christ." works that are really good, labor that is really gospel labor, is always co-labor. We do not have to do it alone. We have a true yoke-fellow who says, "Take *my yoke* upon you, and learn of me." A sense of working together with Him, or sharing his yoke, makes the yoke easy; a sense of suffering with Him,—which has the promise of reigning with Him,—makes the burden light.

If any man through "repentance towards God and faith towards our Lord Jesus Christ," comes to be in Christ Jesus, "he is a new creature," and created in Christ Jesus unto good works. These are of that new growth which the new life puts forth. Eternal life is not their earnings, but their producer; a gift, and not the wages of our works. Works of sin have their wages, namely, death. But our Saviour having tasted this for every man, opened a door of hope for the repenting sinner. Bought with a price to serve him who first loved us, we answer Him in the love which, shirking not the cross, yet makes the yoke of service easy, and as kept alive "is the fulfilling of the law."

The Christian's work, then, is never solitary; his character-building never independent; his suffering never without sympathy. In these he enjoys a holy partnership. As his every duty is the Lord's work it is done as in his sight, his co-operation and fellowship. Let ours be the willingness and obedience, his will be the power; ours the obedience, his the knowledge of the purpose. Faithfully discharging our next duty, we are building more wisely than we know. "What I do" through thy hands "thou knowest not now, but thou shalt know hereafter." Though alone, thou workest not alone, for the Father is with thee.

Friends interested in the early history of Pennsylvania, will find pleasure in reading two volumes by Dr. A. S. Bolles. They cover the period from 1609 when Hudson discovered Delaware Bay to 1790, when a new constitution for the State was adopted. The second volume is largely made up of special chapters on Immigration Trade, Religion, etc. Friends are given sympathetic treatment throughout, and their large share in making the Province and State is fully recognized. It is probably the best history of Pennsylvania since Proud's and of course is much more extensive than that author's.

The history of the State which will follow is expected to take two or three volumes more.

"The Canadian Doukhobor Settlements." A Series of Letters by Lally Bernard, Toronto: William Briggs, 1899, (69 pages, price 15 cents.)

This is a very interesting recital of what the author experienced and witnessed during her visits throughout the Doukhobor colonies of Canada from Eighth to Twelfth Month, 1899. No one who has been interested in the accounts given from time to time in these columns by our Friends who have visited that people, would fail to read this fresh account also with unflagging attention. Copies may be had through Joseph Elkinton of Media, or at 817 Mifflin St., Philadelphia.

For "THE FRIEND."

Friends and the Indians of Pennsylvania.

(Continued from page 176.)

Shortly after this, viz: in the Sixth Month 1773, The Meeting for Sufferings was informed that Zebulon Heston of Wrightstown, in Bucks Co., had a prospect of religious service among the Delaware Indians, settled to the westward of Penna., and that John Parrish of Phila., was concerned to accompany him. These Friends had both been liberated for the visit by their respective Monthly Meetings. The Meeting for Sufferings believed it right to prepare an epistle to these Indians and forward it to them by these Friends. This communication appears to be the last which Friends in their collective capacity addressed to these Indians. The Revolutionary war prevented further intercourse on either side, and in the year 1782, another massacre of friendly Indians took place, and emigration of the Delawares beyond the Mississippi began. The address to these Indians above referred to is as follows:

To Netawattwalemum, and the rest of the head men of the Delaware Indians at Kekailammapaiking, and to John Papunehang, and the rest of the Indian brethren at the Welhick Thuppeak, and all other Indians living beyond the Ohio to whom these may come.

Brethren: Your friends the people called Quakers in Penna. and New Jersey often remember you with desires for your welfare and true happiness and that the old friendship which was made between your fathers and ours, may still be maintained, and may ever continue between your and our children and grandchildren from one generation to another. Then it will always be pleasing to us to hear from and to see one another.

Brethren: The several messages received from you by our brothers Kilbuck and Joseph Peepy, last year and the year before, made deep impressions on the minds of such of us as were present when they were delivered, and have often since excited our thoughts of them. We in our answers, informed you we were in hopes the love of God through our Lord and Saviour

Jesus Christ, would engage and constrain some of the ministers of the Gospel to visit you, and until such should be thus sent among you, we desired you to attend diligently to the instructions of the Spirit of Christ within you by which you may come to know your duty to God and one unto another.

Brethren: We are all of us unable rightly to obtain this saving knowledge by our own wisdom and strength. We should therefore humbly and diligently wait for the Spirit of Christ to enlighten our minds and to give us the right understanding by which we may see that in the state of nature we are weak, blind, and miserable, and can never come to a state of true happiness without a Saviour, and if we received this understanding with thankful hearts, and sincerely desire the help of Christ our Saviour, He will, by the renewed working of his good spirit instruct us more and more.

Brethren: The ministers of Christ who are really led by his Spirit, and faithfully attend to his instructions may be useful, and a great help to others by informing them what they have tasted and felt of his love, and when they speak from the constraints of that love are often instrumental to raise the living sense of it in those to whom they speak; but all they can do, or should desire to do, is to bring men to Christ, that they may know and feel Him for themselves, as He is graciously manifesting himself by his spirit within them; for that which is to be known of God is manifested within, and without this knowledge no outward performance of any kind will work out their salvation and bring them from a state of nature to a state of grace, wherein they may witness salvation through the blood of Christ which was shed for the redemption of all men. We fervently desire you may come truly to know and experience this, every one of you, in and for yourselves, for no man can do this work for his brother nor for his nearest friend.

Brethren: We write this to you by our beloved friend Zebulon Heston, whose mind being influenced with the love of Christ, and constrained thereby, engages him to go and visit you, being desirous, though an old man, to see you before he dies, and to express something of the goodness of God, which he hath known to preserve him from his youth to this day. He hath approved himself a faithful minister of Christ both in word and doctrine, and in life and conversation, and we hope you will receive him as our true friend and brother. As the journey is long he is accompanied by our friend and brother John Parrish, whose love to you is so great that he is willing likewise to go and see you. We sincerely desire and pray that they may be instrumental to do you good, and that the blessing of God may attend you and them, and that you may show forth to them that first mark of the disciples of Christ, which is true love unto one another.

Your desire of having some religious instructors for your children we very heartily approve, and as you have been before informed whenever we can find any rightly qualified and willing to undertake the service, we intend to assist and encourage them in it.

The letter from John Papunehang and his brethren at Welhick Thuppeak was lately sent to some of us by John Etwein, and it is very pleasing to us to hear of your prosperity and settlement there, the increase of which we sincerely desire. In much brotherly love we salute you and are your friends and brethren.

Signed by twenty-four Friends.

In the Ninth Month 25th, 1773, Zebulon Heston and John Parrish having safely arrived from their visit to the Indians gave an account to the Meeting of their preservation through the journey, their kind reception among the Indians and their satisfaction with their visit. They also stated that they had had a public meeting with the Indians and read the epistle of the Meeting to them, and they delivered to the meeting the following letter from the Indians in reply to it:—

Kekailammapaikung, 28th of Seventh Month, 1773, after a meeting held for Divine Worship, Captain Whiteeyes spoke as follows:

We are glad and rejoiced in our hearts to see our brothers the Quakers standing speaking before us, and what you have said we believe to be right and we heartily join in with it; Since our Saviour came a light into the world, there has been a great stir amongst the people about religion, some are for one way, and some for another. We have had offers of religion many times but would not accept of it, till we see our brothers the Quakers, and hear what they would say to us, and now you have come and opened the road. We have heard what you have said, and we felt the grace that was in your hearts, conveyed to us. We think that as we two brothers the Quakers and the Delawares were brought up together as the children of one man, it is our Saviour's will, we should be of one religion, now you have come and opened the road, we expect to see the way from town to town, quite over to the great king (meaning the king of Great Britain, etc.) over the water, then our king will know that the Quakers and Delawares are as one man and make one religion. We are poor and weak and not able to judge for ourselves, and when we think of our children it makes us sorry. We hope you will instruct us in the right way both in things of this life as well as the world to come. Now what we have said we hope to be strengthened to abide by. They then delivered the belt.

The Meeting for Sufferings in their Minute made on the occasion state that the letter was "very satisfactory and excites thankfulness to consider that the good Spirit of God is at work in the minds of the Indians in order to bring them into a nearer acquaintance with Him and also for the support and preservation experienced by these Friends in their journey and visit."

The most distant settlement of Indians they were at was, they thought, about one hundred and twenty miles beyond the Ohio.

(To be concluded.)

THE INDISPENSABLE PRINCIPLE. — Nothing can dim the glory of our (Society's) fundamental principle; nothing can deprive us of the ground already won, for witnessing to the possibility of combining the freest thought with the purest devotion. The faith of the future, the faith we are all in our various measures seeking after and struggling for; the faith which is needed to satisfy the growing hunger of the world for truth; the faith which is deep enough to meet reason at its very source—this faith may not break forth from within our borders, but when it comes it can do no more and no less than *reaffirm our fundamental principle*—the single and all-sufficient trust in God's perennial inspiration, and im diate revelation of himself to human hearts *Caroline E. Stephen.*

Shoes of the World.

An exchange gives some interesting fa about shoes:

The Portuguese shoe has a wooden sole heel with vamp made of patent leather, fa fully showing the flesh side of the skin.

The Persian footgear is a raised shoe, is often a foot high. It is made of light wo richly inlaid, with a strap extending over instep.

The Algerian shoe in appearance is not like the light English wooden clogs. This s is made entirely of leather, in the simpl form, and usually without any kind of or mentation.

The American shoe has a leather sole heel, without a counter and back quart The vamp is made of felt, and is beautifu ornamented with needlework, done in colo silk thread.

The Muscovite shoe is hand woven o wooden frame, but little attention being p to the shape of the foot. Leather is so times used, but the sandal is generally m of colored silk cordage and woolen cloth.

The Siam shoe has the form of an ancie canoe, with a gondola bow and an open t The sole is made of wood, and the upper of laid wood and cloth, and the exterior is elab rately ornamented in colors, and with gold a silver.

The Mussulman's shoe is of heavy leathe It is adjusted to the foot by a wide leath strap which runs from the heel and buckl over the instep. The only ornamentation the fastening of two feather plumes on t right side of the toe.

The sandal worn by the Egyptians is co posed of a sole made by sticking together thr thicknesses of leather. This is held to t foot by a band passing across the inste The sandal is beautifully stitched with threa of different colors.

The Grecian shoe is made almost entir of leather, and has a thickly padded sole wi a sharp turner-up toe, which is surmounted a large ball of colored wool or hair. The sh is fleece lined, and is gorgeously decorat with beads and ornamental stitching.

The Russian boot is composed of many pie of morocco in several colors, put together a shape to please the taste of the wearer maker. The foot of the boot is beautift embossed with thread in bright colors.

The Hungarian shoe or moccasin is made rawhide, prepared by a sun-curing proc It is bound together by many thongs of r hide. Loops, or thongs, extend upward ro the ankle, and through these loops is passe strap which is buckled at the side.

The clog worn by the Japanese is of w and, as viewed from the side, is the shape a boy's sled. It is fastened to the foot b string which passes between the great second toe, and across the former. A sti an inch in width, and lined with linen, is ried across the instep.

WE need not expect an awakening in re ious life while workers are ready to anticip God's orders.—*Correspondent.*

For "The Friend."

"Weak and Beggarly Elements."

aving read an article by W. Tallack, in h he takes exception to the application of above language to baptism and the Lord's per, so-called, my mind turned to an expe-ce I passed through now more than forty s ago, when I became a communicant in the gregational body.

om a belief that it was my duty I became rticipant in that outward ordinance, it being common and accepted belief among those whom I was reared and with whom I asso-d. I cannot forget the sense of disappoint-that was my experience in so doing. I cted help spiritually, and being very desir-o obey every requirement, and to mainfest ve and allegiance to my Saviour, hoped d a deeper discovery of Himself to my soul by.

t, no; nothing but barrenness and disap-ment was my lot therein. I found not Him my soul more intimately longed after in utward way. The truth was, there had al-been experienced the supping with Him fe with me, and having begun in the spirit seeking to be made more perfect by the exercise of the mind in this external com-on.

eat was my perplexity, and not till I met some of the writings of Friends did I have ystery of what I had passed through clear-

s led to my closer fellowship with the ers of the Society of Friends then known in the city of London, and ultimately to ecoming a member of that body.

ad found how weak and beggarly to me utward rite was, and I knew from expe-e how far from fulfilment were the prom-ny God-father, so-called, had undertaken behalf—"the renouncing of the devil and s works, the pomps and vanities of this d world and all the sinful lusts of the for, alas, I experienced these were still in me, and notwithstanding having expe-d dominion, in a measure, by the govern-d controlling power of Divine grace, I did eep the good estate thus gained, but gave o evil.

vas then doubt and other evils, the out-of transgressions, took possession of my and acting under the influence of my own and will, I resolved to resign my member-n the Society of Friends.

as permitted to follow my own devices to ain degree, and while the Friends of those and of the meeting to which I belonged, ry meeting of which the Friend is a mem-ho has been the moving cause of my g this letter, received my resignation, and cord on their books of those days will es-n the reality of my action, they wisely de-accepting it, until time should prove was to be the outcome thereof.

the time I pressed forward in my retro-course, and applied to be received a mem-another body of professing Christians. I oide the garb of a Friend, discontinued the the plain language. In a word, tried to t as other people.

first awakening to where I was travel-vas to find the power to govern my violent l temper was largely lost, and I was to hang my head with very shame. I had taken the government of myself into my own hands, and God was leaving me to reap the fruits thereof.

In short, I was being taught that obedience to the law of God, in the heart, was of far greater moment than any sacrifice to please my own mind about the so-called outward ordinances. I had made up my mind to be a member again of a community who were engaged to obey our Saviour's injunction: "This do in remembrance of me," as they stated, by being partakers of the tokens of his broken body.

Without in any wise being the judge of motives that actuate others in these matters, it had been made plain to me that what availed Godward was the receiving of Christ into the heart, so as to know obedience unto Him, the feeding upon him that makes wise unto salvation.

For the work of Christ is the fruit of his spirit. It was so with Him as He tabernacled upon earth among men, either in life or in death. Theories, apart from life, are but words, and can do nothing for us. Hence, his words were spirit and life because they emanated therefrom. They were wrought in God, and produced fruit well-pleasing to God.

As it was in the head so is it in all the members of the one body. There is difference of degree as well as of growth and perception.

A sickly plant *is* a plant, because the life of the plant is in it, but if dead it is good for nothing.

So a Christian man or woman, acting in any measure under or from the spirit of Christ, is not wholly dead, however imperfect that life may be, but when severed by disloyalty and disobedience, begins to die at the root.

Such was my position at that time. It was not being overtaken in a fault, it was deliberately going contrary to knowledge and trying to pin my faith to the holding of others on what they considered the teaching of Scripture, instead of obeying the soul-saving injunction of Christ: "What is that to thee? Follow thou me."

Well, to return to my narrative, the day drew near, that was called Sacrament Sunday, and my trouble of mind grew apace. Truly the terrors of his broken law were upon me, and in anguish of soul I was made to feel, if I dared to go back and again became a partaker of what I knew to me was an empty shadow, God's mercy would forsake me, perhaps forever.

This brought me to my knees to seek pardon, and I had to undo all I had done.

The next First-day found me again at Devonshire-house Meeting, humbled and broken down. Again I had to put on what I had put off. And had to drink the cup, to me a bitter cup, to the dregs, in the face of a multitude of working men, who openly and secretly laughed at me.

Now I can truly say, from experience: These beggarly elements to which I sought again to be brought into bondage, God, in mercy to my soul, did not permit.

I do remember the prayer in very early life. I again and again prayed, when I saw or heard how so many made shipwreck of faith and a good conscience toward God: "That God would in his mercy so follow me, and that if I would not bow to his mercy He would compel me by his judgments."

God heard and answered that prayer.

I have not much more to say, only let all beware how they lean to their own understanding, rather than to the gentle, yet powerful reproofs, of and from the spirit of the Lord. It is not so much a matter of what may appear right in the eyes of our fellow-beings, as what has the Master's approbation. That secret exercise of soul that leads to doing or to leaving undone what is well-pleasing to Him. There is an exercise to be passed through for our own refinement. Happy are they that abide in faith and faithfulness.

Now faith is that which springs from the sense and inner consciousness of God that embraces in itself both past and present, in the work of God, both in us and for us, and we therein and thereby yield our all to Him.

Had the teachers of religion thus taught obedience by reception, we would not now have to behold those who make profession of the faith of Christ, engaged in deadly struggle with each other. If shadow is put in the place of substance we must, of necessity, reap even as we sow, the fruit of our own doings.

There may be some who will read this and find that therein that will help on the way, even heavenward. CHARLES W. THOMSON.

14 Nelson Terrace, Glasgow Street,
HILLHEAD, Glasgow, Scotland.

The Grandmother's Place.

She was a dear, white-haired old lady—the very ideal of a grandmother, and she sat by the fireside rocking slowly, but with a sad look on her gentle face.

"No, dearie, I'm not sick, but I do feel lonely sometimes."

But why should she be lonely? She was in a family of well-bred young people—son and daughter and grandchildren of various ages. To be sure, many of her dear ones had gone across the river to the Father's house; but she was not of a melancholy temperament, so she did not brood over that.

She loved the young people. She would have liked to join in their merriment; she would have gone with them to some of the concerts and other places, if she had been asked. But they in their thoughtlessness never imagined that grandmother cared for such things, and so they sat talking over their plans, telling merry tales and jokes, but leaving grandmother out of the conversation altogether.

They were never unkind to her. She had the best room in the house. Her bodily comfort was attended to first, her wishes were immediately carried out. But she would have gladly given up all this to have had one of those bright-faced boys or girls for a companion. If they would have only sat down and told her some of their stories and plans, how glad she would have been; and she had pleasant stories to tell, too, if there were some one to listen and care.

But she sat by the fire with a shadow on her lovely old face, and said, "I am so lonely sometimes." I wish they could all have heard it, and understand the pathos of it. It will not be long till grandmother's chair will be vacant. She has spent her life in ministry for others. Common gratitude would demand that her last days should not be lonely and companionless. Love the grandmother; give her a place in your heart as well as your home, and make her closing hours her happiest.—*Selected.*

For "The Friend."

INDIAN SUMMER THOUGHTS.

Thrice welcome, Indian Summer,
The crowning of the year,
With regal wreaths of autumn
And with her leaflets sere!
I love the gentle sunshine,
The softened, mellow haze,
That skirts the wide horizon,
These Indian Summer days.

I love the greening wheat-fields,
The golden yellow corn
Piled by the busy huskers,
At work since early morn;
The red and golden apples
Grown ripe in sunny rays,
Then stored for hours of winter
Through Indian Summer days.

I love the warbling songsters
That sweetly tell of spring,
The crickets' busy chirpings
Which olden memories bring.
The crows are coarsely cawing
In field and woodland ways,
And yet I love to hear them
These Indian Summer days.

I love the floating cloudlets
In azure fields above,
The moon-lit skies unclouded,
The starry hosts I love.
The calm, the precious stillness
That broods o'er all, and stays
As night is closing round us,
These Indian Summer days.

I love the early morning,
Before the busy hum
Of hours of active labor
To toiling hands has come;
And yet I love to labor,
And sing of labor's praise
As one of God's best blessings,
These Indian Summer days.

The moonlight, soft and tender,
Adds beauty to the scene
As, in her modest splendor
She glides, a royal queen.
I love the melting sunlight,
Each shadow as it plays
In soft and gentle ripples
Through Indian Summer days.

I love the gentle breezes,
By which our brows are fanned,
Which scatter leaves like carpets
Upon the waiting land.
When on the barren branches
Erelong my eyes shall gaze
In loving thought I'll ponder
On Indian Summer days.

I love the autumn flowerets
That bloom in ways untrod,
The white and pale blue aster,
The yellow golden-rod.
I love them for their beauty
And for their modest ways
That grace the fields and woodlands
Through Indian Summer days.

I love the ferns that flourish
Along the deep ravine,
The mosses and the lichens
In simple beauty seen.
The whole bright face of nature
A grandeur rare displays,
And tells of our Creator,
These Indian Summer days.

I love the autumn leaflets,
The beauties manifold
Of crimson leaves and mottled,
Of russet, red and gold.
I love the grand old forests
With splendor all ablaze,
That clothe the hills and valleys
These Indian Summer days.

And while I see the leaflets
Borne downward by the breeze,
And mark the buds enfolded
For others such as these,
My heart is filled with rapture
And wonder as I gaze,
And lessons sweet are taught me
In Indian Summer days.

For, as when leaves have fallen
Their mission is not done,
Thus may our life here ended
Be Heavenly life begun.
So from my heart is welling
A hymn of thankful praise
For beauties and for lessons
Of Indian Summer days.

Ah! sweetly do the leaflets
As to the earth they fall
Tell us our loving Father
Makes beauty for us all.
And, as the frosts are needed
Ere we enraptured gaze
On crimson leaves and golden
Of Indian Summer days.

'Tis thus I think our Father,
Who wisely placed us here
To love and serve and trust Him
More fully, year by year,
Sends trials and afflictions
On all his children's ways,
To fit us for the blessings
And joys of Heavenly days. S. D. S.

Barnesville, Ohio.

Number 135.

It is related of a certain housekeeper that after she had complained several times to the grocer regarding baskets of unsound fruit sent to her address, she was one day offered a basket of peaches and a basket of gem melons, accompanied with this assurance:

"You will not find a single damaged peach or melon in either of these packages. If you do, I will gladly refund the money you pay for them."

She found every peach and melon perfect. The housekeeper reported this on her next visit to the dealer's store, and asked why he was so positive in warranting his goods. "Why?" exclaimed the man. "Why, because I have found that the farmer who furnished those baskets never sends dishonest packages to market."

The farmer's number among the commission dealer's consignments was "135." After that the lady always bought No. 135, and the contents of the baskets never failed in measure, condition or in quality.

Admiration for the conscientious farmer grew upon the housekeeper and literally made her more conscientious herself. She felt ashamed whenever she was tempted to slight her work. No. 135 seemed to be looking at her.

One particular that deepened this impression was the non-appearance in market on Mondays of any baskets bearing the favorite mark. Farmer 135 would not pack fruit on Sundays, the dealer said. The housekeeper felt her face flush when that was said. She never had been so scrupulous.

The summer and autumn passed, but the sermon of the faultless fruit continued to preach to its buyer when she could buy no more. Careless lapses of duty frequently brought up the thought, "No. 135 would not have done that." She remembered and thanked the unknown man whose integrity had strengthened and helped her. His rectitude represented to her the presence of the sinless Teacher.

The above instance is but one among thousands of the power of involuntary influence. A good man's life is one of the moral tonics of society. His silent example is in itself a blessing to the world.—*Baptist Union.*

Foot Ball Games.

The Philadelphia *Evening Bulletin* of Twelfth Month 5th, 1899, publishes a list, collected by itself, of eleven deaths, and sixty-seven serious injuries due directly to foot ball playing during the season of 1899. How many minor injuries occurred which were not reported, cannot be told. This list shows that the American school boy, or student, has pretty good chances of premature death, or of needless crippling, which his Creator never designed for him.

The "serious injuries" reported, show a long list of broken limbs, collar bones and ribs; broken shoulder blades, fractured hips, concussion of the brain, and so on. The deaths have resulted from kicks in the head, ruptured lungs, fractured skulls, concussion of the brain, twisted spine, or internal injuries.

Most of the combats, wherein these accidents occurred, were enacted before crowds of enthusiastic spectators, who cheered their favorites, and when the games were over, would be so filled with excitement, as to find it almost impossible, for a time, to think or speak of anything else. The games are so likely to be attended with serious results, that physicians are on hand to afford relief to the wounded. And this in a Christian nation, which protests that the bull fights of Spain are very dreadful things.

In old Roman days, the arena would be thronged with the populace, which went wild over the gladiatorial games presented. The thought obtained that virility and nation vigor were subserved by such scenes. The people attended, expecting to see contests involving physical strength and skill, where some would be hurt, or possibly killed. The close of this century witnesses a somewhat equivalent madness in our large cities. The spectators are somewhat like those old Romans whose ways they would repudiate; for they view foot ball games, knowing that the participants may possibly be very seriously damaged.

We are not so far advanced over third century ideas after all—the difference seems to be largely one of degree. Undoubtedly the moral effects upon the Christian of such crowds and excitement, are often most disastrous.

What are our Friends' schools doing in this game-madness, which a few years hence will be condemned by history, and which is to-day censured by many thinking men? Are our schools being caught with the fever? Are we careful to show, that as Christians, we cannot encourage the students under our control, to engage in sports with scholars of other Institutions where the profession to maintain the moral and spiritual life is not as high, as in our own colleges and academies? Are we exhibiting a moderation to all men, grounded in a living belief that the Lord is at hand? Is the spiritual life of our young people being guarded by teachers and parents during this craze? Are we watchful that whilst fully *encouraging recreation and sports, under morally healthful influences*, we do not, either as spectators or players, participate in the excitement of games before crowds, so as to impair our own spiritual vitality or invite the criticism of thoughtful Christians about us?

Wm. C. Allen

Moorestown, N. J.,
Twelfth Month 6th, 1899.

For "The Friend."

Account of John and Mary Hampton.

(Continued from page 172.)

ose were the days of quiltings, cornhusk- and apple parings; and I found myself y perplexed by receiving at about the same invitations to be present at a quilting at of the homes of these young women, (they not have been quiltings), the day appointed the same from each, I felt that my time ecide between them had come; that my e for life depended upon my acceptance e or the other of these invitations. What I to do? I must not blindly choose. I p earnest petitions for guidance, but no shined into my heart. The day before the s were to come off, had come, and great ny exercise of soul; but a secret trustful- that I would be guided filled my heart, gh I little thought it was to be decided by mstances as wholly from under my con- ıs life and death would be. The morning ; still I was in darkness, but still hopeful prayerful. I was in the practice of bleed- people, and as the day advanced a mes- er arrived from a house near one of these g women, with the request that I should immediately to bleed a person there. t now broke in like a flood! I could not this person and attend the quilting at a several miles in an opposite direction, y going there I would be in easy reach of ne at the home of Mary Williams. With xfulness of heart I performed my errand e home of the sick man, and went to the est quilting, feeling satisfied with the e so plainly made for me by Divine wis- as I believe, and which I ever after felt my own choice also. Before the day was I told her that I had some notion of visit- ner and found her willing, which I had ted would be the case, so fully did I believe, that time on, that she was the right one me. We were married Fifth Month 5th, , when I was little past twenty-four, and ighteen years of age."

resume his own written narrative will us back a little. He continues it thus:

In 1828 when I was in the twenty-third of my age, I was brought into a close ex- e on account of divisions in our society. e being no separation in the meeting I attended, I went with the current and or thought little about it. But circum- ces were such that it seemed right for me o to live with my brother at Plainfield, re there had been a division, my brother g with the party which held the old meet- house. I then knew not what to do, and ix weeks went to no meeting. But every my grief increased until my appetite and leep were almost taken from me.

As I could not see which meeting to attend, feeling that it was not right to quit meet- I concluded to start on foot and alone and ast both meetings, and unless favored to which to attend, go and hold my meeting log in the woods. Under agitated feelings ked on and came to the old meeting house e I had attended when living there a few a before.

All was still, (it being early), but I could o liberty to stop there, so on I went much cting to go into the woods for my meeting. When I came to within a few steps of the other meeting house a gleam of comfort came over me, and I felt a willingness to turn in, which I did, and had such a comfortable meeting that I have never doubted since but that Orthodox Friends are the right ones for me. When I was about thirty, He who had followed me, and often called for more dedication, broke in upon me in a wonderful manner. He called for unreserved obedience, and I was contrited before Him and renewed covenant that if He would be with me I would serve Him. He then showed me that if I would be faithful I must speak of Him in the assemblies of his people. And being at meeting one day a few words were presented to my mind to deliver, but I let in the reasoner until the meeting closed. I felt rather uncomfortable, but thought that if I were visited in like manner again I would be faithful. In a short time after this, as I was sitting in an humble frame of mind, I was again called on to utter a few words, but I shrank from it and reasoned until meeting broke. Here condemnation seized me, for I had resolved to be obedient and give up to what He required of me, but now I had disobeyed and his presence was withheld from me for a season. I felt, however, that it was not wilful disobedience. I often thought of Uizza, and was very earnest that I might not put forth unbidden, and in time felt pretty comfortable again; and for some years enjoyed much satisfaction in my family and above all, sweet peace, insomuch that it seemed many times that my cup overflowed with thanksgiving and praise for his loving kindness to me, a poor weak creature as I felt myself to be, and I concluded that I should never be called upon in that way again. But as I was in the meeting one day a powerful visitation came over me, and I felt called upon to speak, but I was so fearful of bringing dishonor to the great cause that I reasoned it away and went home sorrowful, but promised that if I was again favored I would be faithful. So the next meeting day the matter was again presented to my mind and I raised my hand and took hold of the back of the bench before me to rise and deliver what was presented, but oh, sad to relate! fear again got the victory, and I left in distress. I went home heavy and sad. I knew not what to do. I dared not promise for I knew I had broken my promise and I felt no power to renew it. While I was bemoaning my condition, a language as plain, said: "Thy crown is taken from thee." So plain was this that it went to the heart and seemed to thrill in every vein; and oh, none can tell; only those who have passed through similar trials, how I suffered! I was left alone, seemingly forsaken, and much distressed; and for years did I wander far and wide, beset with temptations of various kinds, at times almost ready to conclude there was no God."

After describing an unusual dispensation in which he felt that he had been unfaithful, he says:

"I still attended meeting, but with scarcely ever a ray of light or true peace. Those comfortable feelings were gone; and when at meeting I would try to collect my mind inward I would be so overcome with drowsiness that I had no comfort, and I nearly resolved to quit going to meeting. And one First-day I wandered off alone, but under very different feelings from what I had when taking many a lonely walk in my youthful days, for then I felt peace and comfort, but now distress and bitterness of spirit. When I returned home, my dear companion, (who, I suppose, felt distressed about me, though I told her nothing at that time), presented me with a paper that I had written several years before, for I had in my seasons of good penned quite a number of pieces expressive of my feelings, which in these dark hours had all been destroyed but this one. And as she handed it to me, observed that she thought I did not feel as I did when I wrote that. Oh, none can tell my feelings! I took the paper with disdain, and read it with remorse and in hardness of heart, for I could feel nothing in unison with what was there written. I keenly felt that I was not in the situation I once was in. How many days I remained in this dark state after that! but I think not long. As I was on a log one day, (and it seems to me I can remember the very log to this time), musing on my condition, all at once a ray of comfort came over me, and I could again drop a tear from an eye that had, as it were, been closed for years. And as I had a taste I craved for more of the living breath, and He, who had watched ever me all this time, condescended to favor me with his presence again, in which I took great delight.

(To be continued.)

The Tendency of Our Conversation.

A Friend has forwarded the following, copied from an old volume of THE FRIEND, for re-insertion:

"I am often led to observe the tendency of our conversation. Is it to edification, according to what we would suppose from a company, who as William Penn remarks 'felt God present?' Are we not almost as outward in this respect as those who own no spirituality? Is not the pleasant remark, the amusing anecdote, as much regarded and sought after as among those who make no such pretensions as we do? Are the concerns of eternity ever on our lips? Do we ever venture to mention themes we expect to find sufficient to satisfy throughout all eternity? May we not speak of these things? Are the heart's cherished jewels to be locked up from very shame? Must we not be social when religion becomes the question? May subjects eliciting the powers of the understanding be continually our pride, and our soul's hope hidden? Oh! these questions may be answered in our sober and lonely moments, but they seem not befitting our drawing rooms. They are too impolite to be brought into notice there. 'Let all our meetings now be subservient to each other's good.'"

MEDIOCRITY.—Before I proceed to the next class of detractors, I beg leave to make a few remarks on some, who seem to have a family likeness to scorners and sneerers, by the frequent use of this phrase, "Oh! for my part, I like nothing but what is *first-rate*."

I never hear this expression without wondering, not only at the arrogant assumption of superior taste in the person speaking, but at their *courage* also in making such a conceited avowal; and when, for my own satisfaction, I have analyzed the talents of the parties, I have found these despisers of mediocrity were not much above mediocrity themselves; no wonder, for real talent is commonly indulgent.

But the declaration has excited my pity; for, as enjoyment is to be derived from every gradation of talent, ... these exclusive admirers of first-rates loose a considerable degree of innocent pleasure, by their superior refinement; and happy, on the contrary, are those who have an humble taste.—*Amelia Opie.*

Choosing One's Life Work.

The three most important choices men make in life are: First, the choice between the service of God and the service of sin; second, the choice of their partners in the marriage relation; and, third, the choice of their life work. To some things pertaining to this latter choice we desire at present to direct attention, writing particularly for the benefit of the young.

Most young people find the matter of deciding upon their life work a very perplexing one. Too often also because of their perplexity over this matter, and owing to a foolish diffidence about conversing with others on the subject, who might be of help to them, they come to no positive decision, but allow themselves to drift aimlessly on through life, doing whatever comes next to hand, and never directing their time and energy to the achievement of any great, dominating, noble and holy purpose. Such a course is lamentable in the extreme, and is as unwarrantable as it is lamentable. While there are ever likely to be perplexities attending the solution of so important a problem, yet those perplexities are never such that they cannot be resolved into clear and settled convictions of duty by one who is supremely desirous to know and accomplish the highest end of his being. This point, then, should be settled to begin with, namely, that God has a plan for the life of every intelligent being, and that plan may be known in advance by each individual, so far as relates to the special work in life which is most consonant with it. It may, and doubtless will, require some patient waiting on the Lord for light and guidance in most instances. It will also generally require much careful thought and study as to what one's talents and tastes seem best to qualify him for, what the providences connected with his life seem to indicate, and what are the permanent convictions and leadings of the Holy Spirit in each particular case. But to him that waits and seeks aright to know what his life work should be, the matter will at last be made perfectly plain. "If thine eye be single thy whole body shall be full of light." God has said, "In all thy ways acknowledge Him, and He shall direct thy paths."

This brings us to the point of noting the importance of beginning the religious life *before* attempting to settle the question of one's life work. Whatever determination one renders as to the vocation or profession he will follow, before he has settled it to make the will of God the supreme rule in all the affairs of his life, he is more than likely to decide from selfish and worldly considerations, and so to decide that, if converted to God later, his whole course will have to be altered, or else, if saved at all, he will be at best a marred vessel in the hands of the potter.

Thousands of men and women converted in middle life are constantly embarrassed in their life work and hindered more or less, religiously, by the inextricable complications into which they have been led through deciding upon their life work before entering the Christian life. Young people should be admonished by this to settle the greatest of all questions, that of beginning of the Christian life, before deciding upon those other questions which are ever likely to be settled wrongly, unless decided from a religious point of view. "The fear of the Lord is the beginning of wisdom," and only in the light of this wisdom are we likely to settle the great and important problems of life aright.

Having settled it to let religion be the guide of life, the will of God, which is the groundwork of all true religion, must become the supreme and invariable rule by which to determine every question brought before us of a character involving choice and volition on our part. He who wisely chooses his life work, therefore, will choose, not with reference to what will be most lucrative, most conducive to worldly honor, or most likely to secure any particular temporal advantage for himself and those dependent on him, but with supreme reference to the will of God concerning him. Every young person desirous of choosing aright in this important matter should devoutly pray, like Saul of Tarsus when convinced that Jesus was the Christ, "Lord, what wilt thou have me to do?" determined to subordinate every other interest and consideration to the accomplishment of God's will as made known to and concerning him. In this spirit alone are we at all likely to choose that which will best enable us to achieve any end worthy the devotement of a life-time thereto.

In the matter of deciding upon God's will concerning our life-work, however, there are other subordinate things which generally need to be considered. Of course one may have an extraordinary Divine call to some special work in life, which always goes far to relieve the necessity of long considering these subordinate matters. Many are thus called to the work of the Christian ministry, and from the moment of receiving "the heavenly vision," are made, like St. Paul, to feel "necessity is upon me; yea, woe is me if I preach not the Gospel." Ordinarily, however, we have to settle the matter of our life work without any special divine revelation determining it for us, though not without Divine guidance through more ordinary means. Hence it becomes proper, in weighing the question to consider all matters bearing upon its proper solution. Among these are the study of one's natural tastes, talents and aptitudes, or what he seems, by natural endowments, to be best fitted for. The question of acquired ability, as due to education, training, environment, etc., may also properly be taken into the account. It would be absurd for one whose acquired abilities qualify him for serving in a higher sphere, in which he could do vastly more for humanity, to devote his life to ditch-digging or hod-carrying, though both are honorable kinds of service. One's providential relations and circumstances have also to be considered. Duty never calls two ways at once. Another question to be considered is, will the course of life contemplated, so far as all natural indications seem to point, be one in which my efforts will be likely to accomplish more for the cause of God and humanity than any other? These are some of the numerous subordinate matters to be considered in determining upon what our life work shall be.

In settling this important matter, too, we should seek constant counsel from God's Wo as also from those among God's people among our instructors in school and chu who, by reason of age, experience and wisdo are competent to give us helpful advice.

We do not hesitate to express the opini before concluding, that every Christian ou to feel that he is divinely called to the line service he pursues in life. If one is to foll law or medicine, let it be because he feels sured, "This is the will of God concerni me." If another is to conduct a farm, a st or a manufacturing business, let him do because assured that God calls him to that p ticular work. If another decides upon tea ing or devoting himself to literature, let it in the confidence that such is God's plan c cerning him, and such the field in which he most effectually serve God and his fellow-m

Some one on reading the foregoing pa graph, will desire to ask if we believe a m must be divinely called to these vocations same as one must be divinely called to the m istry. To this our reply is, we believe t every Christian man should be as fully c vinced that God wants him in the calling pursues as the divinely called preacher of Gospel is of his call to the ministry. We wo distinguish, however, between the extraor nary Divine call which usually designates m for the ministry, and God's ordinary method illuminating and directing his children as their life work. Still, we contend that, thou called by the ordinary means, every Christia conviction concerning this matter should u mately be as clear and imperative as is that the one who, by an extraordinary call, is into the work of the ministry.—*Free Method*

"THE INDWELLING PRESENCE."—The cent power of the Christian religion is the presen of God. All other religions have taught t the Creator is far away from his world. T message of God to the Jews was, "I will leave thee." The message of Christ was, "I am with you alway." And Jesus teaches how all pervading this presence is. God s the little sparrows fall. He clothes the gr of the field. He counts the hairs of our he And the Apostles, following Him, tell us t God is in the world reconciling it: that He i us as a hope of glory, and that He dwells in hearts. It brings God very near to us and mal his strength real. If I am simply to obey commands of a far off Jehovah it is hard. I am near to my Father, touched by Him at ev point, loved by Him, filled with his power, t to live becomes a joy, and the future is su "I shall be like Him."

Sometimes people think such an express as "the indwelling Christ" to be a mere fig of speech. It is impossible, they say. And they speak of one man being inspired by other. The spirit of Raphael entered into pupils. Now, if one man can so fill anot with his spirit, his love, his ideals, that he is itated almost instinctively by his pupil, can God fill us with Himself so that we shall beco his followers? It becomes all the more reas able when we remember that God is perfe that He is a spirit, and possesses powers which we humans are ignorant. A man purs sin, and by and by he is so corrupt that we spise him; Satan seems to have entered into h So a man pursues righteousness, and by an

full of beauty; men love him and trust him, ney say "he is a godly man." The spirit l has entered into him.

e UNFINISHED LIFE.—I feel in myself the e life. I am like a forest which has been than once cut down. The new shoots are ger and livelier than ever. I am rising, w, towards the sky. The sunshine is on ead. The earth gives me its generous ut heaven lights me with the reflection known worlds. . . . You say the soul hing but the resultant of bodily powers. then, is my soul more luminous when my powers begin to fail? Winter is on my and eternal spring is in my heart. Then the at this hour the fragrance of the the violets, and the roses as at twenty

The nearer I approach the end, the r I hear around me the immortal sym- es of the worlds which invite me. It is llous, yet simple. It is a fairy tale and istory. For half a century I have been g my thoughts in prose, verse, history, ophy, drama, romance, tradition, satire, ong,—I have tried all. But I feel that e not said the thousandth part of what is

When I go down to the grave I can ke so many others, "I have finished my work," but I cannot say, "I have finished 'e." My day's work will begin again the norning. The tomb is not a blind alley; thoroughfare. It closes in the twilight en with the dawn.

nprove every hour because I love this as my Father-land. My work is only a ning. My monument is hardly above its ation. I would be glad to see it mount- orever. The thirst for the infinite proves y.—*Victor Hugo.*

Items Concerning the Society.

first of the series of evening meetings an- ed to be held at Lansdowne occurred on the istant (not the 19th, as a misprint made us nd was well attended. The next three are ated to be held First Month 18th, Second 15th, and Third Month 15th, 1900.

readers living at a distance will be relieved rn of the safe return of Joseph S. Elkinton home on the 12th inst., after seven weeks vel and exposure on behalf of the exiles in rthwest. There will be urgent need of con- ions for seeds next spring, and there is now, nning-wheels to turn to account the stock of hich it is hoped the Doukhobors will receive.

last shipment of goods sent to Canada for oukhobors consisted of: 9,300 pounds cotton- il, 9,030 pounds ready-made clothing, 1,975 s washed wool, 1,874 pounds leather for shoes, ounds findings for shoes, 959 pounds blankets, ounds barley, 2,311 pounds tea, 1,834 pounds , 30 ounces quinine and 80 pounds of other nes, 2 dozen Russian-English dictionaries, 2 s dishes, 18 boxes malted milk, 879 pounds ies, 346 pounds salt, one spinning wheel, one e, one box knives and forks.

istory of Pennsylvania, prepared under a con- hat History might be written more in ac- ice with Friend's standpoint than has been y the case, has been produced in manuscript ac Sharpless, President of Haverford College. h desired by a Boston publisher, his work d not inappropriate to a publishing house in ate whereof it treats. Accordingly it was tted for examination to the J. B. Lippincott any, a few days before the recent conflagra- tion, which so largely destroyed their building and property. It was naturally occasion of serious anxiety to President Sharpless and to many interested in his work, whether his manuscript had escaped the flames. The opening of the fire-proof vaults has led to the recovery of his sheets in a safe condition, and to gratitude that thus three years' diligent labor of the author has not been lost.

In an editorial note in our present number, President Sharpless calls our attention to another history of Pennsylvania, by Dr. A. S. Bolles, two volumes of which have been recently published. This extensive work is in no sense a rival of Isaac Sharpless's, which is prepared for students in higher schools and in colleges, and as a convenient, one-volume book for general reading and reference. He and Dr. Bolles have been harmonious workers and mutual helpers in the same field.

HADDONFIELD QUARTERLY MEETING.—Haddonfield Quarterly Meeting was held at Moorestown, N. J., on the 14th instant, in the large new meeting-house, which was almost completely filled. The delightful weather helped some strangers to attend, whose company was most acceptable.

The meeting soon settled into a solemn silence, which before long was broken by a Friend who tenderly referred to the great love of God, as exemplified in the death of his Son; and at the same time the dangers of lightly esteeming this love were brought to our view.

Another Friend then spoke, enlarging on the same subject, depicting the results of living near to our Lord and encouraging all to maintain a love for each other and for the church. By this time the assembly was remarkably baptized into the one Holy Spirit, which only can be the strength and crown of our religious meetings. Other exercises followed, in which brethren and sisters were led feelingly to plead with all for a greater loyalty to Jesus Christ and a fuller submission to his sweet and easy yoke. The first meeting did not conclude until over two and one-half hours from its commencement. Young and old alike felt the deep solemnity of the occasion. The time seemed to pass swiftly; and it was a hushed congregation knit together into one body of love, which quietly and reverently proceeded to the business of the meeting.

The first three subjects in the meeting for business were considered in joint session. Our friend Levi R. Cowperthwaite returned a minute granted him one year ago to labor in Iowa. Sickness had prevented his accomplishing all he had originally in prospect. But the relation of his experiences to the crowded meeting was particularly instructive, and brought over us a feeling of much love for him, and a new appreciation of the limits and intents of our Master in sending forth or restraining his ministers.

The Atlantic City meeting was then considered. It was shown by the report of the committee having it in charge, that that valuable meeting had been held to the comfort and help of many Friends, including many others not of our Society. It was especially large during the summer months, when that popular resort was filled with visitors.

The Merchantville meeting next claimed our attention. The committee having oversight of it, had been discouraged by the attendance not being as large as a year or so ago. But after a kindly discussion and the exhibition of some variety of thought, it was finally decided that the Quarterly Meeting could not assume the responsibility of withdrawing its aid from the little band of people who weekly assemble in that town to worship in our simple way.

The shutters were then closed, and the other business proceeded with. The Queries revealed a generally satisfactory condition. Love exists in our borders. Our meetings are attended by most of our membership, except that a considerable number neglect those held in the middle of the week. This fact induced loving exhortation that Friends adhere to Fifth-day morning worship. One visiting Friend stated that such a condition was analagous to what he had recently read, that "Empty pews and cold hearts went along together."

The meeting concluded at almost three o'clock, with prayer, and with thanksgiving for the spiritual blessings of the day. Friends separated, feeling the occasion had been most comforting and stimulating to all. The aged, along with the young children, had been perceptibly tendered together and rejoiced in the presence of the Lord. It had been like one of those remarkable meetings of which we read about in the early days of our Society. It was a renewed evidence that God still visits his people. It afresh indicated that humbly to meet, expecting Christ to be with us, can be rewarded with a powerful baptism of the Holy Spirit, and thus help to cheer the participants in the heavenly way.

Notes from Others.

A MAN-WORKED MINISTRY.—If his work be in a city church it is a grave question whether any minister can now discharge it with efficiency who is much above fifty years of age. The multitude of details in a city parish, the excitement of the life, the severe demand upon the mind, and the heavy burden of responsibility call for a man in the prime of life, with an alert intellect and an unfailing body. —"*Ian Maclaren.*"

WOMEN WHO DIVE FOR A LIVING.—Over one hundred Japanese women following the hazardous profession of divers are found along the coast of the peninsula. They are divided into four batches, and their age ranges from seventeen to thirty. They come almost exclusively from Shima, Miye ken, a noted fishery centre in Japan. Their earnings are of course not uniform, as they are paid according to the amount of their work, which consists in diving for agar agar seaweed, sea-ear, sea-cucumber, etc.—*Japan News.*

Clifford and Sarah Cress, a young married couple of the persuasion of the "River Brethren" Mennonites, whom we saw last spring about starting for religious labor among the natives of Africa, wrote on Tenth Month 19th from Bulawayo, South Africa, that the war would cause the following ordinary prices to double or treble in the next ninety days: eggs being then one dollar and twenty cents a dozen; potatoes, three dollars a bushel; graham flour, three dollars a bushel, and corn meal, four dollars a hundred weight.

CHURCHES IN SUMMER.—The time is rapidly coming when American Protestants will have to call a halt to the custom of closing town churches in the summer. The cessation of church work in the summer is accountable for a very large proportion of the neglect of the Sabbath among Christian people. You cannot intermit public worship for two months and then sustain it with enthusiasm the rest of the year. The number of people who go out of town in the summer is grossly exaggerated, and those who do go are not all away at the same time.—*Watchman.*

Correspondence.

I am sometimes asked to explain our position on various points. Sometimes it seems easy to do so; but again some one will become excited and personal, and I find the spirit of controversy creeping in, and sometimes find it safer, to leave the matter, lest more harm than good be done.

It does seem so dreadfully hard to get away from the ecclesiastical training which poisons—if I may use the expression—our minds from infancy, causing us to see truth not with naked vision, but through the glasses of some creed, council, or synod. The majority of us do not *dare* to face the truth. To dodge it, circumvent it, smother it, we are ready; but to face it, never. For when truth is faced, all our religious illusions vanish, and, oh! how sad that is to many, illusions are dearer than the real Christ, and the shadow counts for more than the enduring substance!

I was greatly struck with the extract from Eliza H. Varney's letter, as published in the issue of Twelfth Month 2nd. And yet, in spite of these and many other instances of a similar character, the majority of Christian professors seem content to rest entirely for their guidance on human reason; holding the day of prophecy forever past, all inspiration forever ceased. Is it because we find satisfaction in resting upon the lower plane, or do we fear lest, stepping higher, we should receive a command to do something which we do not wish to do; or is our spiritual blindness so dense that we can not, will not see and accept the plain teachings of Scripture and of experience?

SUMMARY OF EVENTS.

UNITED STATES.—The Currency Bill passed the United States House of Representatives on the 18th inst., by a vote of 190 to 150. Eleven Democrats voted in the affirmative. Every Republican also voted the same way, or was paired.

Excluding 5320 Indians in New York and 62,500 Indians embraced in the Five Civilized Tribes in Indian Territory, the Indians number approximately 181,586, as against 180,132 reported for the previous year.

Ex-Senator Allen has been appointed by Governor Poynter, of Nebraska, to the seat in the United States Senate made vacant by the death of M. L. Hayward.

A tenement house census just completed in Brooklyn shows that 574,959 inhabitants of that borough live in 31,687 tenement houses, an average of eighteen persons to each house.

The Sault de Sainte Marie Canal passes two and a half times as much tonnage in eight months as the Suez Canal passes in a full year.

To announce the arrival of carrier pigeons at the home nest a whistle has been patented for attachment to the bird, comprising a hollow ball of light material, with a clamp to secure it to the tail feathers, an opening being cut in the front to let air into the whistle.

At Jamaica, L. I., the crowded condition of school buildings has forced the authorities to open a school room temporarily in a barn.

A general order has been circulated by the Southern Railway, applicable only to the South Carolina Division, that all employes of the company must stop using cigarettes or resign their positions, and that in the future no one will be employed who smokes cigarettes. The order is an ironclad rule, and applies to all the departments of the line throughout the State.

The liquor dealers raised a large sum of money to prevent the passage of the Prohibitory Bill in the Senate of Georgia, which the House of Representatives had already adopted, and being assisted by the Episcopal Bishop of the State, were successful in defeating the measure. 110 counties of Georgia are dry, but are at a disadvantage because they cannot influence the wet counties, while the latter, in which the cities of Savannah, Macon, Columbus, Atlanta and Augusta are located, are continually shipping liquor within their borders.

The *New York Herald* says: "The condition of many of our returned volunteers is pitiable. Haggard and down at heel, they trudge the streets in a vain effort to obtain employment or aimlessly loiter about saloons, wretched shadows of the alert young fellows who not so long ago left their homes amid universal plaudits to fight for their country."

There are present about 517,000,000 bread eaters in the world, nearly eight times the population of the United States.

Texas is the greatest pecan nut growing State in the Union. It produces two-thirds of the pecan nuts that are marketed.

The orange crop of Southern California is estimated this season at 16,000 carloads. Northern California citrus districts will ship 700 carloads.

According to the Chicago *Times-Herald*: "One of the greatest curiosities noted by travellers in Alaska is the wonderful haven of driftwood on the coast between Yakatag and Kyak Islands, some 1200 or 1500 miles northwest from Seattle. The constant deposit of logs and driftwood in this particular spot, which has been going on for hundreds, perhaps thousands of years, is due to the phenomena of the tides, the Pacific Gulf Stream, the mysterious ocean currents and peculiar formation of the shore lines at that point. Logs and timbers are readily identified there as having come from Japan, China, India and other parts of Asia, as well as from California, Washington and other parts of the American Continent. There are fine logs of the camphor tree, the mahogany, the redwood and the pine in this driftage. Some of those from the State of Washington contain the name of the men who felled the trees and of the sawmills from which they were destined, but never reached."

There were 445 deaths in this city last week, which is 23 more than the previous week and 36 less than the corresponding week of 1898. Of the whole number, 218 were males and 227 females: 64 died of pneumonia; 46 of consumption; 41 of heart diseases; 26 of diphtheria; 22 of convulsions; 16 of old age; 16 of apoplexy; 14 of cancer; 12 of uræmia; 12 of nephritis; 11 of inanition; 10 of inflammation of the brain; 10 of paralysis; 10 of bronchitis; 9 of croup, and 9 of marasmus.

Markets, &c.—U. S. 2's, 102; 4's, reg., 113¼ a 114; coupon, 114¼ a 115; new 4's, 133¾ a 134½; 5's 112¾ a 113; 3's, 106⅝ a 110¾.

COTTON was steady on a basis of 7 1/16c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.30 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.30 a $3.45 per barrel, as to quality, the outside rate for choice Penna. BUCKWHEAT FLOUR.—New, $2.35 a $2.50 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 70 a 71c.
No. 2 mixed corn, 37⅞ a 37⅝c.
No. 2 white oats, clipped, 31½ a 32c.

FOREIGN—General Methuen's army, advancing towards Kimberly, encountered the Boer forces north of Modder River, on the 11th instant, and a terrible battle ensued, in which both sides suffered very heavy losses, whole corps of the Boers being wiped out. The British losses are reported at 1014. Among the killed were the Marquis of Winchester, a distinguished British nobleman, and General Wauchope.

The British War Offices has received despatches from General Buller, telling of a serious reverse in Natal Colony, near Colenso, on his advance to the relief of Ladysmith, in a battle with General Joubert's forces, on the 14th inst.

General Buller was attempting to cross the Tugela River when he met the Boers. Finding it impossible to effect his object, he ordered a retirement in order to avoid greater losses. He left eleven guns behind. The fight lasted eight hours, and the British losses are placed at 1150. The city of London has been in a state of panic.

The London War Office says General White made a sortie from Ladysmith, captured a howitzer and drove off the Boers. On returning the troops had a fight with the burghers, but forced their way through with the bayonet. The Boer losses "were considerable," and the British had twelve killed, forty-three wounded, and 6 were taken prisoners.

General Buller has been superseded, and Lord Roberts is to conduct the African campaign, with General Kitchener as chief of staff.

Word was received on the 18th inst. that General Buller's forces are said to have forced a passage of the Tugela River, in Natal Colony, and "stiff fighting" followed, but the details of the conflict are not given. There is a report from Cape Colony that Lord Methuen's army is threatened by Cronje's forces, who are said to have begun a flank movement to cut off the line of British communication southward.

Over 3,000 Spanish prisoners in the Philippines have been released during the past month.

Mobini, the founder of the late government, and ablest leader of the insurgents, has been captured.

Organized rebellion no longer exists in the Philippines, according to General Otis's report. The American troops are actively pursuing robber bands, and all important and threatened centres of population in the north of Luzon have been occupied.

General Otis cables that the hemp ports in the Philippines will be opened as soon as transportation for troops can be secured.

Great Britain eats her entire wheat crop in about thirteen weeks.

The French navy is said to be installing a new system of wireless telegraphy between the lighthouses along the French coast.

A scheme is being considered in Paris for tunneling the Strait of Gibraltar to connect Spain with Morocco for the purpose of colonial development.

In the French Mediterranean provinces all kinds of flowers are grown in enormous quantities, solely for the sake of their perfume. Hundreds of acres are devoted to the cultivation of the rose, violet and other fragrant flowers.

The *New York Evening Post* says: Glass paving blocks were laid in the streets of Lyons, France, several months ago, and it is reported that they have proved very successful, neither showing wear nor becoming chipped. The blocks have a surface area of about sixty-four square inches which is crossed by a series of grooves, dividing it into squares and affording a better foothold for horses. In setting, the blocks are placed very close together, so as to obviate percolation, and are cleaner than block wood or asphalt, while they are more durable than gra A large factory has been built near Lyons for the m facture of these paving blocks, and they will be prod in ornamental forms for building purposes as well a pavements.

The Society of Hamburg fruit dealers has adopt resolution declaring emphatically that American fru indispensable there, and protesting energetically ag a duty.

New South Wales will have a wheat surplus for ex of 90,000 tons.

The San Francisco *Bulletin* says: "The disaster overtook the island of Ceram on the 2d of last month the people of that district immense loss in life and p erty. The steamship *America Maru*, which arrive cently from the Orient, brought advices from Ceram reports that 5,000 people were destroyed on that i alone when the dreadful earthquakes of November sho the Japanese coast and agitated the islands adjace the Empire.

"On the night of the 2d the people of Ceram awakened by a terrific shock of earthquake, that se to work from north to south. Every one fled fro house into the public square. A few hours later it reported that the waters were rising in the Bay of bonia. The sea came forward in the shape of a huge wave, and forced the water into the bay entrance came up fifty feet over the lowlands. At Pauhol Samasoeroa, on the bay, the waves swept over the to trees thirty feet high. Out of nearly 1,800 inhabi only forty escaped.

"Every few rods were great mounds of stones boulders that had been washed up from the sea, cha the entire topography of the country. The exact nu killed along the coast will never be known, as the co are in many cases yards under the new ground. At toesia out of 500 people, 100 were killed and 40 wou The balance escaped to the hills, where the shock of e quake was first felt."

The Congress of Peru has approved the extrad treaty with the United States.

A despatch from Caracas to Pulido, the Venez Charge at Washington, states that the revolution is cr and Hernandez's force is completely destroyed.

The Constitution and laws of Venezuela are based those of the United States. The twelve provinces represented by Senators, and there is a Represent for every 35,000 people.

South America has greater undeveloped resources any other continent. Its soil can produce any crop on the earth, and its mines of gold and silver and have been scarcely touched.

Major General Leonard Wood has been assigned t command of the Division of Cuba, relieving Major Ge John R. Brooke.

CORRECTION.—In the poem "Vocal Winds," page THE FRIEND, in the fifth line of the second stanza, in of "drawing," read droning. In the third stanz fourth line instead of "revival" read vernal.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience o sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., an and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twent cents each way. To reach the school by telegraph Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Su*

Receipts for Fund in Aid of Doukhobort Twelfth Month 20th.

H. J. H. Co., $20; W. & L. B., $2; J. L. W., $5.60; H. F., $1; S. P. L., $1; M. B. H., $10; $100; D. R. J., $10; E. F., $10; M. J. H., $1; $25; Friends W. Union, Ind., $12.25; M. D. "A Friend," Iowa, $5; W. B., $3; Avondale, P W. B. H., $30; A. F. H., $50; W. H. G., $25; S., $1; Normal School, West Chester, $1.50; per Ohio, $4; Friends' Haddonfield Monthly Me $231; per E. S. F., Ohio, $2; T. W. J., $5.

WM. EVANS, *Treasurer*, 252 S. Front St.

DIED, at the residence of her son-in-law, Wm. D. Salem, Ohio, Twelfth Month, 13th, 1899, GRACE P. aged seventy-two years, daughter of the late Jam Elizabeth McBride.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

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Letter from the Doukhobortsi.

Translated from the Russian.

THUNDERHILL, North Colony,
December 3rd, 1899.

om the Christian Community of the Univer-Brotherhood.

eace and Blessing of God to you, very dear never to be forgotten in our souls, brothers sisters in Christ, of the Christian Com-ity. We don't know all your names, but we our dear brothers Joseph Elkinton and am Evans to transmit our love and our best tings to all our brothers. We greet you our fraternal kiss, and embrace you from ur hearts. We are very sorry that we are with you, but for the spirit there are no iers. We can live separately and in the t we will be united, what is said from both will be the Christian love, and where is Christian love, there is God himself.

r the love towards the brothers there is o large space. Neither large countries nor ns can separate the spirit of the brothers, h have Christian love between themselves; such love all is near enough, and all is ient. The people who have the Christian do not care for their own needs only, they care for their brothers,—clothing, feeding consoling them. We see such a Christian from you towards us in this so difficult a for us, of persecution and immigration into w country. You have made our brothers happy, and a few days ago we received you clothing, flour, oats, soap, wool, milk he children, beans, peas, sugar, tea, etc. have divided all with the South Colony. North Colony received the third part of goods you have sent. The goods we have dy distributed to our brothers.

e have received before many things from and all our brothers and sisters, our child-and old people, thank you from all their hearts, all your brothers and sisters. God bless you in this life and in the future, that you do not forget your suffering brothers; our Lord will not forget you too, in the time when you will need. You benefact not to the people only, but to the Lord himself; for who loves his brother, loves God too, and who hates his brother, hates God and his law, and persecutes the people having faith in God, and torments them, and keeps them in prison. But there are some kind brothers too, which do all their best to make their brothers free, to let them see their suffering families, and these brothers are assisting others in every need.

Dear brothers, how are you, how keeps your life in our Lord, these days?

We communicate to you that we are now pretty well, thank God. We do not lose courage after our suffering, we hope always for the grace from God.

We greet you once more, dear brothers and sisters, with our fraternal kiss, and send you our best salutations.

From the brothers and sisters of the Christian Community of the Universal Brotherhood.

Our address:—Swan River, Manitoba, Doukhobors Settlement, Vasnesanya.

GRIGORII KOUEGEN,
Secretary of the Committee.

For "THE FRIEND."

An Aspect of the Pastoral System.

BY AGNES L. TIERNEY.

In the current number of the *Atlantic Monthly* is an article entitled: "Wanted, a Chair of Tent-Making," which opens thus: "The modern divinity school is not up to date. It is out of step with the age. It is still teaching theology, Hebrew, and Greek, church history, homiletics, elocution, and here and there sociology. Strangely enough, it overlooks the most conspicuous and most urgent demand of our time. What is needed is a brand-new chair: call it a Chair of Tent-Making, for that is Pauline."

From this point the author proceeds to show that because of the unrest and the critical spirit of the age, short pastorates are the rule. Three years is given as the average term of a pastorate in some of the leading denominations. Statistics follow showing a surprising decrease in the percentage of students entering the theological schools of the leading colleges. This reason for the decline is given: "At the points of adjustment of demand and supply between church and pastor, the economy of great denominations is breaking down. Under present conditions, no young man should enter the ministry of these communions without possessing some secular trade which will support him when he gets beyond mid-life. Paul knew the art of tent-making, and worked at his trade with an enviable sense of independence when the heathen people would have none of him. But to day I note: (1) that few men enter the theological seminary with a secular trade; (2) that none learn such there; (3) that multitudes of theological students, within twenty years, will have need of the trade which they have no chance to acquire."

Two reasons are given for the early withdrawal of minister from their chosen profession. First, that a minister who is "without charge," no matter to what high ideals he may have sacrificed his pulpit, finds the fact of his being temporarily out of a place an almost certain barrier to his election elsewhere. By reason of this attitude "many men stay on till the pastoral relation becomes sorely strained, till congregations are decimated, membership disintegrated and faction rife."

The second reason put forth is the almost universal demand for young ministers. "Experience, elsewhere the indispensable qualification, is in the ministry fast becoming a disqualification to any position of large influence."

After presenting typical cases and results where these conditions existed, the author closes with a statement and a question: "Thus, at the end of the century, there is an ominous combination of causes working to the weakening of the moral fibre of the ministry and to the deterioration of the highest of callings. At the same time all the standards of the church are being brought low. What can be done? Is the Chair of Tent-making inevitable, or can the Christian ministry yet be made a vocation for life?"

There is food for thought for all church-members in the half-dozen pages of this article. To the Society of Friends its consideration may be of special significance.

Some discussion is going at present among Friends as to whether or not a free ministry is a vital element in our worship. In many places, this foundation principle has already been abandoned. A prominent English Friend writes in a recent paper: "For want of proper nourishment the ideal of the free ministry is perishing before our eyes." In view of the statements in the suggestive article under consideration, it would seem that this ought rather to be a time when Friends should be more zealous than ever in upholding their cherished ideal.

Aside from our scruples on spiritual grounds against an appointed head of the church, there seem to be clear reasons why the turning of Friends to church forms may be fraught with danger and loss not only to themselves but to the rest of the world.

We do not need to be reminded that there are, and always have been, in every church, ministers of the highest integrity, fearless in the performance of duty, and faithful to the high-

est ideals of their calling. But it is a lamentable fact that wherever questions of morality, justice, and righteousness in public affairs have arisen, the great majority of ministers have not only failed to take the right side, but have been some of the most active and bitter opponents of reform. This tendency to time-serving may be partially accounted for by the uncertainty of their tenure of office and of the "keen competitive contest among rival candidates for a pulpit." If it is true as our author says, that "the strongest men in the ministry are often—yes, generally—the weakest candidates" because they are quiet and reserved in manner, homely in feature, awkward in gesture and with a manhood that revolts against the humiliation of a competitive contest for a pulpit—if this is true, it is no wonder that many fail in time of trial or that a successful candidate "knowing that his time is brief is sorely tempted to turn his energies toward the production of showy results and thus to attract the attention of the pulpit committees."

The demand for youth as a principal qualification for the paid ministry is another evidence of its danger. Young Friends may be impatient at times of what seems to them conservatism and lack of ardent enthusiasm in the elderly ministers. But they cannot measure the value of the influence exerted by the utterances, no matter how old-fashioned in phraseology, of those who

> "On with toil of heart and knees and hand
> Through the long gorge to the far light *have* won
> *Their* path upward, and prevailed."

In the churches the young minister, by virtue of his prominent position "appeals to the hero-worshipping side of human nature to a far greater degree than do his elders." The elder men, "by knowledge chastened, by experience taught," fail to supply the craving for the picturesque and the romantic which often enters into the emotional side of religious life. From this evil the simplicity of the service, the directness of the message and the humility of the "chosen vessel of the Lord," have mercifully preserved the Society of Friends where they have kept pure the sacrificial flame of an inspired ministry.

Aside from these aspects of the question, it must be plain to every woman in the Society of Friends that with the advent of the paid minister, she is giving up her birthright of spiritual equality. It is true that in some meetings where the old order has been superseded, the pastor is a woman, but this does not adjust the balance. True spiritual equality can exist only where liberty of vocal service is guarded by both men and women. That hero-worship and unwholesome sentimentalism which hinders the spiritual growth of the recipient and weakens the religious life of the congregation, will not enter to any serious extent where women are regarded equally with men the interpreters of the "truth that shines on every heart."

If the free ministry is perishing from our midst, it is well to ask ourselves whether it is the fault of the system or of the individuals that make up the meetings.

There have been complaints that the utterances of the younger members of the Society are not well received by their elders who are sometimes grieved by what seems to them lack of depth and experience in their deliverances. And among both older and younger members in some places there is a distrust of the expression of honest conviction where such expression is not exactly in accord with tradition. Open-mindedness, a greater effort toward mutual understanding, and a broader sympathy should banish these difficulties. The crown of ripe experience and fuller knowledge can be freely granted to the older Friends while to the younger ones can be extended a deeper sympathy in their desire to be of some service in the meetings for worship.

It may be that at times the words of young Friends go beyond their actual experience in religious things. The growth of spiritual life in the soul is by development, and it is to be supposed that the joy and pain and trial that come with years will strengthen the fortresses of the spirit. But the young may have their share of these vicissitudes, for not all can rely upon "the genial sense of youth" alone, to keep them in the way of duty. Time will bring maturity, and a sympathetic attitude now, may save our meetings from a final loss of the ancient safeguard of a free ministry.

It is true that other causes are at work which may be far more disastrous to our usefulness in the future than a conservative censorship of the ministry. The Society of Friends has come to be synonymous with prosperity and ease. Its young people are growing up to know only one side of life—the pleasant and attractive. All material and educational advantages come to them without their own efforts. Is it to be expected that hearts that feel constrained to render thanks for material benefits chiefly, shall be the ones to seize upon new aspects of religious thought; and from the vantage-ground of real, practical, personal experience, in the deep things of the spirit, lead others to the higher life? The record of all history is against this hope.

It would be difficult for any of us to prescribe for this condition. Certainly the abolition of a free ministry and with it the degree of responsibilty which now rests upon the church at large would not suggest itself as a remedy.

SELECTED.

As It Seems to Some Others.

W. W. McKinney, editor of *The Presbyterian*, lately read a paper upon "Effective Preaching." The following points were presented and developed: To secure effective preaching one must fully and constantly recognize his calling and office. He is not his own master. He is the servant of the Lord Jesus Christ. He is first, a redeemed man; then a herald of God. He is commissioned to do a specific work. He is first and last merely the instrument through whom God and Christ and the Holy Ghost operate for human redemption. It is largely when a minister forgets or overlooks this guiding and regulative consideration that he becomes a mere human investigator, pursuing his own bent of mind, purpose of heart and habit of life, and declining more and more as a God force. He selects his own themes, and treats them in a manner that savors more of man than of God. He is simply the echo of theological "fads," or the philosophy in which he has been trained, or of the school of thought and culture which he has adopted, or the times in which he lives.

The preaching which is most effective in God's sight, and for attaining the objects which He has in view, is not that which deals with scientific, social and philosophical problems, with scholarly and erudite questions, or with critical theories, or with popular subjects, but that which pertains to the conscience, the heart and the life. As a rule there are specialists who can handle far better than the ordinary minister the themes that are more in their line and are able to treat them in all their diversified ramifications. Here and there may be found an exceptional preacher, who can touch up them to acceptance and profit, or, as the emergent occasion may demand, but generally they require too much time and investigation for the busy pastor to discuss with intelligence, discrimination and success. Besides, their discussion better becomes the platform, the press or the lyceum. Moreover, it must be remembered that our Lord has commissioned his servants to preach the Gospel, which all men need, and which alone satisfies soul hunger and revolutionizes society.

Again, the preaching which is most effective has a "Thus saith the Lord" back of it, as through it. This it was that made the Apostles and Reformers so successful. This is what is greatly needed in many modern pulpits. A distinctly Bible or divinely authoritative preaching is on the decline in various quarters. Too little appeal is made directly and positively to the Holy Oracles. Topics are selected too often from the newspaper, the magazine, the quarterly or the literary treatise, and great names are paraded in substantiation of what is advanced. Thus there is a divided authority where there should be only one Master, to whom the whole nation bows.

To increase effectiveness preaching should be full of Christ. For effective preaching the Holy Ghost power is a prime necessity. It must come with his demonstration. He must animate and apply it. The human element must be subordinate to the divine.

To be permanently effective, preaching must have as its structural basis wholesome doctrine. The modern cry—don't preach doctrine—is a false and misleading one. It has no support in the Bible, nor in philosophy, nor in reason.

The preacher, therefore, who would count on character-building and in soul-saving work can not afford to minimize, ignore or compromise Bible doctrine. He, of all men, should have the briefest, but the largest, creed, or a creed commensurate with time and eternity.

Considering our representative character under existing conditions, he becomes an effective preacher who is true to his denomination, spirit, standards and life.

WHAT REPENTANCE IS.—A class was once asked, what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?"

"I think," said the child, "it's being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but not sorry enough to quit.—*Selected.*

THE best treatise on the inspiration of the Scriptures is the Scriptures themselves.

nercy rejoiced against judgment. He did ustify sin, but queries. "Him that is with-sin, let him cast the first stone at her;" hey were all smitten in their consciences; d to God in this day many consciences t be smitten and each one depart to wn house and "learn of me," that a man's ies are they of his own household. Se-on affords no retreat from the tempta- of the evil one, whilst in the busy field of , struggling amidst difficulties on every "within were fightings, without were ,"—fears to offend an holy, just God, fears fending one of the least of his brethren. smuch as ye have done it to one of the of my brethren ye have done it to me." essing is pronounced upon peace-makers, 'vengeance belongeth unto me, I will repay the Lord." "When thou art converted gthen thy brethren." These injunctions to come fresh home every day to the hum-isciple. It may seem singular that whilst guarded his disciples from the censure of Pharisees, He himself did often severely ke them, while He was daily with them, for ness of heart and slowness to learn the gs written in the law and the prophets con-ng Him, etc. In thus reviewing the steps ay learn that the monster self made its arance in his own disciples as well as in the isees, but when reproved, these as well as ich lawyer that had even kept all the com-lments from his youth, with the "many" offended, and followed Him no more. But disciples when asked "Will ye also go ?" confidently answered, "To whom shall o [but unto thee], Thou hast the word of al life."

would be well for our own advantage to y human nature more thoroughly as por-ed in the sacred volume, manifest in the of the twelve chosen ones, outwardly privi-d above all generations. "Many kings and hets have desired to see the things which o see, but have not seen them." Yet ee them again stumble, doubt, falter by the fleeing, swearing, denying their Master. his compassion failed them not, as Peter mentioned by name to be informed of the rrection and that he would meet them again alilee.

rist's ruling and constraining power is love. ever resorted to force, subtlety or under-led means to promote his kingdom, which not of this world. When certain of the aritan villages would not receive Jesus, es and John saw this, and said, "Wilt thou we command fire to come down from heaven consume them?" But He turned and re-d them, and said: "Ye know not of what ner of spirit ye are of, for the Son of Man t come to destroy men's lives but to save ." His freedom and open intercourse with en on all occasions was such, that when the priest asked Jesus of his disciples and of doctrine, Jesus answered him, "I spake ly to the world, I even taught in the syna-ue and in the temple whither the Jews always t, and in secret have I said nothing, ask which heard me. They know what I have ?" "A new commandment give I unto you ye should love one another." And the les add:—"Bear one another's burdens and lfil the law of Christ." "Let us therefore dge one another any more, but judge thee rather that no man, put a stumbling block, or an occasion to fall in his brother's way." "He that loveth his brother abides in the light and there is none occasion for stumbling in him." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

PETER N. DYHR.

West Branch, Iowa.

FOR "THE FRIEND."

Some Account of John and Mary Hampton.

(Continued from page 181.)

"Here I have to admire the goodness and condescending love and mercy of my great Redeemer, who followed me, watched over me, and kept me from utter ruin. For when temptations or desires arose in me to use the plural language, and the compliments, as Sir, Mr., etc., there was a secret something, that with a very few exceptions, kept me from the use of such language; also from reading pernicious books; phrenology particularly, which I was tempted to read, but was so condemned that I read little of it: and my heart commemorates his goodness in thus preserving me, and in again giving me those living foretastes of heavenly joy.

For we cannot cause these heavenly visitations, these feelings of Divine love, any more than we can cause the outward rain to descend. I feel that I am poor and weak, and have often times to endure leanness and poverty of soul, and some times seeming desertion; but at other times I have known what it is to abound; my heart, being contrited within me, and my cup filled with joy and rejoicing; and I can feelingly say, 'Thou, oh Lord, hast been good to me. I will praise and exalt thy name forever.' In these seasons (of favor) my children have been brought before the view of my mind, and I have fervently craved that they, one and all, may be favored ones, and close in with the offers of redeeming love and mercy. I have some times thought if children knew the great concern and anxiety that a parent feels for them, they would harldly adorn themselves, and their tender offering, in the manner some do. Yea, and I have mourned over the members of our once highly favored Society, having to fear that many do not appreciate the privileges they enjoy, or the testimonies that our forefathers suffered so much to promulgate.

"Surely the time will come when the Righteous Judge will separate the precious from the vile, "as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left; then shall He say unto them on his right hand, 'come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' but will say to them on the left, 'depart from me all ye workers of iniquity, I know you not." Solemn and awful consideration! It seems to me that it ought to arouse every one to look well to their situation, and through the help of a gracious God, endeavor to make their peace, while time and opportunity are afforded, in order that they may enjoy true peace while here and be prepared for the solemn change that will sooner or later come upon us all."

Thus closes the narration of his life work, as he has left it to us. And finding an address written to Friends at ———, Iowa, Third Mo., 1858, it is thought that extracts from it will not be out of place here. They are as follows:

"In the feeling of that love that wishes well to the whole human family, I feel constrained to write unto you, earnestly craving for you, as for myself, that we may be preserved, built up, and established on that Rock, which will be a safe hiding place to flee unto, . . . when the world, with all its allurements, will be as nothing to us. . . . . I have been led to believe that there are some amongst you who can, at times and at seasons, adopt the language of one formerly, "My soul doth magnify the Lord and my spirit doth rejoice in God, my Saviour," and in tender solicitude for these may say, hold on your way; keep to that you have attained; and above all press on for an enlargement in these feelings, and for greater dedication of heart; yea, and strengthen ye the brethren.

"Oh, it is as we abide under his teaching, that true peace and Divine comfort and consolation are felt and enjoyed, which are to the enlightened mind of more real worth than all the pleasures of the world. . . . As there is this abiding under these feelings, how guarded we will be in our behavior, our conversation, our dress, and the adorning of our children, those precious lambs committed to our care. Ah, methinks, a great responsibility rests on parents in the training of their children; not only in giving the right precept and example, but also in dressing them as simply as we would like to see them dressed in maturer years.

"And whilst my mind has been, as it were, prostrated before the throne of Grace, for the encouragement, the enlargement and the preservation of these, I have been led to take a view of some . . . that do not feel as much of the constraining love of the Prince of Peace. Oh, Friends, remember that we have but a short time to live in this world, that a never-ending eternity awaits us, and as our faith and works are, so shall our portion be. Awful consideration for one soul to be taken off in an unprepared state! The present time only is ours! My feelings have been aroused for you, and the prayer of my soul has been poured forth in your behalf.

"O, dear Friends, remember that it was said in old times that the offering should be clean and without blemish, which command is as binding on us at the present day as ever it was. Then how can we present ourselves acceptably before the Lord, twice in the week, if the cares and concerns of this world are in our hearts and on our tongues, until the very moment we enter the door where worship is to be performed?" . . . . To the young people he said:

"Some of you have felt convictions at times when none but the Lord knew your thoughts. Oh, let me, as a brother that craves your eternal good, plead with you to attend to these feelings, love and cherish them, for they will lead you on, even to that peace which the world cannot give, neither can it take it away.

"Finally, dear Friends, my heart's desire for you is, that you may be like a united band, ... that each one may feel the arising of that life that maketh glad the whole heart, and giveth evidence that when done with time here, you may be prepared to inherit that Kingdom which the Lord the Righteous Judge will give to those who confess Him before men, and really love his appearing; for such will He own before his father and the holy angels."

Among grand-father's writings, we find quite a number of entries kept entirely separate from

his diary of daily events, chronicle of weather, etc., which he had kept for years. And as these contain many lively expressions, showing the living concern he felt not only for himself, but for the brotherhood, we give most of them here, with occasional extracts from letters written at different times; and also a few extracts from letters written by his wife, Mary Hampton.

During the last ten years of his life he wrote but little, and when he did, so low was his opinion of his ability to write anything that would be of benefit to others, that he frequently destroyed letters, etc., without sending them to the ones for whom they were intended. His diary begins:

"Eighth Month 15th, 1860.—At meeting. Favored with a little of that life and peace that was soul-solacing.

"Sixth Month 12th, 1861.—It was in my heart this evening to utter this language: 'Goodness and mercy, and truth, have followed me all the days of my life,' and my soul adores and magnifies that Being who still regards the frail creature that I am. . . I can do no good of myself, yet, through his condescending goodness, He can and does, at times, fill my heart with love wherein praises ascend to Him who is forever worthy.

"Fifth Month, 1862.—(On hearing an aged Friend say, 'If I only knew I was right, I wouldn't care what people said about me.') . . . . . When the great Creator formed man, he breathed into him the breath of life; and he became a living soul; and as he was in the image of his Creator he was capable of enjoying union and communion with Him, his great parent. He knew the voice of God, and when God spoke to him there was an unmistakable evidence from whence it came; and man knew, of a certainty *knew*, what was right; and although he fell, and, (for a time), lost this knowledge of good, yet God, who made him, had pity on him, and through adorable and unmerited mercy, cast up a way, and provided a means, through the mediation of the everlasting Covenant whereby he came again to know the voice of God.

"And I believe from the creation of man, down to the present time, men and women have been raised up, who have known the saving power of the blessed Redeemer, and recognized his inspeaking voice, and have felt an evidence of the truth of what they have said and handed down to us.

"Now the Lord's hand is not shortened that it cannot save; but He does dispense an unmistaken evidence that they are right, to those who really love his appearances, having Him uppermost in all their doings, and continually before their eyes; walking in his fear, and bringing all their deeds to the light. Yes, even in this day when miracles and prophecies have apparently ceased, man is just as much the object of redeeming love, as in any day, or age of the world; and if we are left destitute, and without an evidence of right and wrong, the fault is all our own.

"Divine justice is clear; for a way is cast up, a means is provided, and they that hunger and thirst after righteousness shall be filled. 'The grace of God that bringeth salvation hath appeared to all men.' Therefore if we give Him our whole heart He will give us the peaceful evidence of knowing his will. Then, oh, the joy and consolation we may feel, my pen cannot express!

"Second Month 28th, 1864.— . . Not a day and hardly an hour passes but I think how soon I must leave all things here below. And my fervent desires are put that I may be prepared for the great change and that I may be happy, eternally happy!

"Last day of 1866.—Oh, what changes have taken place within one year! Peace and plenty, health and prosperity, abound in this part of our land. . . .

"Oh, time! How swiftly it flies! To look back, how short the time seems since we were married; and yet almost thirty-seven years have passed; . . We have raised eight children, now all married but two. Thus our family consists of only four, and we enjoy ourselves very well. Surely blessings have been dispensed to us all our days."

(To be continued.)

KID-GLOVE AND COAL-OIL MEN. — Frank Thomson, the President of the Pennsylvania Railroad, who died a few weeks ago, was known as one of the foremost of living railway managers. There was no part of the business with which he was not familiar, from the control of its great moneyed interests to the fitting of a screw into an engine.

A wealthy man once brought his son to him, saying, "My son has gone through college. Can you make a place for him where he will succeed?"

Thomson was silent a moment, and then said: "That depends on whether he wants to take a kid-glove course or a coal-oil course."

"What do you mean?"

"If he takes a kid-glove course, he goes in as a clerk, to perform a certain amount daily of writing, for which he will be paid a salary. In the other course he goes into the shops, and learns the whole business, from the lowest drudgery up. When he has finished, he will know his trade, a valuable one, but his hands will be stained with coal-oil."

Frank Thomson himself, when a boy, chose the "coal-oil course." He worked four years in the car shops at Altoona, barely earning his living, but learning the mechanical details of the business.—*Leader.*

ONLY A PIN.—An overseer in a calico mill found a pin which cost the company nearly one hundred pounds. How could that be? Well, calicoes, after they are printed and washed and dried, are smoothed by being passed over heated rollers. By some mischance a pin dropped so as to lie upon the principal roller, and, indeed, become wedged into it, the head standing out a little from the surface. Over and over went the roller, and round went the calico, winding upon another roller, until the piece was measured off. Then another began to be dried and wound, and so on, till a hundred pieces had been counted off. When they came to be examined, it was found there were holes in every piece, and only three-quarters of a yard apart. Of course, the goods could not be sold now as perfect, but only as remnants, at about half the price they would have brought had it not been for that single pin. So it is with the power of an evil habit. That pin damaged forty hundred yards of new print, and a single vicious indulgence may blight a human life.—*Selected.*

FOR "THE FRIEND."

John Venning and the Imprisoned Finns.

[The following extract is taken from t memorials of John Venning, the philanthrop Englishman, well known to William Allen a Stephen Grellet. He was a resident of S Petersburg at the time of the visit of tho two worthies, and for years afterward, bei greatly interested in promoting the better ma agement of prisons and in the succor of t poor and distressed, enjoying the full confiden of the Emperors Alexander and Nicholas, a receiving from them and from other membe of the royal family many gifts of money which they desired John Venning to be the trusted almoner. He likewise added to the gifts largely out of his own private means. J. W. L.]

"While in the town-prison one morning, e horting the prisoners in one of the cells seek the Saviour, a young Finn stepped f ward, and said, "*That* is the reason I am here I then learned from him that there were in thirty-two persons, men and women, Finns the Protestant persuasion, who were in pris in consequence of being denounced to the go ernment by their bishop as a dangerous, t bulent set of people, though they only met f reading the Scriptures and prayer. It is tr that some of them through ignorance had be led into the folly of bodily exercise, and we considered Jumpers; yet they were sincere pious, and of excellent conduct, and this w not the way to recover them from their m take. Several of them disapproved of t jumping, and were sober-minded, eminent Chr tians. I examined the order for their arre and found that they were to be separated fr each other. Some were in the fortress, so in the town-prison, and some of the women the Aboukoff hospital as washerwomen. T principal part of the men were artisans. visited them continually, and engaged t Swedish clergyman, Pastor Rahmn, forme missionary in Siberia, to visit them and po out to them the absurdity of their exciteme When reading the Scriptures, I never saw th jump, or even attempt it, though I witness two or three of the women bending their kn slowly, and sinking down by degrees, whic always most earnestly forbade. One of th told me their reason for it, which was t David danced before the ark, and that lame man at the Beautiful gate of the Te ple, when healed by the apostles, jumped a leaped, etc. I reasoned with them on the su ject: 'Are you under the same circumstanc as king David? Does not the apostle tell y that bodily exercise profiteth little?' I alwa found that kind and mild treatment is the w to bring back those who are out of the w This succeeds, and not fire, faggots, or i prisonment.

"Their conduct was so exemplary that t officers said to me, 'We never saw such orderly people in a prison before.' Their leisu hours were occupied in reading the Scr tures and in prayer. A murmur was ne heard to escape their lips. Quiet, inoffens people, what a contrast between them and t noisy, wicked, prisoners around them! It w heartrending to see them the objects of th bishop's hatred and persecution, resisting he did), every application made to him for th release. On visiting the Finnish women w

For "THE FRIEND."

Friends and the Indians of Pennsylvania.

(Concluded from page 178.)

It may, in connection, be interesting to view the history of these Indians.

The Delawares are said to have numbered at time of William Penn about six thousand. 'No other tribe on the continent," says orge Catlin, in his notes, 1844–48, "have n so much moved and jostled about by civ- ed invasions, and none have retreated as far, ought their way so desperately, as they have orably and bravely contended for every t of the ground they have passed over. From banks of the Delaware to the lovely Sus- hanna, and my native valley, and to the e and over the Allegheny Mountains, to Ohio River, to the Illinois and the Missis- pi, and at last to the west of the Mis- ri, they have been moved by treaties af- treaties with the government, who have r assigned to the mere handful of them t are left, a tract of land, as has been done a en times before, in fee simple, forever. In ry move the poor fellows have made they have n thrust, against their wills, from the graves heir fathers and their children, and plant- as they now are, on the borders of new ene- s, where their first occupation has been to e up their weapons in self-defense, and fight the ground they have been planted on. There o tribe, perhaps, amongst which greater more continued exertions have been made their conversion to Christianity—and that since the zealous efforts of the Moravian sionaries, who first began with them, nor any ngst whom those pious and zealous efforts e been squandered more in vain, which has, obably, been owing to the bad faith with h they have so often and so continually n treated by white people which have ex- l prejudices which have stood in the way heir mental improvement."

n the banks of the Muskingum the Dela- es lived in comparative tranquillity for a few rs, but during the Revolutionary war they e induced to take part with the British. a Heckewelder, in his history of the Indian ons, who once inhabited Pennsylvania, and neighboring States, says of them:

t was not the fault of the American govern- t, who were truly desirous of seeing the In- s adopt a neutral line of conduct, and re- edly advised them not to interfere in the rel between the colonies and the mother utry; happy would it have been had the ish government acted in the same manner, they pursued a different plan. These poor ded people were dragged into a war in h they had no concern, by which their pop- on was not only greatly reduced, but they the desire of becoming a civilized people; he Americans, at last, becoming exasper- t against them, and considering all Indians heir enemies, they sent parties out from to time to destroy them. The murder of Christian Indians on the Muskingum, in 2, completed their alienation. Those who remained were driven to despair and finally ersed."

heir subsequent history to 1877 is thus ed by W. H. Jackson:

In 1818 the Delawares ceded all their land hio to the government, and removed to the te River, Missouri, to the number of eigh- teen hundred, leaving a small number in Ohio. Another change followed eleven years after, (1829), when one thousand settled, by treaty, on the Kansas and Missouri Rivers, the rest going south to Red River.

"In 1866 they sold their land to the railroad which ran across it, and buying land from the Cherokees, settled where the main body now resides, merging with the Cherokees, small bands being scattered about among the Wichitas and Kiowas

"In 1866, by a special treaty they received and divided the funds held for their benefit, took lands in severalty, and ceased to be regarded as a tribe. They have given up their Indian ways and live in comfortable houses. Many of them are efficient farmers and good citizens. They are becoming so incorporated with other tribes that there has been no late enumeration of them made as a whole."

The census returns for 1890 mention ninety-five Delaware Indians as belonging to the Kiowa, Comanche and Wichita Agency, in the Indian Territory.

There are, however, two bodies of them located in Canada, one of which is on the Carodoc Reservation, located in Ontario, Canada, about fifty miles east of Detroit. This Reservation is a tract about twelve miles square, and has upon it a settlement of perhaps one hundred and forty Delawares, a large number of Chippewa Indians, and some Oneidas, in all a community numbering several hundred. The Delaware settlement is known as Munceytown, and the Indians themselves are Munceys, a name which spelled sometimes Munceys and Minsies, is said to be derived from the word Minisink, an island, applicable probably to one of their homes in former years.

Although many generations have passed away since the visits of William Penn to these shores, yet the memory of his character, and of his kindness to their ancestors is still cherished by these people, and one of their number who visited Philadelphia, within the past ten years, an educated man, named Nellis F. Timothy, stated that he well remembered the narration of events in their history by aged men among them in their assemblies, while he was quite a lad, in which the actions of this, their friend, still known among them as Miquon, (a feather), were spoken of and commended.

Another company of Delawares, about three hundred in number, is located at Moraviantown, about forty miles westward from the Carodoc Reserve, in Canada, and is largely composed of that portion of the tribe, who continue in association with or under the care of the Moravians.

In 1874, our late friend, Thomas C. Battey, was present at a Council with Kiowa and Commanche Indians, at their agency, when Captain Black Beaver, a Delaware, addressing those Indians, said:

"The Quakers are your friends; their father made a treaty with the Indians more than two hundred years ago, in which both parties had bound themselves, and their children after them, to be friends to each other forever. His words were: 'While sun and moon shall endure, grass grow, and water run.'

"This treaty has never been broken; the Indians have never taken any Quaker's blood, and the Quakers have always been true friends to the Indians. I am not telling you this from heresay; though this treaty was made so long ago, a copy of it has been kept by my people—my own eyes have seen it and my own hands have held it.'"

Afterwards in conversation with Thomas C. Battey he informed him that when William Penn gave this treaty to the Delawares "he told them to keep it for their children who should live after them." They accordingly placed it in the hands of their principal chief, for its preservation. Other treaties as they were made were deposited with him, but this he kept separate and distinct from the others. When this chief died these documents were taken care of by his successor. Afterwards when other treaties were made, as this Treaty of Peace and Friendship, made with William Penn, concerned several tribes, they, in a general council, selected a person to have especial care of this first, or, as they called it, "Great Treaty."

"On his death another was chosen, and so it continued to be preserved for many years by persons selected in a general council. Eventually, as the different tribes became scattered, the Delawares retained posession of it, and it was preserved by them as it had been before, the tribes in council making choice of a reliable person to take care of it. As time passed on and the tribe was removed westward, this copy fell into his hands, and he had it in his possession until the breaking out of the civil war." During this war his home was destroyed and the "Penn Parchmeut" so long and so carefully preserved by the Delawares was burned. [See THE FRIEND, Vol. lxx. p. 222.]

In a work published by our late friend Geo. W. Brown, of Philadelphia, in 1882, entitled "Historical Sketches chiefly relating to the early settlement of Friends at Falls, in Bucks Co., Pa.," some interesting traditions are recalled which have been preserved of the relations of William Penn to the Indians during his residence in this country. He remarks:

"The Indians bore frequent testimony that William Penn had never deceived them, and unbounded was their confidence in his integrity; doubtless it was good policy in him to cultivate their friendship; but apart from every temporal consideration, they possessed a large share of his sympathy, brotherly kindness and disinterested love.

"There is something truly pleasing in looking back to the beginnings and advances, the manifestations, comforts, and good fruits of the friendship which continued to subsist between William Penn and the Indians. Although he possessed the land which had descended to them from their fathers, and they were exiles from it, still that friendship remained unimpaired. Were we now to look abroad over the scattered remnants of our Indian population, how few examples of warm attachment, unwavering friendship, and bursts of affection would be manifested at the presence of those who have been instrumental in dispossessing them of their ancient inheritance, and how few would be the testimonials to the justice and generosity of these.

"The burst of affection with which the poor Indians sometimes greeted their friend William Penn were somewhat singular in exhibition, and, although doubtless annoying, perhaps were not altogether displeasing to his generous feelings. If tradition truly represents, these warm-hearted creatures upon one occasion met him on the road, in the neighborhood of Pennsbury, riding

in his coach, and from the impulse of the moment, drew him from it, and wrapped their blankets around him in token of affection; and so impetuous was their zeal to manifest friendship and attachment, that all danger from the fright of horses was unheeded, overlooked, or not comprehended, and it was needful for the driver to tie them to trees for safety.

"As the personal presence of William Penn among the poor Indians was marked by many testimonials of affection on their part, and as their friendship was pure, it was deeply rooted and lasting, time and distance did not wear it out; the memory thereof was precious to them, and they exhibited evidence of it long after William Penn had passed away. It appears they had a veneration for Pennsbury on account of associations connected with it, and some tribes were wont to perform annual visits to the locality. These visits were continued until late in the last century, and perhaps were continued until a later period of time. An eye witness, who had been a young girl residing with the family occupying the brew house dwelling about the time to which reference has been made, represented that among the annual visitors were some of great age; and at that time there yet remained some of the walnut trees that William Penn had planted, and these were objects to which they clung with howling and lamentation, apparently frantic with grief, yet with wild enthusiastic fondness. Some of these aged children of the forest had knowledge of William Penn personally as well as from tradition, and there must have been something touching in these exhibitions of true hearted affection for his memory, which still remained so fresh and lively, so long after his earthly pilgrimage had ended." G. J. S.

INSIGNIFICANT WORK. — Big men do big things, but how many big things are big failures. The biggest ship that ever was built was no profit to anybody until it was sold and broken up for old junk. Many a little ship during the same time had made good voyages, and brought profit to its owner. A man writes a big book; he is a great man, but few people ever read his book, yet it is learned and bulky, and perpetuates the man's fame through generations. Another man writes a little letter, a pamphlet, an epistle, which can be read in an hour, carried in the pocket, copied in a little while, sent through the mails, or printed on a few pages, and that little pamphlet is translated into hundreds of languages, scattered by millions in every quarter of the globe.

Paul, chained to a soldier in his hired house at Rome, wrote no big books. A dozen pages would contain the largest treatise he ever wrote, and yet the thoughts there embodied, and the truths there declared, live through all ages, and go to the ends of the earth. A seed is a little thing, but in it there is the promise of a waving harvest through all the years to come. A granite monument is a great thing, but it has no advancement, no promise, no growth.

Let the man who does little things wait on God, who can make little things great, and accomplish his own purpose of grace and goodness, working wonders by means of the feeblest instruments through his matchless wisdom and his powerful love.—*Christian.*

SAY well is good—do well is better.

PUT UP THE SWORD.

I have sung of the soldier's glory
As I never shall sing again;
I have gazed on the shambles gory,
I have smelled of the slaughter pen.

There is blood in the ink-well clotted,
There are stains on the laurel leaf,
And the pages of fame are blotted
With tears of a needless grief.

The bird is slaughtered for fashion,
And the beast is killed for sport;
And never the word compassion
Is whispered at Moloch's court.

For the parent seal in the water
Is slain and her child must die,
That some sister or wife or daughter
Her beauty may beautify.

And the merciful thought we smother—
For such is the way of man—
As we murder the useless mother
For the "unborn astrakhan."

But a season of rest comes never
For the rarest sport of all;
Will His patience endure forever,
Who noteth a sparrow's fall?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping,
And never to wake again?

When hunger and ravenous fever
Are slaying the wasted frame,
Shall we worship the red deceiver.
The devil that men call Fame?

We may swing the censer to cover
The odor of blood—in vain;
God asks us, over and over,
"Where is thy brother, Cain!"

—*James Jeffrey Roche, in the Century.*

AT THE HEART.—In Baltimore one First-day morning, as the people were going to church, a telegraph pole, large and strong and round, looking as stalwart as any other in line, suddenly did a very strange thing. It never would have been heard of except for the queer happening. Suddenly, without any warning, like a great, strong man struck down by an unseen bullet, the pole groaned, and then, with a snapping, tearing, grinding sound, the upper portion fell to the street, leaving about twenty-five feet standing. The people looked on and wondered. A crowd soon gathered, marvelling at what should have caused such a catastrophe. There was no hurricane, not even a brisk breeze, and surely not enough to sever such a pole as that, which had weathered so many storms. Just then a small boy began to climb the stump that was left to investigate. When he reached the top he found that right where the pole had broken was a scooped-out place where a pair of woodpeckers had cut out their nest, and there in the nest was a poor little woodpecker, frightened half to death Unnoticed, but steadily, stroke after stroke, the birds had dug their way back to the heart of that great, strong telegraph pole until they had sapped its strength. Sometimes a man comes crashing down in the city. His outer life has seemed strong and round and respectable. People have believed in him and trusted him, but he suddenly comes down in his ruin. The whole world marvels at it; but after a little it is discovered that some secret sin had eaten into his heart, and the strength of the man's life was gone, though he looked to the world as strong as ever. Look out for the secret sin.—*L. A. Banks.*

For "THE FRIEND."

Our Meek and Lowly Example.

A contrast may be profitable for all to s
what example Jesus has left for us in t
many perplexed vicissitudes of life. "For
when ye do well and suffer for it, ye take
patiently, this is acceptable with God, for ev
hereunto were ye called, because Christ al
suffereth for us, leaving us an example that
should walk in his steps." While the Evang
ists have left many of these on record for o
instruction, some of which may here be allud
to, what immediately concerns us is to kn
of what spirit we are. In Christ's person
intercourse with his chosen twelve there is
long catalogue of reproof and rebuke teachi
us the instability of human nature; yet with
rebuke, patient long-suffering, forbearance
wards all, especially to them that believe, whet
er Jew or Gentile. For whilst according to
Divine law and purpose Jerusalem was chos
out of all nations of the earth for God's ho
name to dwell there, yet because of her wisdo
she did not know God in his wisdom, but becam
foolish in her high imagination of her own
tainments, even having an outward knowled
of all that was written in the law and the pr
phets concerning Christ. But as no man kno
eth the Father but the Son and no man knowe
the Son except the Father that sent him, dra
eth him, so the secret knowledge of the Mo
High is given only to the humble, the meek a
lowly in heart, that gives diligent heed to
drawing chords of his love, and is taught
law. For when He opens no man can shut, a
when He shuts no man can open. Hence we
in Christ's personal intercourse with man
many rich, not many learned, but God ch
weak and foolish things to confound the wi
that no flesh should glory. So whilst the Je
had no dealings with the Samaritans, yet it was
one of them, a woman that had had five husbar
and he with whom she then lived was not
husband, to whom that remarkable clear tea
ing is given of true spiritual worship. And
a poor Canaanitish woman he said, "Such fa
have I not found, no, not in Israel." When t
ten lepers were cleansed it was the stranger t
returned and gave thanks to God. May
think the nine were Jews and received his fa
as a matter of course?

"For men to search their own glory is
glory." The spirit of the Pharisees with a lit
outside polish of Godliness is ever ready
thank God that they are better than "t
publican," but Jesus in his manifestation in
least of his brethren is set at naught. "W
do thy disciples do that which is not lawful
do on the Sabbath," and "Why do they
keep the traditions of the Fathers" But Je
answered and said unto them, "Why do ye a
transgress the commandment of God by y
traditions? But in vain they do worship
teaching for doctrine the amendments of me
(Mat. 15). Jesus was a man of sorrow
acquainted with grief, so in all our afflicti
He is afflicted and the angel of his prese
supports us, as He is a present helper in ev
time of need. So when the adulteress, v
represents the sinner brought before Chri
judgment seat, was commanded by the law

employed (as prisoners) to wash the linen
ie Aboukoff hospital, I was surprised late
Saturday evening to find them all at work.
nquiring the reason of their working so
they informed me they had asked and
ined permission to do two days' work on
rday, in order to [observe the First-day of
veek as one for rest and religious improve-
..]

There was one poor fellow, Rabow, a man
in faith and submission, who had been in
ortress nine months. Being ill, he was
to the Guferskoy prison, and I took him
the little hospital which the Civil Gov-
had permitted me to organize in an upper
for the knouted immediately after their
shment. One day he showed me his hip,
h was almost black (even down to the
), from the dampness of the cell in the
ess. He told me that his wife had been
with a message from the bishop to demand
would take charge of her and her chil-
when he and the others should be sent
e public works as felons. I asked him,
at was your reply?' 'Why, I requested
ishop to read Matt. vi: 26, which incensed
against us more than before; and now I
that one-half of the men are to be sent
onstadt, and the other half to Revel, to
ublic works by day, and by night to be
d up with above a hundred of the most
cious brigands!'

This was carried into effect; but by means
abow's wife, who engaged herself on pur-
as cook to the commandant at Cronstadt
nd and good man), and by means of the
sh pastor at Revel, I was enabled to keep
constant communication. Their suffer-
continued until January, 1826, when, hav-
scertained that their former masters were
satisfied with them, and willing to take
back, I wrote a letter to Prince Galitzin,
sent it to him by Rabow's wife. I told
how after eleven months' imprisonment
man and his companions had been con-
ed to five years' labor as convicts, and
they remained forgotten there, notwith-
ding that the Imperial manifesto had gone
. My letter was presented to the Em-
Nicholas, and the Lord in mercy vouch-
to bless it. The generous monarch or-
d them all to be brought to St. Peters-
h, and to be publicly examined by the
Governor, and a good Swedish clergyman
arrived from Sweden. Having found that
harges against them amounted to nothing
than neglecting a church where no Gos-
as heard, meeting together for worship,
indulging in some degree in excitement,
Governor at the close of their trial in-
d in a loud voice, 'Is this all their bishop
against them?' and sent in his report to
Emperor, who immediately gave orders to
ate them. They all came to my house,
joy and gladness, blessing and praising
After affording them some relief, they
ted. Their old masters were most ready
ceive them back into their employ; and
of the young women were engaged as
nts in pious families. May the Lord God
orified, who is always a stronghold in time
ouble."

E happiness of your life depends upon the
cter of your thoughts.

For "The Friend."

The Book of Job and the Larger Life.

. . . . . .

Out of this baleful doctrine of Retribution, as the Jews held it, there came to the writer of the book of Job the blessed theory that suffering and sorrow have, somewhere in the recesses of the Divine mind, other end than what men call punishment. He looked forth with open eyes, and saw that life and thought were large enough to include possibilities quite beyond the vision of most of his contemporaries.

Since his day—although we have slowly apprehended the truth that there are those among us who have become impatient—we have realized that the life within us is so much larger, so much more crowded with meaning, that it includes a growing belief that pain is even purgatorial—that it is blessed of God who gives it and to man who receives it. Nor are we yet fully understanding this mystery of suffering, but our eyes are being opened to two facts: the marvellous efficacy for mankind of the sufferings of Christ, and the hitherto unthought-of-offerings of God.

It is sometimes asked: Where in the Old Testament is set forth the fatherhood of God? The answer is, that while there is no treatise upon this subject in the books, they are full of the assumption that God is the father of spirits—full of such manifestations as are, for love, mercy, and disciplinary care, infinitely beyond all earthly fatherliness. And that assumption is nowhere more apparent than in the book of Job. The writer's meaning is clear. God is Job's father. Amidst storm and whirlwind, desertion, bodily pain, and sorrow of soul, he not only preserves his integrity, but he keeps his hold upon God as a child clings to a loving but chastening father. And this other thought is growing, and will carry with it comfort as well as explanation of many dark dispensations, viz: that God is father in the sense, that He not only sorrows over us, rejoices with us, but that He also suffers with us.

Dimly enough this idea came to the early thinkers and sufferers. To the psalmist and the prophets it had greater and fuller meaning. "As a father pitieth his children." It is difficult to keep out of the word pity something very like fellow-suffering. "In all their affliction He was afflicted." Surely that means something more than poetry.

The light thus thrown upon the sacrifice of Jesus is wonderful. If the best of all souls, the absolutely guileless one, could break his heart upon the Mount in order that we might learn what love means, and that we might also learn to suffer, as He did, in other's stead, shall not God, who created man in his own image, whose hourly concern is man's welfare, who feels the throb of every human heart, and is acquainted with every writhing of pain, shall He not also be moved not only to pity but to such a quality of sympathy as shall make Him to suffer with us, to be afflicted in our affliction?

Ever remembering, however, that this fellow-suffering of God is not suffering in the sense of physical pain. That comes for our soul's education and training, and God has no such need. But there is the suffering of sympathy, and he who doubts the sympathetic love of God has forgotten the messages of the prophets, the songs of psalmists, and the teachings of the Christ. Life, in view of such a belief, puts on new aspects, new attractions, is full of new delights.

In all our afflictions He is afflicted, so that pain becomes sanctified—sorrow is divine—the wail of earthly woe finds a response in Heaven. The fevered hand stretched out in helplessness touches the hand of God, and feels a thrill of Divine sympathy. There is no despairing man or woman in the world but may know that God is touched with a feeling of our infirmities. The theme promises to be one for angels—this idea of suffering—with God suffering with us; Jesus suffering with us. Man suffering not for himself only, but for his fellow-man. God and man united in one great work of redemption.

How rich in spiritual results a consideration of this subject may be. Jesus is the highest manifestation of God in all that pertains to humanity. God in Christ, and Christ in God. If one can suffer, is there any difficulty in conceiving that the other can? Man, who is in Christ, as Christ is in God, may and does suffer in the place of others. We bear pain in order that others may endure it. We die that others may learn to give up life. We die also as our Master did, that others may be saved to live. Job does not lie in the dust for nothing. He suffered in order that the world in after ages may learn to suffer and be strong. Even as Jesus died that we might live, so have countless men and women taught posterity how to bless the hand of the Lord when it has been heavy upon them.—*Charles Sharp in Friends Quarterly Examiner.*

MAKE up your mind to do your best work for God, and to give Him your best years. You make a mistake if you suppose that warped timber and broken brick-bats are good enough to build into his spiritual temple.—*To-day.*

Items Concerning the Society.

Friends' Library on Sixteenth Street has added an improved fireproof stack to the Record room for the accommodation of old records.

Ever since the attempt to introduce a paid pastor into Boston meeting, the members who were distinctly inclined to Friends' principles have been exercised under sore discouragement, and the whole innovation has had naturally a disuniting effect. At length a committee appointed to take into view the situation is said to have reported in favor of a return towards our fundamental principles in regard to ministry, and recommended the discontinuance of the pastor who had for some two years been employed. Visiting ministers have now more freedom there in the exercise of their apprehended gifts.

A letter from Benjamin P. Brown reports that he finished his service in Iowa on the 6th instant, having been there nearly two months, visiting all the Meetings of Iowa Yearly Meeting and Hickory Grove Quarterly Meeting and most of the families, also quite a number of families not of our religious Society, but inclined towards Friends. He also felt drawn to hold quite a number of meetings with the "liberal Friends" and other denominations, where he found a great openness. These meetings were turned over to be held as Friends' meetings. "A great hungering and thirsting after a closer walk with God" was witnessed, and to become better acquainted with Friends' doctrines.

Coming through Indiana he held a few meetings—one at Sugar Grove, one at Danville, and one at Indianapolis, and reached Barnesville, Ohio, on the 12th, where he has been holding meetings and visit-

ing families up to the 17th instant, intending to proceed towards home in North Carolina in a few days.

We are glad to hear that the distinguished author of "Verbum Dei" [Robert F. Horton, M. A., of Oxford, England, the teaching of whose work was given in THE FRIEND, Vol. 69, Nos. 43-46], has relinquished the title of "Rev." before his name. The more ministers of the gospel can let men see that they are men with men, and that whatever respect is paid to them is not on account of their position in the church, but because they are intrinsically worthy of respect, and for their work's sake, the better it will be for the cause of Christ. The title "Rev." makes a man professional if he accepts it, and separates him artificially from his fellows, in the same way that a clerical dress does, or preaching in a gown. All such artificial separations may minister to the pride of the flesh, may even be defended on the ground of ecclesiastical order, but seems to us not in accordance with the simplicity of Christ.—*The Interchange.*

Notes from Others.

FACTS ABOUT "THANKSGIVING."—The first recorded Thanksgiving was the old Hebrew feast of tabernacles. The first national English Thanksgiving was on Ninth Month 8th, 1588, for the defeat of the Spanish Armada. There have been but two English Thanksgvings in this century. One was on Second Month 27th, 1872, for the recovery of the Prince of Wales from illness; the other, Sixth Month 21st, 1887, for the Queen's Jubilee. The New England Thanksgiving dates from 1632 when the Massachusetts Bay Colony set apart a day for thanksgiving. The first national Thanksgiving proclamations were by Congress during the revolutionary war. The first great American Thanksgiving Day was in 1784, for the declaration of peace. There was one more national thanksgiving in 1789, and no other till 1863, when President Lincoln issued a national proclamation for a day of thanksgiving. Since that time the Presidents have issued annual proclamations.—*Selected.*

SUMMARY OF EVENTS.

UNITED STATES.—The President, on the 20th inst., sent to the Senate the treaty negotiated at The Hague last Seventh Month for the pacific settlement of disputes between nations, and the declaration to prohibit for a term of five years the launching of explosives from balloons.

This year the United States will have exported about 200,000,000 of its wheat crop, about 80,000,000 of which will be in the form of flour.

The Danish West Indian Islands are for sale, an agent from St. Thomas being in Washington to ascertain if this country will buy them.

A wire-wound segmental gun has been made in Reading, Pa., and inspected by General Miles. It is a machine for coast defence that will hurl a 600 pound missile twelve miles. Our Government contemplates buying one hundred of these engines of destruction.

Admiral Dewey has renewed his request that the Chinese who served with him during the battle of Manila Bay be given the right to enter the United States free of restrictions. His letter has been forwarded to Congress.

Major General Henry W. Lawton was shot and killed on the morning of the 19th inst., in front of his troops while leading an attack on the Filipinos at San Mateo, northwest of Manila.

A Manila despatch says that Colonel Wilder has telegraphed from Bayombong that Aguinaldo has crossed the mountains near Bayombong, going southward. His wife died in a village in that vicinity.

General Young reports from Vigan that Colonels Hare and Howse are still in pursuit of the insurgent column beholding the American prisoners, being only one day behind. Four of the Americans have been released, but Lieutenant Gilmore is still a captive.

General Otis cables that the recent uprising in the Island of Negros was the work of the Filipine Junta in Hong Kong.

A marvellous quartz find is reported from Dawson. Assays run as high as $800 a ton, it is said, and the lode is a mile in width.

A new ingenious American device is the culture of rice in artificial swamps, the invention of some Northwestern farmers settled in Louisiana. They built a bank around a section of prairie and pumped water into the inclosure from artesian wells. When the crop matures the water is let out, the ground dried off and reapers and binders secure the harvest at greatly reduced cost. The land is easily prepared for the next season, and there is no danger from drouth.

The report of the Pennsylvania State Superintendent of Public Instruction Schaeffer for the last fiscal year shows an enrollment of 1,152,352 pupils and nearly $50,000,000 invested in public school property.

A Gouldsboro (Me.) man has 120,000 lobsters in pound which he is holding until next spring, when they will be shipped to Boston. He erected his pound last summer by building a dam across the cove, covering about three-fourths of an acre.

Dwight L. Moody, the noted revival preacher, died Twelfth Month 22d, at his home at East Northfield, Massachusetts.

An explosion of gas, caused, it is said, by a naked lamp, in the Braznell coal mine, near Brownsville, Fayette county, the 23d inst., was attended by frightful loss of life, the number of dead being estimated at forty.

A severe earthquake occurred early on the morning of the 25th, in Southern California. In the towns of San Jacinto and Hemit many buildings were wrecked. Six drunken Indians on the reservation of Saboba, two miles east of San Jacinto, were swallowed up and killed.

A despatch from Aberdeen, S. D., dated Twelfth Month, 24th, says: During a high northwest wind a prairie fire that started east of Eureka has swept over the country, causing great destruction of hay and grass on the ranges. Many farmers, it is thought, have been entirely burned out. The fire was the most extensive for years, embracing a tract several miles wide and five miles long. Great anxiety is felt for the safety of people in the path of the fire.

There were 419 deaths in this city last week, reported by the Board of Health. This is 26 less than the previous week and 231 less than the corresponding week of 1898. Of the foregeing 206 were males and 213 females: 75 died of pnuemonia; 54 of consumption; 31 of heart diseases; 22 of diphtheria; 17 of cancer; 15 of nephritis; 14 of bronchitis; 13 of apoplexy; 12 of inanition; 10 of convulsions; 10 of debility; 9 of uraemia; 9 of inflammation of the brain; 8 of Bright's disease, and 8 from casualties.

Markets, &c.—U. S. 2's, 102½; 4's, reg., 113¾ a 114⅛; coupon, 114¼ a 115⅛; new 4's, 133⅜ a 134⅛; 5's 113 a 114; 3's, 110 a 110⅜.

COTTON sold in a small way to spinners on a basis of 7⅛c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.30 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.25 a $3.40 per barrel, as to quality, the outside rate for choice Penna. BUCKWHEAT FLOUR.—New, $2.35 a $2.50 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 69¾ a 70¾c.
No. 2 mixed corn, 37½ a 37⅝c.
No. 2 white oats, clipped, 31¾ a 32c.

FOREIGN.—Late advices from Cape Colony say that the Boer forces under General Cronje have been shelling General Methuen's camp, but as the range of the guns was not sufficiently long no damage was inflicted. Other news from South Africa reports Ladysmith's ability to hold out for some time, and a message from General Methuen, undated, which indicates that his communications have been cut. Horse sickness has broken out in both Boer and British camps in Natal.

Revised lists of the British casualties at the battle of Colenso, as cabled from London, show that 137 non-commissioned officers and men were killed.

A Paris journal says that Americans buy $7,000,000 worth of millinery of them annually, England following, with $4,000,000, while Germany is satisfied with $600,000 worth.

The weather has been intensely cold throughout Germany, varying from 10 to 18 degrees below zero. Heavy snows have fallen amid the Sudeten Mountains, and lie from four to five feet deep.

A great mass of rock at Amalfi, on the Gulf of Salerno, Italy, fell on the 22nd instant, carrying with it two hotels, a Capuchin monastery and several villas and crushing four vessels. Twelve persons are reported killed.

It is asserted in well informed quarters in Berlin that the Russian Government will soon create a new Ministry of Commerce and Industry, which is significant as bearing upon the phenomenal rise of Russian industry.

Consul Sawter, of Glauchau, in a recent communication to the U. S. State Department, says: "Nettle fibre has of late come greatly into favor in the manufacture of fine yarns and tissues. In Germany, there are factories which use these fibres both in spinning and for ulterier purposes. In nettle spinning alone, over 10,000 spindles and some hundred workmen are employed. The raw material is imported almost exclusively from China, whence 3,000 4,000 double cwts. (672,000 to 896,000 pounds) are annually sent to Germany. Nettle fibre produces one of t finest tissues obtainable from any known kind of vegetab fibre. In view of the importance which this seems like to attain in connection with the weaving industries, it intended to introduce the cultivation of nettles, if po sible, into the Kameroons. The idea is to prepare t products of this experimental culture at the place whe they are obtained, and test them in German factori Should favorable results follow from these experiment it is intended to organize nettle growing enterprises on extensive scale."

Tangier is a city without vehicles. Donkeys are us for transportation.

The Japanese Envoy, on behalf of the Mikado, h signed all the conventions of the International Peace Co ference at The Hague.

It is reported from Sydney, N. S. W., that the bubo plague has made its appearance at Noumea, capital the French penal colony of New Caledonia. Ten Kana have succumbed to the disease, and four whites h been attacked. The disease is said to be spreading.

General Leonard Wood says he will at once begin wo of repairs on the Cuban highways. The school syst will be reorganized and changes made in the judiciary.

There are 411 artesian wells in the City of Mexico.

No less than twenty-four steamers sailed out of various ports last year, and have never been heard fr and seventy-nine sailing vessels cleared and never reac their destination.

NOTICES.

A middle-aged woman Friend, desires a position housekeeper or companion, and to make herself gener useful.

Address, "A. H."
Office of THE FRIEND

WESTTOWN BOARDING SCHOOL.—The General Commit meet in Philadelphia, on Sixth-day, First Month, 5th, 1 at 10.30 A. M. The Committee on Instruction meet same day at 9 A. M.

WM. EVANS, *Clerk*

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when reques Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup*

Receipts for Fund in Aid of Doukhobors Twelfth Month 26th.

Friends and others, Pasadena Cal., $35.30; Frie Parkerville, Pa., $9; W. E. S., $50; Cash, $348.74 L. T., $6; M. A. P., $2; C. S., $1; P. S., $1; C Iowa, $2; E. S. D., $10; Carter's Mission, Glas $2.44; R. T., 73 cts.; A. P. C., $25; Springdale, $12.75; Plato, Iowa, $8.75; A. R., 50 cts.; Pr First-day School, $10.

FUND FOR PURCHASE OF SPINNING WHEELS.

Per R. M. J., $48.16; E. W., $2; E. M. H., $2 W., $30; Institute Colored Youth, $5; W. H. G., A. F. H., $50; M. J. S., $1.

WM. EVANS, *Treasurer*, 252 S. Front St.

DIED, Ninth Mo. 12th, 1899, at her home near Wi Ohio, in the sixty-third year of her age, MARY H FRITCHMAN, a member of New Garden Monthly M of Friends. "But though He cause grief yet will he compassion, according to the multitude of his merci

——, at the residence of her niece, in Perry Schuyler County, N. Y., after an illness of more th months, SARAH E. HAIGHT, widow of David Haight, seventy-eighth year of her age; a member of Monthly Meeting of Friends. Her life was mark usefulness, and the closing scenes gave evidence th end was peace.

——, Eleventh Month 20th, 1899, MARY L. Mic CREW, widow of Fleming Crew, a member of Ch field Meeting of Friends in Morgan county, Ohio. her family wrote: "Through months of great p suffering she maintained the same gentleness and patience that characterized her life. The end cam peaceful sleep. We have only a beautiful mem carry with us through life and the prayer that we mere like her."

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ARNAL DEPENDENCE AND MORAL INDEPEN-CE.—The Church of Christ is never a bar ue public reform. For the spirit of Christ, out which no church is his (Rom. viii: 9), e leader of all righteous reform, and for purpose manifested—" to destroy the ks of the devil."

ıt the *professing* church is much complained s a time-server, and standing either as a ier or as non-committal against the crying rms of each generation. Thus many ad-ed espousers of noble causes are turned y from what they have been taught to re-l as " the Church " unto infidelity.

ne secret of the general backwardness of ıbsidized clergy, when standing as the tbpiece of their churches' conscience, is temptation thus laid for them to "draw r convictions and their salaries from the e source."

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nce the above was penned, a flagrant illus-ion has come before the public view in es prepared by the poet-laureate of Eng- to inflame the war-spirit with words tend-to its deification. We have, as yet, seen omment on them; and we doubt not the oor's personal sincerity in thus expressing convictions. But the natural temptation poetic gift hired out for national uses, as spiritual gift for church uses, is to voice sentiment of employers as one's own—to n echo of prevailing thought rather than ıder in its reform.

o on both sides such a ministry has been , to preach each of two opposing warfares, as formerly in our own country on one l of State lines it was preaching for slavery, e on the other there were those who could ch for its abolition. The lesson to be ıed is, that we must generally look else-re for the advancing of reforms on earth, in the zeal of paid retainers.

ıt, however honestly induced, the service-ableness of the poet-laureate to minister to the popular breath, has educed from him a plan of salvation for soldiers to which, if we must date it as of the year 1900, we shall affix the letters B. C. rather than A. D.—a doctrine to be found indeed in Pagan classics, and later in Moslem fanaticism, but never in the teaching of Christ. For the trumpet of war gives his certain sound that Paganism is a military necessity, in these words: " Who dies for country sleeps in God!"

Such a doctrine, by those who adopt it, must be applied with at least equal force to Boer and Philippine defenders, as to British and American invaders; and to the immoral and sinners on both sides, as well as to professing Christians—a doctrine clearly not of the gospel of Him who said, "Blessed are the pure in heart, for they shall see God."

Yet are no exponents of opinion to be hired lest they become hirelings? Editors, teachers, lecturers, authors—is their work to go without wages, that their teachings may be a free ministry of a free conscience? All voices, indeed, in all departments are hireling, if their deliverances in matters of right and wrong are swayed by salaries, and proclaim instead of a masterful conscience, a conscience itself paymastered. An employed editor, for instance, is not an hireling because he at heart stands for the general concern for which his periodical was founded; but, because, should he have so fallen, he yields in fearfulness for his salary to a balking of the truth which he feels.

Intellectual labor and expression, where men are rightful employers of it, requires time for production which ought honestly to be paid for. But an anointed voice of Divine truth crying in the wilderness of this world's sin, belongs to a different kingdom than that of this world's wages. Constructions of our own powers require time and temporal compensation, whereas the deliverances of the quickening Spirit are of their own nature *ex tempore*. The Holy Ghost is their employer and producer, and pays in the coin of his own kingdom. Let not man degrade the gift to filthy lucre, else his words continue not as the preaching of the Word, but as lecturing in men's employ. Subject to temptation, though all salaried expression is, yet the voicing of the Holy Spirit deserves to stand removed as far beyond the taint of this as is possible; and whatever may be expected of lower and human engagements, those of "the bride, the Lamb's wife," should be preserved above suspicion.

PUBLIC AND HIDDEN EVANGELISTS.—"I see earth receding; heaven is opening; God is calling me," were recently the expiring words of Dwight L. Moody. And we trust the testimony was given, not for those at his bedside alone, but for that world-wide hearing which his remarkable public career will assure. At the same time among young men over the world will circulate the words uttered to his boys: "I have always been an ambitious man; not ambitious to lay up wealth, but to leave you work to do."

What the Holy Spirit will do in reclaiming men's lives through one dedicated instrument, however imperfect, stands forth as a loud encouragement to anyone for the same dedication. It is a testimony not to the methods used, but to the dedication, and, above all, to the grace which can run and be glorified, where men are its chosen instruments, only through such dedication in them. Any who would expect to reproduce the power manifest through Dwight L. Moody by reproducing his methods, may, perhaps, find one lesson in his own disappointment—that methods are not the power. The one thing needful is unquestioning dedication to the Divine will as manifest in every gift and opening of his Holy Spirit.

While we might have desired that D. L. Moody had been more of a George Fox, we could also desire that many of us, representing the more excellent way of truth handed down to us as successors of Fox, had been filled with all the dedication and power apparent in Moody. We believe that the possibilities of true revival at our hands, if we are faithful to the Spirit, are greater on the more spiritual lines of Fox than in the more mixed processes of modern evangelists. But whatever the methods, the lover of souls is not going to stop at every imperfection of his instruments, or every deficient opinion in their heads. He sees beyond these into the souls whom He would gather by his own power.

A surrendered heart and will in us is enough for Him to work with. It is well for a public example to be made of one such, here and there; but remarkable publicity is not the rule of grace, most of whose work is passing in hidden undercurrents of life, and has its hidden ministers, written in the Book of Life, though not in public print; contrite, praying and suffering,—but, hereafter, it may be, to appear as surprises in glory, with the voice of the Word, saying: "This poor widow hath cast in more than they all."

Wounded in the House of its Friends.

THE "seven thousand" in our land who have not bowed their knee to the Baal of imperial aggrandizement nor kissed his image, are mostly to be found among the more thoughtful, educated and truth-seeking minds. Seeing now that the sword is cutting at the root of our tree of state, such thinkers, for the sake of the fundamental principles of our republic, have been saying in varied forms: "Put up thy sword into its sheath, for they that take the sword shall perish with the sword." They would stop the war,—would even call it unchristian, for the sake of the State; we, the Friends, would do so to all war for the sake of Christ, and this would embrace a loyal concern for the State and all humanity. The others would be of a peace party, criticising a political administration. We would be of the Prince of Peace, condemning all war as of the administration of Satan from the beginning.

But the tiger of war in man, once savoring of the taste of human blood and dominion, is in no mood to discern aught else as patriotism, or to discriminate between the patriots of a Peace party and the patriots of the Peace principle. To this blindness the peace of Christ is all one with war on the administration. And the portion of the political peace-men who act apart from his wisdom and spirit have done much to place the Christian peace-lovers in the same light before the public eye, in which they themselves are viewed.

Thus it was in our civil war, when to be an espouser of Peace on any principle was enough to stigmatize one as "a copperhead,"—as professing peace out of sympathy with the enemy, or in hostility to the government, rather than from friendship with Christ. The same incapacity of discernment also in the Revolutionary war was not slow to class Friends as "tories." But the peace-makers who are to "be called the children of God" are on a foundation as radically different from a peace-party of political policy, as the spirit and love of Christ differs from expediency. Yet such as see only on the surface between the two, see but the one thing which both desire in common,—namely the ceasing of a war. But the weapons of our warfare for peace are not carnal, nor is war to be fought down in its own spirit. The peace-makers who are in the spirit of Christ cannot become a party to the propaganda of a peace party when conducted, as has seemed to be much the case, on methods of irritation, vituperation, hostility to an administration, the prejudicing of soldiers in Manila or elsewhere by tracts appealing to other motives than the gospel ground of peace, and by methods coming so close to popular ideas of treason or disloyalty, as to place the Christian disciples of peace under the same ban with the political fomenters of dissatisfaction.

So these have, in part, been closing up the way of our religious Society in its further efforts to plead with the nation against the alarming progress of militarism. Various Yearly Meetings of Friends were faithful to testify against the first resort to a war which has opened flood-gates of evils present and to come. And while the Society still stands ready and of good courage to avail itself of right openings to appeal to the nation, yet it finds the cause of Peace at present largely prejudiced by the wound which it has received in the house of its injudicious friends.

Funerals.

We get an occasional good article on the popular sin of extravagance, so common at funerals, in preparing a sumptuous feast at the house of mourning, to be eaten on the return from burial. Such articles are timely and in place. We should have more of them on the sin of sumptuousness, especially at funerals. The time-honored custom of blending the house of mourning and the house of feasting, merits a sharp reproof and the disapprobation of all intelligent, and especially Christian people. The former will come to all in due time, and will do us good, as the heart is made better.—Eccl. vii: 3. The latter is of doubtful propriety.

A frugal meal for those who come a distance, and others who have performed the necessary labor, is perfectly right; but sumptuousness is wrong at any time, and nowhere more unbecoming than at a funeral.

But why criticise the practice of feasting at the house of mourning, and pass unnoticed the expensive and vain display secured at the undertaker's?

The habiliments for clothing the body for burial, and the casket in which it is laid, often costs much more than a Christian burial would demand. While we insist on a respectable burial of the body, conducted with Christian decorum upon Gospel principles, we maintain that costly and vain display should be studiously avoided, and especially so when the life of the deceased was in harmony with the teachings of the Gospel and example of the meek and lowly Saviour. If the dead would be edified by employing any such doubtful measures, as expressive of honor or sympathy, we would see more propriety in doing so; and the same could be said of the costly monuments erected in many of our cemeteries. It is a practice common to this age, and still on the increase. That the resting place of our friends should be modestly marked, I presume, no one will deny. We consider it a duty; Christianity demands it. It is only the abuse, or excess of the practice that enters into this line of thought. That the present practice on this line results in evil, I think, will be admitted by all. Let us ask a few questions and see!

1. Is it consistent to place a stone or monument at the grave of a meek and lowly saint, costing from one hundred to one thousand dollars? Consistency is a jewel that belongs to Christianity, but is not found when thus exemplified.

2. Who is benefited by it intellectually, morally, or religiously? Not one. One class may be, somewhat, financially.

3. Whose money are we spending? The Lord's. We have none of our own; we are only stewards over that which He has given

4. Are we responsible for the use we ma of our money? We certainly must give an count of our stewardship, and the Lord wa all that we do not absolutely need, to forw his cause.

5. Does it damage any one? Yes, a g many financially; hence more or less mora and religiously.

6. How much are we using unnecessari This is hard to calculate, but nationally reaches the billions; as professors of religi millions; so far as it concerns us, and a church, or Brotherhood, multiplied thousan What will the judgment be? If the hungry not fed, the naked not clothed, and the p have not the Gospel preached to them with t money, will we do it, or will we continue waste? Which? "Wherefore do you sp money for that which is not bread?"—Isa. 2.—*Enoch Eby in Gospel Messenger.*

The Heresy of Self-Government by a Churc

(From article on "Erastianism" in the *N teenth Century*" for Sixth Mo., 1899, by J. Llewe Davies.)

To come, in conclusion, to the heart of matter. The idea of the church as holdin commission to carry on self-government commission entrusted by Christ to the hish as the representatives and appointed rulers the church, seems to apply a delegation of thority from one who is prevented by s cause from being himself present to use own authority. There is always someth suspicious, from the Christian point of vi in language which speaks of Christ as Founder of religion, who framed a constitu and left it behind Him. It is more Christ to think of Christ as the Prince of the king of heaven, as the living Head of the chu than as if he were a Solon or a Lycurgus. call of God to every generation of the chu is not that it should resolutely claim self-g ernment and self-judgment, but that it sho ask for faith to know itself to be governed judged by Christ. We are not to look back a deceased Founder, but up to a living L who is leading his church and his world wards. Ecclesiastical rule has been to us t large an extent a failure because ecclesias have been tempted to regard themselves ruling in the place of Christ. When we knowledge Christ as himself the living R and Judge of the Church and the world, are not tempted to take the godless view civil government, as if it were the functio some Cæsar whose province is distinct fr that of God. The commonwealths of the w are exalted into departments of the di kingdom; the sections of the church are perfect members, imperfect in various mann and degrees, of the body of Christ.

THE WISDOM OF CONDESCENSION.—The gr er thy consequence in the world, the less casion is there for thee to seek for honor yearn for approbation from thy fellow-man. is therefore the law of dignity as well as humility in all thy conversation to regard and every attainment as a source of respo bility rather than of merit. Pride is presum only because it is blind.

LET each be God's workman of his own fut

For "The Friend."

e Account of John and Mary Hampton.

(Continued from page 190.)

ixth Month 23rd, 1867.—"To-day a living cern arose in my heart whilst in meeting, so much on my own account, as of some of members on account of drowsiness and ap-ent indifference to the all-important work he salvation of the never-dying soul. Oh, sleeping in meetings! What a stumbling-k in the way of enquirers after Truth! And t hypocrisy for Friends together pretend-to worship; pretending to hold communion n God, and then fall asleep. Oh that our nbers might be more careful in this respect." 4th.—"Being about to leave home for quite ngth of time, a concern has rested on my d, to leave a few lines to you, my dear dren, whom I tenderly love, and for whom el concerned. I know that I am a poor ature; that I can do no good thing of my-, and that it is all in mercy, unmerited cy, that I am what I am. But I feel that who begat living desires in my heart, in my ng years, hath been round about me all my long, and praises be to his ever worthy ne, therefore, saith my soul; my concern is you, my dear children, next to my own l. And living desires have been raised in heart for you, that you may be more and e weaned from the fashions of the world; your affections more and more set on ven and heavenly things. For I do believe t some of you in an especial manner have n visited with the Dayspring from on high, have made covenant by some sacrifice ing that there is a peace which the world neither give nor take away. Oh, then, ivate those feelings; renew covenant with ovenant-keeping God, though it may be in cross; though it may make you appear , and the finger of scorn be pointed at you he worldly wise, heed it not, for they that not bear the cross cannot wear the crown. l what are a few days or years of warfare e to be compared to peace and happiness in ever-ending eternity to come? Oh then, entreated by a father that yearns for your twth and establishment in the ever-blessed th; be watchful, be sober, love the truth, o meetings; yea, and more often than the ning, have your minds turned to the great or of every good thing, unto Him who ds the thread of your lives, who can lengthen shorten as he pleases, and will, as you are hful unto manifested duty, give you soul-aining food, peace and quietness and as-ance forever."

he following and all other stanzas marked s * are found at intervals through his diary, generally bear a date, or follow an entry. s not known whether these are original or ; but if not, they show the tenor of his d at the time of penning them. Those that signed J. H., bear his signature, and are wn to be original.

ate unknown, though near this time:

O grant thy all sustaining arm
My drooping mind to bear,
And with thy consolations warm,
Preserve me from despair.

enth Month 19th, 1869:

A thankful heart I feel;
In peace my mind is staid.*

* couplet that he very often inserted, sometimes along h margin of an entry or entries.

"It has been a very rainy, cloudy time lately, and many are very much discouraged; but no doubt these rains are for some good purpose and for my part I feel resigned, though as to the outward, things look gloomy; yet I think I but seldom, if ever, felt more of the spirit of thankfulness and praise than of late. 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it' (Malachai iii : 10).

"Oh, how true is this saying of the prophet! And how we may realize the same overflowing of Divine presence and favor, if we but bring all the tithes into the storehouse! Yea, and I have found by living experience that the more I give up of the world, and resign all into his hands, the more He makes my cup to overflow, and fills me with thanksgiving and praise to his ever adorable name. . . Oh thou who hast followed me all the days of my life, and often made my peace to flow, be with me to the end of my days."

First Month 16th, 1870.—"A ray of comfort this morning, after weeks of desertion and poverty. Oh these seasons of poverty! They are likely for my good, though trying and hard to endure. Often of late has the language of my heart been, 'Why am I thus forsaken? Wherein have I sinned?' Oh, it seems to me that there is great care needed, that in these seasons of proving we hold on, and continue to 'wrestle for the blessing,' that we take not our 'flight in the winter,' but wait in patience; for in his own time He will 'arise' [with healing in his wings.]"

"I charge you, oh ye daughters of Jerusalem by the roes and by the hinds of the field, that ye stir not up nor awake my beloved until he please."

Extracts from an address to his children, Fourth Month 27th, 1870:

"*Dear Children:*—I feel my own weakness and insufficiency, and that of myself I can do nothing; that it is only by the operation of the Holy Spirit that I can availingly put up my humble petition either for myself or for my children. Often in the watches of the night, when my head has been laid on my pillow, have you, my dear children, been brought before the view of my mind, and living desires have been raised for your growth and establishment in the ever blessed Truth. I believe that you all have felt something, at times, of a desire after that food that nourishes up the soul . . and have been invited to come, 'taste and see that the Lord is good,' . . and oh, I have desired for you, that you may not let these seasons pass unimproved, for they are the messages of love to your never-dying souls. Be not over much discouraged, or cast down in your minds, but every day think on these things, and renew covenant with a covenant-keeping God; and though you may at times feel destitute and forsaken and have to lament, and say as one formerly: 'Oh, my leanness, my leanness!' yet, as you abide in patience, in his own time He will arise for your help, . . and as the beauty of the sun in the firmament, when the thick clouds are dispelled, so will his presence be to you, even as a foretaste of heavenly joy. Therefore 'press forward toward the mark of the prize,' at the end of the race, when you may 'praise Him on the banks of deliverance.' . . Be entreated by one who craves your present and everlasting good, to take care of the talents committed to your care. Oh, I have desired that none of you may bury them in the earth. . . I am aware that there are many discouraging things, and besetting sins; the state of Society looks gloomy and we think we see things that are not exactly right in the conduct of those to whom we think we might hope to look for counsel and example; but is this any excuse for us.' 'What is that to thee; follow thou me,' is as applicable now as when uttered by the lips of Truth, and those we thus judge may be better than we think them to be. So I have craved for you, my dear children, that you be not cast down at the signs of the times, but go to meetings, and seek to be fed with crumbs from his bountiful table, and though you may at times feel nothing of the arising of that life, which is 'hid with Christ in God,' be not dismayed: 'Seek, and ye shall find; knock, and it shall be opened unto you?' As there is this looking unto Him in sincerity, in his own time He will arise and animate you with the flowings of his love, and you can go to your homes rejoicing. 'Blessed are they which hunger and thirst after righteousness, for they shall be filled.'

"Finally, dear children, as I have been exercised for myself, knowing that according to the course of nature 'the earthly house of this tabernacle must soon be dissolved,' so have I been for you, believing that at least some of you must soon follow me to the silent tomb. And I have desired, that, as I near the solemn close, I may not have one pang on your account, fearing that any of you are following the road to ruin, but that I may have the comfortable hope that one and all, are pursuing the road to peace, and I hope that He who was my morning star may be my evening song. Oh, I have this testimony to leave, that there is more real comfort, more real enjoyment in this life, when the mind is staid on heaven and heavenly things than in all the world besides, and it is unto those who seek for glory, and eternal life, and continue in well doing to the end, that He will say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

Diary, Second Month 27th, 1871.—"During last fall and the early winter I think I never, to my remembrance, felt so much of thankfulness, gratitude and praise for so long a time together. The removal to the West of two of my daughters, one of whom was in declining health, has been a sore trial to me. The bereavement at times seemed almost more than human nature could bear, but being remarkably favored with reverence and love to Him who seeth not as man seeth, and whose ways are not as our ways, I was enabled to resign all into his hands who doeth all things well.

"But it seems that a clear sky and bright sunshine [spiritually], are not best for us at all times, neither are they at our command. For now, how changed! leanness and poverty are my portion. At meeting to-day, instead of stillness and comfort, unpleasant thoughts would intrude themselves, and I had no power to get rid of them. And these things have been cause of secret searching of heart and

thinking, 'Where is the beloved gone? Why has He so withdrawn his presence from me? Have I been presumptuous, or unmindful of his favors? or why is it thus, with me. Tell me, oh thou whom my soul loveth, where thou feedest, where thou makest Thy flocks to rest at noon. Oh, come again to thy temple, and fill me again with thy love, for I desire to serve thee, oh Holy Father, be with me the few remaining days allotted me in this vale of tears. Be my comfort and my staff in the evening of my days. Oh, leave me not when my strength faileth. I feel destitute, yet I feel that thou hast been with me many a time; therefore in abasedness of self I prostrate myself before thee this evening, for thou alone canst raise and comfort me; for I know thy ways are pleasant and thy paths are peace.'"

(To be continued.)

Misquoted Lines.

It is a peculiar faculty of human memory to misquote proverbs and poetry, and almost invariably to place the credit where it does not belong. We give below a few familiar expressions that are generally misquoted:

Nine men out of ten think that "The Lord tempers the wind to the shorn lamb" is from the Bible, whereas Laurence Sterne is the author. "Pouring oil upon the troubled waters" is also ascribed to the sacred Scriptures, whereas it is not there; in fact, no one knows its origin.

Nothing is more common than to hear:

"A man convinced against his will
Is of the same opinion still."

This is an impossible condition of mind, for no one can be convinced of one opinion, and at the same time hold to an opposite one.

What Butler wrote was eminently sensible:

"He that complies against his will
Is of his own opinion still."

A famous passage of Scripture is often misquoted thus: "He that is without sin among you let him cast the first stone." It should be, "Let him first cast a stone."

Sometimes we are told, "Behold how great a fire a little matter kindleth!" whereas James said, "Behold, how great a matter a little fire kindleth," which is quite a different thing. (James iii: 5.)

We also hear that a "miss is as good as a mile," which is not as sensible or forcible as the true proverb, "A miss of an inch is as good as a mile."

"Look before you leap," should be, "Look before you ere you leap."

Pope is generally credited with having written:

"Immodest words admit of no defense,
For want of decency is want of sense;"

though it would puzzle any one to find the verses in his writings. They were written by the Earl of Roscommon, who died before Pope was born.

Franklin said, "Honesty is the best policy," but the maxim is of Spanish origin, and may be found in "Don Quixote."

One who, receiving seed to sow, has at seed-time not sown it, inflicts loss upon his Master; although he has not lost the seed, yet there is a loss in proportion as their might have been gain if he had sown at the fit time.—*Anon.*

"I AM."

(Exodus iii: 14.)

When God would teach mankind his name,
He calls himself the great "I Am;"
And leaves a blank where Christians may
Insert those things for which they pray.

The meaning is, as if he said,
"I Am" thy life, though thou be dead;
If thou art weak, thou needst not fear,
"I Am" thy help, and "I Am" near.

Dost thou because of sin repine?
"I Am" thy God, who saves from sin,
Although thy footsteps wandering rove,
Come, taste my mercy: "I Am" love.

If thou art dark, "I Am" thy light;
If thou art blind, "I Am" thy sight;
And when distressed, "I Am" indeed
A present help in time of need.

Art thou compelled to take the field
Against thy foes, "I Am" thy shield
And thine exceeding great reward;
Depend on me—"I Am" the Lord.

"I Am" to those who on me call
Their Lord, their Saviour, and their all,
Their consolation and their peace—
"I Am" the Lord their Righteousness.

—*Am. Tract Society.*

Making the Best of His Situation.

Some years ago a young man was arrested, tried, convicted, and sentenced to a term of five years in state prison for a crime of which he had no knowledge.

He was friendless, and had spent every dollar that he possessed in the world endeavoring to clear himself of the charge. In spite of this crushing misfortune, however, he resolved to make the best of his situation, and while serving his sentence, to prepare himself for the career which he had marked out prior to his arrest. While his fellow prisoners saw only a dreary point of waiting before them, he perceived an opportunity for self-advancement.

He was skilful in the use of cabinet-maker's tools, and though he was employed in the prison workshop ten hours a day, he managed to make, at odd times, miniature pieces of furniture which visitors to the prison eagerly purchased. Before he had been there a fortnight he had earned enough to buy a work on medicine.

With joy now he hailed the long evenings which were his own. While on every hand were men who were indulging in vile talk and plotting mischief, he was busy at his studies. Meanwhile he spent a little time each day in the making of children's toys, thus providing himself with what books and stationery he needed, besides sending, each month, a tidy little sum to the bank.

One after another the men who had served long and short sentences in the prison, some of them men of marked ability, were set free, and with hearts filled with bitterness, and minds full of evil designs, went back into the world. Finally the "student prisoner," as he was called, was set at liberty. Besides having a snug sum in the bank to his credit, he possessed a thorough book knowledge of medicine. At once he entered a medical college, and, at the expiration of two years, passed the State examinations with honor, and at once began to practice.

A physician whose practice was small, incensed because the young doctor was fast winning favor where he had failed, in some manner learned of the unfortunate circu stances which had darkened his early life, told the story from one end of the city to other. Suddenly the young physician fo his practice falling off, and scarce a mo had passed when he could count his patie upon his fingers.

But, meanwhile, certain facts had come light, proving conclusively that the yo doctor had no connection with the crime. C tain of those who had listened to the doct tale, made an investigation, and learning true facts of the case, there came a react The jealous physician lost his entire pract and borne onward by the flood-tide of popu feeling, the young doctor attained fame which he had never dreamed.

Among those who had derided the yo student at the prison for his close study w man who had been sentenced for a like t of years: Spending his spare time in idlen he referred to the young man as an idiot, bing himself of sleep and receiving noth for his pains. One morning a critical cas the hospital demanded a consultation of sicians, and the young doctor was called. day he performed a most delicate operat the man's life hung in the balance as b mere thread. Six hours later the doctor k that his patient would live, and that again had added to his fame.

"Doctor," said the patient several later, "Doctor, do you know me? Do you member?"

For days the physician had been striving recall the identity of the man whom he attended; he had seen him some time in past and not very long ago, but where under what circumstances puzzled him. W the man spoke it all flashed upon him in an stant.

"You occupied the cell next to me in pris he whispered.

"Yes," said the man simply, "I called an idiot for studying back there. I was idiot; you have made a success of life; a failure."—*F. E. Burnham, in Youth's T perance Evangel.*

THE KILLING OF SYMPATHY BY FICTION DRAMA.—We avail ourselves of the follow extract from the *Association News* in sup of exercises to similar purport which have cently appeared in our columns:

A writer in an effective little poem tells of "my lady" sat in a theatre box and wept be the bold and tinsel hero had been by the v foully slain for a paltry purse of sordid gold. all a sham, but she wept. As she came out o theatre door and coldly felt the rain, a p hand, emboldened by hunger, begged for a p bit of gold. 'Twas terribly real, but she passed a proud disdain. This is no mere poet's fan licensed imagination. We read some touch pathetic book and are deeply stirred at the r of the misfortune through which some char passes; or the portrayal of the sufferings of staged hero often brings tears to our eyes. Pe we wonder how sympathetic we are. But daily experience we meet or hear of cases life infinitely more sad and pathetic than a read in books, or see in play, and yet we so remain unmoved and fail to respond. Still w the hero slain with a dagger of tin.

There is too much real suffering in the wo weep over the imaginary, too much genuine fortune to weep over the fictitious.

For "The Friend."

sylvania Friends One Hundred Years Ago and Now.

BY HELEN SHARPLESS.

these days of railroads and telegraphs he many other inventions of the past few which seem almost to have annihilated and time, we can hardly appreciate the tions to which our ancestors had to adapt selves even only one hundred years ago. ose times the bulk of the refined, intelli- people, were farmers. This was the na- result of the comparative newness of the ry. When the people first came here found a vast wilderness, and as soon as had built their houses, it was necessary em to provide something for their fami- o eat and to wear. Everything had to be factured from the raw material. Hence ne about that each home was a little world elf, in which all the arts were practised greater or less perfection. The father e family provided the material, and the er made it up. If a new garment was ed, the wool was cut from the sheep's back rought to the house to be spun and woven. e country developed, some other industries, acksmithing and milling, were introduced, n were great conveniences. But the er was still the central figure around which thers grouped themselves. His occupa- was given first place. When it came time im to bring in his hay, the blacksmiths, lwrights and tailors all closed their shops ame out into the fields to help him. In he was almost an autocrat in his little l. His time was his own—to go or come pleased. Not that his was an idle life ny means, but it was such that he was er of his time while still amply occupied. hould hardly call him a rich man, but there ittle need of money. He raised most of ood for his family on his own farm, and a share of their clothes came from the source. The comforts of life were all e, even if there were not all the luxuries ave now. Many farmers find it hard to a living in these times, but they are not g to live in the simple style of their an- rs. Civilization has brought with it so conveniences that some of them are now dered necessities. But they cost money, money is hard for the farmers to obtain. hen his son became ready to work, he lly followed in his father's footsteps, and me a farmer. If not, there was the pos- ty of going to the city and finding employ- there. And there has been even more ge in the cities than in the country dis- s. Now there are large corporations into h he may go where he becomes merely one el in the large machine. But it is neces- that he be there to keep the whole going. e is tied fast, for the entire machine can- top while he is away. When our boy from farm came in to find employment in the he became the apprentice of some one e trade he wished to learn. The master- man was usually a friend of his father's, also, probably, a member of the Society of nds. It was a very important matter to the boy under someone whose example it d be well for him to follow. In the Yearly Meeting Minutes we find, "Advised that Friends be careful not to put their children apprentices to such as are not Friends, whereby they are often led away through evil example, but as much as in them lies, to bring up their children and all under their care in the fear and nurture of the Lord, that none may be blameworthy in a thing so greatly necessary." This advice later crystallized into the Query with which we are all acquainted. When the apprentice had acquired a requisite amount of proficiency he in turn became master. Here he also was at perfect freedom to go and come just as he chose. If he preferred to close his place of business at any time it affected only himself, and, possibly, his apprentices.

Not only were their business duties less confining than ours, but Friends of that time had such a strong testimony against places of diversion that there were few outside matters to take them from home. We find in the Yearly Meeting Minutes the following:

"One prevailing danger which attends them (the youth) is the frequenting of public companies, such as are too often met with in taverns, fairs and all places of public diversion, wherein, although they may see no harm at first, there is a snare in which many promising youth have been caught, having been overtaken in unguarded moments, not only with the current vanities, but even the infections of the wicked . . . . And as most disorders are more easily prevented than remedied, we advise Friends, in their Monthly Meetings, to take this matter under their care, and add their assistance to the endeavors of individuals, to discourage it as much as in them lies." As a result of this feeling in the Society, Friends had little to do with those distractions which now absorb the time of so many. In fact there were far fewer for anyone. Wm. Penn early laid a prohibition on all theatrical performances in his province "as tending to looseness and immorality," and the same feeling prevented many other things of a similar nature.

It must not be inferred, however, that there was no pleasant side to their life. Horses were plenty, and pride did not prevent anyone from having a drive on account of the appearance of his vehicle. When it came time to go to meeting they frequently went on horseback, and an English Friend, who was travelling in this country, remarks on the many horses standing on the space before the meeting-house at the close of meeting, some with carriages, but more than twice as many saddled. At other times the children were all tumbled into a hay-wagon. In the city they used these great old-fashioned affairs, with huge springs which we see now kept as reliques of the past. But for those who walked, the way was often long, and a lift was gratefully accepted. One Friend tells an interesting little story of Wm. Penn in ths connection: "When a little girl, she used to walk from Derby, where she resided, to Haverford meeting, the distance of a few miles. One day as she was walking along, she was overtaken by a Friend on horseback, who proved to be Wm. Penn. On coming up with her he inquired where she was going, and on her informing him, he, with his usually good nature, desired her to get up behind him, and, bringing his horse to a convenient place, she mounted, and so rode away upon bare-back. Being without shoes or stockings, her bare legs and feet dangling by the side of the governor's horse. Although Wm. Penn was at this time both governor and proprietor, he did not think it beneath him thus to help along a poor barefooted girl on her way to meeting, and, notwithstanding the maxims and customs of the world, these little kind offices to those in low station in life were so far from lowering him in the estimation of those he was appointed to govern, that there perhaps never was a governor who stood higher in the opinion of those governed by him, than Wm. Penn did."

(To be continued.)

A Recent Description of William Penn.—In the new *Lippincott Magazine* for Twelfth Month appears the following from the pen of William Perrine: "Penn arrived in the first week of December, 1699, after a three months' voyage in the *Canterbury*. Penn at this time was fifty-five years of age. He united in a marked degree the simple and amiable piety of the Quaker to the manners and accomplishments of a man of the world. His fine scholarship, his skill as a writer, his fluency as a speaker, his serenity of temper, his thoughtful courtesy, his broad-minded benevolence, his sense of justice, and his purity in private life, stamped him plainly as a man of superior breed. Physically strong, tall, well made, with fine dark eyes and a face in which the traces of his handsome youth had not yet been obliterated by portliness and advancing years, still so nimble and athletic that he would jump and run in the sports of his Indian friends, a sprightly and facetious talker, and fond of good company, he was one of the most gracious and attractive members of the sect whose cause he had long championed with heroic zeal. One day, when he was riding on horse back to Haverford, where he was wont to preach, he overtook a little girl from Darby who was going on foot to the same destination, and good naturedly allowed her to mount the horse's back and ride behind him. But in the privacy of his chamber this pleasant gentleman was the humblest of Christians. Thus, on another occasion, when he was lodging at a place in Gwynedd, a boy in the household was anxious to see the great man. He crept up to the room to which Penn had retired, peeped through the latchet hole, and there beheld him on his knees in prayer and in thanksgiving for his refuge in the wilderness."

"Servants of the Living God."—There is a story told by a man who, years ago, was taken captive in the Mediterranean by one of the corsairs which used to sweep those seas. He was sold as a slave, and endured the rigors of Mohammedan bondage. One day an Englishman came on board the vessel where he was, and talking with his owner, made a bargain for him, paid the price and bought the slave.

The poor captive bitterly reproached his purchaser. "You, a free born Englishman, buy me for a slave!"

But the purchaser said, "I have bought you to set you free." At once the captives sorrow was turned to joy and his reproach to gratitude; and falling at the feet of his new master, he said, "I will be your servant forever."

Thenceforth nothing was too hard for him to do for a master who had bought him with a price, that he might set him free. So Jesus has bought us, and so ought we to serve Him.—*Ex.*

One Boy's Debt to Child-Study.

Five years ago I was employed as principal of schools at this place. At the opening of school a little six-year-old boy came to school and was placed in the first primary. Complaints came to me during the year of the boy's stupidity; he apparently "could not learn," so his teacher said. I knew his parents were poor and ignorant, and I eased my conscience by telling his teacher "that where there is but little given, there's but little required;" and telling her to "do the best you can with him," I dismissed the whole affair from my mind.

When Archie's first year was ended, it was found by "examination" that he knew but little if anything more than he did when he started to school; so he was accordingly "booked" for the first primary, the second year. The second year rolled around and found Archie physically larger and stronger, but mentally weaker at the end of his school year. About this time poor Archie's father went insane and was taken to Kankakee. It may seem cruel to you, but we teachers felt gratified when Archie's father was taken to the asylum, for we felt that to a certain degree we had solved the problem of the boy's dulness.

But the third year a new factor entered into our problem. Archie's two younger brothers started into school, and of course were put in the same class with Archie, for he still was in the first primary. The third year passed away and Archie's two brothers did their work nicely and were to be promoted to the second primary, but poor Archie was in the same condition as at first, dull, careless, and we thought brainless. But feeling sorry for the poor boy and disliking to mortify him by promoting his younger brothers over him, I violated the iron-clad of "grades," "ex's," etc., and passed him along with his two brothers into the second primary. But the fourth year came and went and found Archie just as dumb apparently as ever; so, perforce, we had to start him in his fifth year in his "old second reader, again, and his teacher informed us that "he ought to be in his primer."

But by this time there had begun to creep into my brain some of the first faint rays of scientific child-study, and I said to myself, I will study Archie. One day I began to notice him—*I had never seen him before.* There he was, a boy eleven years old, sitting in his seat, idle, his under jaw hanging down, vacant-eyed, and that utterly expressionless face which we find in idiots. He seemed to take no interest in what was going on around him: when called upon to read, he had lost his place, and his teacher would scold him for his carelessness. The next morning I found Archie in one of the stores with some other children looking at Christmas toys displayed on every side. I began talking with him in regard to what he wanted Santa Claus to bring him; he bashfully pointed to a little "dumb watch." But, I said, "Archie, why not wish for a watch like mine that will tick loud and will run? Just listen now and hear my watch tick." I tested the little fellow's hearing in that way and found he could only hear my watch tick within three feet of either ear, while I could hear it easily at twenty feet. I then felt that I was getting hold of a clue, I took him up to my physician's office who examined him and found at the back of the nose the "adenoid growths" which had affected his hearing; in a moment he removed them, and the boy went back to school. The doctor and I told no one of what we had done, not even his parents or his teacher; in fact, I did not mention it in my home, for reasons which you will understand later. In about three weeks from the time the operation was performed, my little son, who is in the same class with Archie, said, at the dinner table, "Papa, you ought to see just how fast Archie is learning, he gets all the 'head-marks' in spelling and he is just beating us all in reading." Next his teacher came to me and said, "What have you done to Archie? His improvement is wonderful, he is the brightest one of his class.' I then told her what had been done for the poor little fellow whom we had abused and treated so, for almost five years.

At the close of this term's work, Archie stood at the head of a class of twenty-two, where for almost five years he had been at the foot. The "dunce-cap" worn by poor little Archie so long now rests in its proper place on my head. —*E. H. Miller, in Child-Study Monthly.*

Little Foxes.

Henry M. Stanley tells us that when he was passing through the forests of Africa, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan, and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defence was through the dense forest, and, waiting in ambush, let fly their arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man and beast would fall or step to their death. One of the strangest things about it was that their poison was made of honey. It is thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as "an angel of light." Yet how deadly are the little honey-coated sins which he administers, how sure the destruction of him who is deceived into wandering from the straight and narrow way.

What are some of these sins usually thought of as little sins? There are sins which by comparison with great sins men call little. Ill temper in family, commercial, and church relations; a light and frivolous spirit; remissness in religious duties; social whispering, slandering, and backbiting; vanity and folly in dress; indulgence in hurtful amusement; careless and impure conversation; pride, etc. There are a host of these "little foxes" we might easily find.

What is the harm they do? They injure our consciences by hardening them; they relax our devotion to and prevent our communion with God; they hinder the presence of Christ with us; they grieve the Holy Spirit; and especially they make way for greater sins.

How must little sins be dealt with? Not tenderly; not connivingly; but they must be "taken." We must take them or they will take us. We must watch against and pray against and fight against even the smallest of sins, or by and by we will be overcome of sin and fall into utter spiritual ruin. Look out for the little foxes that spoil the vines. Make no place in your life for so-called minor evils.—*New York Observer.*

THE RUSH OF MODERN TIMES. — The dir effect of the present driving rate at which lif is forced along is beginning to show itself i two important directions. First, while th average of life is longer because of the im proved condition of child life, the life of me and women, but especially men, is growin shorter. The pressure to go fast is makin men and women old before their time, and laying many of them in the grave. Good Joh Woolman, the American Quaker of last centur used to say that God never meant men to t and moil as they generally do for a living; a somehow we shall have to be brought to t conclusion 'that man shall not live by bre alone, but by every word that proceedeth o of the mouth of God.' This rush all day lon is not life. Second, with this rapidity of pa we are told that originality is becoming rar every year, and 'a casual type of mind' is bei developed. The pleasures of the mind a being sacrificed, notwithstanding the diffusi of a certain type of education. We are sta ing ourselves in order to live. The quieter a more meditative way suggested by Scriptu profits both soul and body.—*The Christian.*

Notes from Others.

Taking the average of household expenditure year ago and comparing it with similar items to-d the cost of living seems to have advanced about per cent.—*Boston Advertiser.*

The sale of Charles M. Sheldon's book entit "In His Steps" has been three million copies this country alone. Last year the American B Society issued 1,380,892 copies of the Bible. In history nearly seventy million Bibles have b printed and distributed.

We have all known of churches, composed of cellent people, which did not as churches hav thoroughly wholesome influence. The corporate and tone were not what they ought to be. I the church at Sardis, which the Lord sternly demned, had some members who had not defiled t garments, and were counted worthy of walking the Lord in white.—*The Watchman.*

A clever dealer recently succeeded in sellin the peasants of a remote town in Russia tic which purported to admit them to Paradise. this has, in principle been going on in several c tries for centuries, at the hands of agents of org zations under the Christian name professing to "the keys of heaven and hell," and the dispen power of one's state hereafter, according to m and dues paid in.

President Patton, of Princeton University, discourse delivered last week said, he would judge as between nations, but he declared that everywhere was an outrage and a shame. country," he said, "has contributed more to peaceful side of international law than all o others put together. God speed the day wh shall be a disgrace to all civilized nations to s disputes by war."

W. E. Curtis, the Washington corresponde "The Chicago Record," says: "During the discu of the Briggs heresy case some years ago I s

rview with D. W. Moody on 'higher criticism.' ot up to that sort of thing,' he said, with a e in his eye. 'You see, I never studied the- and I'm precious glad I didn't. There are y things in the Bible that everybody can tand that I'm going to preach about them hey are exhausted, and then, if I have any ft, I'll take up the texts I don't understand.' you ever asked to discuss the difficult passages pture?' I inquired. 'Mercy, yes,' answered 'almost every day, but I always answer just as I have answered you, and tell them ere is satisfaction and consolation enough in omises of the Saviour, all that anybody can

The single verse, "Come unto me, all ye bor and are heavy laden, and I will give you contains all the theology and religion that I r any other man or woman.'"

IN OF CHRISTMAS.—We quote the following he *Pathfinder:* "When did Christmas first Why occurs it on December 25? The his- who searches the Bible for evidence on these will find nothing. In a literal sense Christ- not a Christian festival—not of Christian The facts in the case have just been briefly arly stated by Edgar Saltus, as follows:

the early calendar of the early Church, has was a movable feast, which was cele- sometimes in January, sometimes in May. e, wholly arbitrary, on which it now falls is ult of an ecclesiastical council instituted by tten Pope whose decision contemporaneous sequent theologians vehemently disputed. Norseland, among the divinities of long ago, in. In the youth of the world the youth of r was dedicated to him. Annually in his festival was held at Upsal. It was a feast a welcoming to [the lengthening of daylight, re born in Winter's arms. It was called Jul. ful comes Yule, the old English term for as.

roughly pagan, it was not for that less . Through processions of centuries of which gy has no record it endured, and in endur- assed from Upsal to Rome. In changing its ion it changed its name. Rome knew it as urnalia. It was there that Christianity t, and, as was the case with many other stoms, found, too, that it appealed. Joy at h of nature was replaced with birth of our

T THE FIRST CHURCH DID NOT HAVE.—If we make a list of the things which the first n Church, as it was on the day of Pentecost, have, we would be surprised and think it ot have been a church at all. It had no building, no pipe organ, no choir, no pew no subscription list, no treasurer, and no What would we think of our church if it ripped of all these things? Yet one thing ave that may be our greatest lack, the bap- the Holy Spirit. Kindled by fire from how it burned and flamed with zeal, how as its work, what multitudes were added to a powerful impulse it gave to the kingdom t on earth! A church's life, then, does not in the abundance of the things which it s. A costly building, an artistic choir, an preacher, and a fashionable congregation n themselves make a true church. We may a church that has all these things, and then some bare hall where a few Christians are ping, and we may feel that the plain hall a truer church, has in it more of the spirit t and the glory of God than the costly es- ment. External appliances of the church— erial shell—are good and even necessary in ace and are not to be depreciated. They a good deal of money and we must have But they are not the church, and they are not what the church is for. They are only means, and we are to use them only as means to spiritual life and fruit.—*The Presbyterian Banner.*

Correspondence.

An esteemed Friend writes: "I was sorry to see in one of the printed letters giving an account of the Doukhobors in THE FRIEND the mention of furnishing them with material to do fancy work—perhaps with a view that they might sell it and in that way be a help to them. Now we as a people have ever believed that our time was not given us to be used in making needless things to ornament the body and consequently could not encourage it in others, and I have been thinking if any amongst that people should feel convictions in their hearts for spending their time in that way and by giving heed to it should be led to give it up as a sacrifice called for by their Heavenly Father, it would reflect on our Society, to whom no doubt they look to as a pure people."

To show that the caution above expressed is not confined within what some might wish to regard as the narrow lines of our religious Society, the following is extracted from the letter of a highly intelligent woman of another religious denomination:

"The plan for fancy work, etc., may pay. I doubt it. Canada wants the heavier and plainer work done. We have nothing but the home here. For myself that is all I want. Yet I sympathize with all who having been fed upon all that literary and artistic food that large towns give, have to come to the drudgery and monotony of prairie life, having scarce time to look upon the beauty at their doors, of sky and flowers. . . In winter we must look upon the brightness and cheery cleanliness of the house."

In order, however, to clear our representation from the Meeting for Sufferings to the Doukhobors from any complicity in encouraging the kind of work which our correspondent laments, we are enabled to quote the following from the written advices of J. S. Elkinton in this respect:

"I have found, as a member of the committee for the relief and assistance of the Doukhobortsi, the appropriating of such a proportion of our funds as could be agreed upon as justifiable in furnishing wool for the women to work into garments for themselves and families. I see no objection if that gets done, and they can work up a surplus of useful and necessary things, such as gloves, knit jackets, underclothes for market. But I have no heart in encouraging the production of ornamental work. I very much doubt in the long run its being profitable. I do not feel the Divine blessing would be in it. I want them to stick stiffly and stubbornly to useful and necessary things, and let those things which neither help nor are supposed to hinder, alone.

"The development of the taste for embroidery is of the same root as music and imagery in the line of painting and fine arts in general, coming rather under the head of the lust of the eye and pride of life which is inimical to Christianity. And religion in all ages has led its followers into simplicity.

"I think [helpers and instructors] would be better engaged visiting the sick, comforting the sorrowful, endeavoring to bind up the broken-hearted, than in taking up with the fine arts. And I hope and pray that there may be found some honest men that may have it for a principle in business that no bargain is a good one unless both parties are helped."

SUMMARY OF EVENTS.

UNITED STATES—The negotiations opened by Secretary Hay with the great Powers of Europe and with Japan towards securing a common understanding for a continued open door policy throughout China have met with most gratifying results. The State Department is unwilling at present to make public the nature of the replies received, as this information will be embodied in a special message to Congress. But in other quarters, thoroughly reliable and in a position to have trustworthy and accurate information, it is learned that favorable responses have been made by Great Britain, Germany, France, Russia, (the Russian communication coming as late as Twelfth Month 30th), and Japan. There is no doubt, it is thought, that Italy, the remaining country unaddressed, will make favorable answer, if, indeed, it has not already done so. The position of Italy is felt to be assured by the favorable course adopted by the other four great Powers of Europe.

The *Colorado Springs Gazette* gives the production of gold from Cripple Creek district for the past year at 422,805 tons of ore, with a bullion value of $19,743,100. The output for the Twelfth Month surpassed all previous records, and added $2,610,218 in gold to the world's wealth.

Director of the Mint Roberts was asked as to whether the present money stringency in his opinion signified an actual scarcity of money to meet the present requirements of trade. He said: "Undoubtedly the war in the Transvaal has had influence upon our money market. Anything that disturbs normal conditions, which turns the currents of business out of the course they have been expected to follow, will affect business. With trade balances as they are, our bankers early in the season had reason to expect gold imports this fall, and probably directed their business accordingly. The war not only cut off a remittance of about $2,000,000 per week to London from South Africa, but compelled heavy shipments the other way. Such a reversal of the regular and anticipated order makes money tight in all centres until affairs are readjusted to the new condition.

"The world does not depend upon the Transvaal for its stock of gold. Colorado will produce more gold in 1900 than all North America yielded ten years ago, and this continent will yield more next year than the whole world did ten years ago. Cripple Creek is up to the record of the Transvaal five years ago, and Cripple Creek, with Alaska and the Klondike, will next year exceed the Transvaal production of 1897. The golden tide, though checked for the moment, is not going to subside."

The textile mill construction for 1899 will reach a total of 299 mills, as against 262 for last year. The South leads, with North Carolina showing more new work than any other State in the Union.

A bushel of wheat, or an equivalent amount of flour, can be shipped from Minneapolis to almost any point in Western Europe for about 20 cents.

In Northern Alaska the census enumerators will have to make their rounds on sledges drawn by dogs.

A detachment of American troops under Colonele Lockett, Schuyler and Dorst captured a Filipino stronghold in the mountains, beyond Montalban, securing twenty-four prisoners and a large supply of munitions of war.

Aguinaldo's wife, whose death was falsely reported last week, his sisters and eighteen Filipinos have surrendered at Bontoc. The Filipinos also gave up two American and two Spanish prisoners.

The first movement of a general southern advance was made when two battalions of Infantry landed and occupied Cabuyao on the south side of Laguna de Bay. The grand total of deaths, wounded and captured and missing during our operations in the Philippines is 3204.

A despatch from San Diego, Cal., dated First Month 1st, 1900, says:—"Charles Taggart, who arrived in this city today from the Cocopah country of Lower California, reports that the earthquake of Christmas Day had a marked effect upon the geysers of that region, causing them to spout with redoubled force."

Scientists make the assertion that there are undoubtedly dormant volcanoes in the United States which will some day become active.

Five bodies were on Twelfth Month 26th taken from the Braznell mine, near Brownsville, Pa., making twenty the number of victims by the explosion of the 23d.

The Panama Canal Company of America, capital $30,000,000; the Standard Sanitary Manufacturing Company, capital $5,000,000; the Wellington Gas and Petroleum Lamp Company, capital $1,000,000, and the Publishers' Place Renting Company, capital $1,000,000, were incorporated at Trenton last week.

The bubonic plague has reached the Hawaiian Islands, being brought there by vessels from an infected Chinese port.

The Mexican Government has abolished the export tax on coffee. This is expected to have a considerable effect in the United States by increasing the receipts of Mexican coffee.

There were 462 deaths in this city last week, reported by the Board of Health. This is 43 more than the previous week and 263 less than the corresponding week of 1898. Of the foregoing 223 were males and 239 females: 70 died of pneumonia; 54 of consumption; 47 of heart diseases; 27 of diphtheria; 15 of cancer; 15 of nephritis; 14 of convulsions; 14 of inflammation of the brain; 13 of apoplexy; 12 of uræmia; 12 of bronchitis; 12 of inflammation of the stomach and bowels; 11 of Bright's disease; 11 of inanition; 11 of marasmus; 11 of old age, and 8 from casualties.

Markets, &c.—U. S. 2's, 102½; 4's, reg., 114 a 115; coupon, 115 a 116; new 4's, 133½ a 134¼; 5's 112½ a 113¼; 3's, reg., 109 a 109½; coupon, 110 a 110½.

COTTON was quiet but steady, on a basis of 7 15/16c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.30 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.25 a $3.40, the outside rate for choice Pennsylvania. BUCKWHEAT FLOUR.—New, $2.35 a $2.50 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 69½ a 70½c.
No. 2 mixed corn, 37¼ a 37½c.
No. 2 white oats, clipped, 31 a 31½c.

BEEF CATTLE.—Extra, 6½ a 6¾c.; good, 5¾ a 6c.; medium, 5¼ a 5½c.; common, 4½ a 5c.

SHEEP AND LAMBS.—Extra, 4¾ a 5c.; good, 4¼ a 4½c.; medium, 3¾ a 4c.; common, 2 a 3½c.; lower, 4½ a 6c.

HOGS.—Best Western, 6¼ a 6⅜c.; others, 6¼, with prospects of another advance on account of the cold weather.

FOREIGN.—The British public revenue for the nine months ending Twelfth Month reached £82,777,044 as against £78,340,468 for the corresponding period of last year.

Last week's sorties, skirmishes, reconnoisances and bombardments at various points where the British and the Boers confront each other, so far as can be judged, have had no effect upon the general situation at the seat of war, which is practically unchanged. A special despatch received in London on the 1st inst., says that General French completely defeated the Boers in Cape Colony and has occupied Colesberg. Reckoned together, the regulars of the British Government sent to South Africa, the naval brigade and the colonial levies number 106,270 men. This is the largest muster of white troops ever gathered under the British flag, yet, large as it is, it does not suffice for the task of subduing the two Dutch republics, and the British Government is engaged in breathless preparations to despatch reinforcements numbering, by present estimates, at least 60,000 men, drawn mainly, of course, from Great Britain, but to an appreciable extent from Canada, Australia and British India. The cost of the war has also grown apace. At first it was thought that $50,000,000 might suffice, but now it is thought that the expenditure will foot up at least $250,000,000. Truly it is a growing war.

The North German Lloyds Company has ordered a number of new steamers and is raising its ocean fleet to ninety-five vessels, the largest number under the control of any company in the world.

It is authoritatively stated at Berlin that Germany does not contemplate the purchase of the Danish West Indies.

An illustration of the severity of the cold throughout Germany is the fact that communication between Scherrebek and the Island of Roem is now had exclusively over a frozen arm of the North Sea, a condition which had not previously existed for twenty years.

The Spanish Premier says that U. S. Minister Bellamy Storer informed him that the United States Government would undertake the repatriation of the families of the Spanish prisoners in the Philippines.

Almost 3,000,000 persons are receiving famine relief in India.

New Zealand's export of gold is $2,000,000 greater than last year.

The following despatch, dated Victoria, B. C., Twelfth Month, 26th, has been received:—The telegraph operator at Glacier, in the Rocky Mountains, reports that an immense avalanche has swept down the mountain near there, covering 850 feet of track and taking down a number of telegraph poles, so that the wires are interrupted. Trees twelve inches thick were observed in the slide, and it is not yet known what else may be covered by the snow or what is the condition of the track. The slide covers the track to a depth of from five to twenty feet.

The steamer *Tees* brought news of a big snowslide on the White Pass and Yukon Road, which has stopped all traffic. A train carrying passengers from Bennett followed a rotary snow-plow and was pushed by two engines. When the plow was a mile south of the switchback it cut out the lower part of the accumulated snow on the mountain-side. This loosened the mass above, and it came down with a rush, burying the plow and the locomotives out of sight. The passenger train in the rear was not touched by the slide. There were fifteen feet of snow in the cut.

The total catch of seals by Canadian sealing vessels during the past season was 35,344 as compared with a total for the preceding year of 28,552.

The largest plant in the world is probably a gigantic seaweed, known as the "nereocytis," which frequently grows to a height of more than 300 feet.

The two great material conquests which mark the nineteenth century are the building of the Pacific railroads and the digging of the Suez Canal.

CORRECTION.—In last week's number of THE FRIEND, page 188, third column, for "teaching for doctrine the amendments of men," read "teaching for doctrine the precepts of men." (R. V.)

NOTICES.

THE HOUSE OF INDUSTRY, formerly 112 and 114 N. Seventh Street, has removed to 153 N. Seventh Street, and is now prepared to resume business with a large stock of comfortables and hand-made garments.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.19 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, wire Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't.*

Friends' Library, 142 N. 16th St., Phila.—

Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M.

The following list of books have been added to the Library:

BLOCH, I. S.—Future of War.
DU CHAILLU, PAUL.—Land of the Long Night.
FAHIE, J. J.—Wireless Telegraphy.
IRELAND, ALLEYNE.—Tropical Colonization.
LITTLE, W. J. K.—Sketches and Studies in South Africa.
LITTLE ("Mrs.") ARCHIBALD.—Intimate China.
PENNYPACKER, S. W.—Settlement of Germantown.
SPURGEON, C. H.—Autobiography (3 v.)
STEEVENS, G. W.—In India.
VAN DYKE, HENRY.—Fisherman's Luck.

Receipts for Fund in Aid of Doukhobortsi to First Month 2nd.

"Brotherhood," $5; J. H. C., $10; M. E. T. L., $10; A Friend, $3; Friends and others, Falls Monthly Meeting, $150; L. L., $5; E. A. S., $5; S. J. W., $1.50; W. & J. M. T., $10; W. W. J., $25; "Nantucket," $18; Mennonites, Columbiana, O., $75.

FUND FOR PURCHASE OF SPINNING WHEELS.

J. E., $8.50; J. T. S., $6; J. W. L., $5; E. P. M., $5; H., $3.

WM. EVANS, *Treasurer*, 252 S. Front St. Phila.

MARRIED, at Friends' Meeting-house, Spring River, Kansas, on the twenty-second of Ninth Month, 1899, CHESTER MOTT, of Viola, Iowa, and JOANNA BOWLES, of the former place.

DIED, on the twenty-second of Twelfth Month, 1899, SARAH MASON, aged nearly eighty-four years, widow of William Mason, of Norwich, Ontario, Canada, she being a member of that meeting.

——, on the 16th of Eleventh Month, 1899, at the residence of her son, Almon Stanley, MARTHA STANLEY, in the eighty-fifth year of her age, a beloved member and elder of Coal Creek Monthly and Particular Meeting of Friends, Iowa. She and her beloved husband, Jeremiah Stanley, removed from Ohio, and settled in the fall of 1856, on the place where she ended her days, when this part of the country was little less than a vast prairie; in the settling and improvement of which they took an active and interesting part, as many of the early settlers would necessarily need a place for shelter while they could take time to accommodate themselves with homes. Their kindness and liberality to supply such with temporary homes soon became apparent. Coal Creek Meeting also took rise in a part of their house. Soon after this, Jeremiah Stanley, after a few week's illness, departed this life at his home, near the forty-ninth year of his age, making, as was believed, a peaceful close. Thus, our dear Friend was left with the care and concern of a family; a lively interest for the everlasting welfare of these, her children, continued with her until the last. This aged Friend had a number of times been heard to state that she had accommodated over thirty families with homes in her house. This was mostly in the first twenty years of the settlement of this neighborhood. She was a firm believer in the doctrines and testimonies of the Society of Friends, as set forth and maintained by consistent Fr[iends] from its rise. She became an invalid for a numb[er of] years previous to her death, and for the last three [years] confined almost entirely to her bed, yet a murmur o[r un]thankful expression was not heard. Her confidence, [faith] and hope, were placed in her Redeemer as long a[s con]sciousness lasted, which was until near the close. [She] was frequently heard to say: "I want to be relea[sed, I] see nothing in my way."

——, on the twenty-first day of Tenth Month, JEMIMA R. BOONE, aged fifty-three years, seven month[s and] fourteen days, a member of Pickering Monthly Me[eting,] Ontario.

——, on the third of Tenth Month, 1899, ARTHUR [...]LET, aged eighty-four years, eleven months and [...] days. This Friend was an elder in Huntingdon Me[eting,] Ontario, Canada (now laid down). He was of a g[entle] peaceable spirit, much beloved by those who knew [him.] He loved the Truth for the Truth's sake, and faith[ful to] the end he gently fell asleep in Jesus, leaning on hi[s om]nipotent Arm.

——, on the second of Ninth Month, 1899, at [...]bray, Ontario, Canada, ELIZABETH HAIGHT, at the a[ge of] eighty-five years. She was the daughter of Samue[l and] Mary Hudson, from Lincolnshire, England, with [whom] she came to Canada, where she afterwards married [...]land Haight, surviving him. Being convinced and converted to God by the power of the Truth as [borne] testimony to by Friends, and believing their doctri[nes to] be identical with those held by the church in the da[ys of] the apostles, she with her parents became establish[ed in] the truth, continuing faithful therein to the end. Th[ough] not an acknowledged minister among Friends, at [times] she exercised her gift to the comfort and edificati[on of] others, which, with a circumspect life according th[ereto,] proved a deepening work of grace. Her path, t[like] the just, was an ever brightening one as she drew [near] the celestial city, whose light and glory the Lord i[s, and] her last days were crowned with that joy and peace [which] the Lord gives to those who choose Him as their a[biding] place.

——, on the thirteenth day of Ninth Month, SARAH V. WRIGHT, an elder in Pickering Monthly Me[eting,] Ontario, aged eighty-one years. She was the wid[ow of] John Wright, who once resided in Richmond, Ind., [after]wards in the city of New York. Her two older s[...] still survive her. She will long be held in lovin[g re]membrance by a large circle of Friends, whom it wa[s her] delight to entertain at her hospitable home. And th[ough] at the last death came suddenly it was not unexpe[cted] to her, nor was, we believe, due preparation for th[is sol]emn change neglected on her part, but like as a [wise] virgin with her lamp brightly burning, we humbly [trust] she entered with her Lord into the marriage supp[er of] the Lamb.

——, at Norwich, Ontario, Canada, on the tw[enty-]fourth of Seventh Mo., 1899, SARAH JANE HAIGHT, [aged] eighty-two years, wife of Harvey H. Haight, a mi[nister] of the gospel. She bore a long and painful sickn[ess with] Christian patience and acquiescence to the Divine [will.] Her ripening years bore evidence of a drawing nea[rer in] spirit to her Lord and to Friends, and these have th[e con]soling hope that He who graciously supported her th[rough] all her sufferings, has permitted her through me[rcy to] join the multitude of the redeemed "who have w[ashed] their robes and made them white in the blood [of the] Lamb."

——, on the thirteenth day of Sixth Month, 18[99, at] Norwich, Ontario, Canada, JESSE STOVER. His re[mains] were interred on the fifteenth day of the same mo[nth,] what had he lived to see it would have been the [anni]versary of his ninety-fourth birthday. This dear [Friend] was an elder in Norwich Meeting for many year[s, and] enjoyed the use of all his faculties, together with [a clear] discernment in spiritual things, until about two [weeks] before his decease, when, feeling better than us[ual, he] drove to meeting, where he had a stroke of pa[ralysis.] Recovering from this, he still rapidly declined, b[ut con]tinued sensible to the end. It had been his deligh[t when] a young man to assist ministering Friends in their [...] and one of these from England, in his early pionee[r days,] returning in his company from a family visit whilst [pass]ing a field covered with stumps, the minister s[topped] short, and addressing Jesse, said: "Thou shalt be [blessed] in basket and in store," which was verified in his [after] life. But all he had was held in subserviency to h[is duty] to God and to man. Sound in faith and doctrine, [watch]ing over the flock in love, gentle and seasonable i[n coun]sel, and weighty in spirit, also upright and truthfu[l in] walk and conversation, of a cheerful disposition, [and] dignified bearing, his light shone brightly, bringin[g honor] to the name of Him whom he rejoiced to know [as his] Redeemer, into whose garner we humbly trust [he is] gathered as a shock of corn fully ripe.

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The Recognition of Gifts.

ently in a large meeting the apparent ty of gifts in the ministry as coming for- n younger members was adverted to, and ductions of worldliness and lack of whole- d dedication to the Divine will came into s a part of the cause. After meeting a ned Friend privately asked: "Don't thou it very discouraging to younger persons eel evidences of a call to a little service, they see those who are exercised in pub- erings, year after year, remaining un- ized by their Monthly Meeting?" The of this query was acknowledged, as well danger of decline in any who looked to acknowledgments for their encourage-

"But we are human," seemed to be the "and even the best of us need to realize staining hand of the Society's fellowship, mbers one of another."

nas, indeed, been noteworthy in many that gifts for a season rising, have, the meeting had too long declined offici- accept them, seemed to wane; so that urch itself has been a robber of churches oring an offered gift. The timid lisper e Divine name or message, whose soul that within are fightings and without ars, seeing what seems like a doubtful nce of beginners, and of continuers as egs to be excused. And so we know not any gifts and callings get inwardly stifled nheard of, or how many ministers are in comparison with the few chosen. blame rests with their own lack of faith," e. But where is our faith when we let ght time go by, to "give a cup of cold in the name of a disciple?"

a subsequent meeting when the state of ociety was under consideration, a lack in cognition of gifts was pointed out and a proportionate indifference accounted A speaker thereupon showed the idleness of covering our individual shortcomings behind the unappreciativeness of a meeting, before being clear that we *recognized our own gifts*. There is where recognition of gifts must begin, and obedience keep pace. And no church largely peopled with members quick of understanding in the fear of the Lord to recognize and heed their own gifts and callings from Him, could long remain unappreciative of the witness of his Spirit in each other. So the answer came home,—that the meeting is composed of individuals, and their own obedient recognition of their own gifts makes up the meeting's capacity to acknowledge gifts. Our duty comes not from others' recognition. "What is that to thee? Follow thou me,"—is a rule which, if more generally followed, would bring about the best solution of the question of recognition.

But it should be borne in mind that right recognition of "that which serveth God" in the church must at the same time be a power to recognize "that which serveth Him not." A church has not come to its true discretion unless it can discern between its right hand and its left. An indiscriminate endorsement of every activity as so much life, quickly confuses and destroys the gift of recognition. Mere criticism of any movement and mere push of any movement are equally blind. But he that singly follows Christ shall not walk in darkness, as to his own or others' gifts.

It is a serious thing to retreat from "the gifts and calling of God," which, when once vouchsafed, "are without repentance" on his part: since that which He will not repent of giving He will sustain us through the performing, if we will trust Him. His word shall not return unto Him void, though a hearing son or daughter may turn back from being his instrument, and so from being blessed. It is eminently safe to acknowledge one's own gifts and calling by fulfilling them. Unfaithfulness will not quicken the brethren's recognition. But if they officially advise the member that he has mistaken his gift, his submission to gospel order clears him of a burden which they have taken instead.

Various gospel gifts are named in the Scriptures, and especially by the apostle in the 12th chapter of Romans and of 1st Corinthians. More is said about faithfulness in them than about the Church's formal acknowledgment. Such gifts seem expected to bear their own evidence. But that church is the most open to blessing that is most open to spiritual evidence. No invariable *mode* of acknowledgment seems imperative. But the ministry of the word before public assemblies seems to require some more public testimony of approval than the other less public gifts. A simple record of the fact that the gift has in the meeting's judgment been conferred, is enough in our religious society. This adds nothing to the minister, except a more representative position, or, at least, a testimony that he does not misrepresent the truth as held by the Society. Confidence that a minister will not, in matters of judgment, be a *misrepresentative*, is sometimes lacking; where, if the only question were on the existence of a gift, an official acknowledgment could come much earlier.

Seeing that the gifts and calling of God are not regretted by Him, may each one see that he comes behind in no gift, waiting for the coming of the quickening Spirit, "who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

FRIENDS' RECORD DEPOSITORY.—Recent improvements having been added to the Record Department, in Friends' Library, in Philadelphia, including special safeguards for the protection of nearly seven hundred record books now gathered there from a wide area in the compass of the Yearly Meeting, we would call the attention of readers to the description of this valuable depository as given by the present custodian in another column.

Right Religious Teaching in Friends' Schools.

An editorial in *The (London) Friend* contains pertinent remarks on the value of Boarding School life and training. The following extracts are made, as being applicable to conditions existing on this side of the Atlantic, viz:

"It is not easy to over estimate the importance to the Society of Friends of its boarding schools. Our trained teachers are exercising an influence over our membership that makes them considerably responsible for the future of our denominational life. . . . What is then the secret in the Society of Friends of the controlled life? Does it not lie in the very ideal of our existence as a religious community? Our economy is based on the proposition that each individual life is to be under the government and control of the Spirit of God. We shun in our religious life that which is parasitical and dependent on man. We endeavor to be led and moved by the Spirit of Christ. One of the ultimate results of such an attitude is strong personal conviction. If a man yields his whole being to the moulding of the Unseen Hand, the

fashion of his character will develop into a quiet power that prevails. The ideal is high. Everyone of us would shrink from any assumption that it is attained. Yet the presence among us of the ideal is a governing factor in our individual and our collective life. Hence arises the question—when and where is this subjection to a controlling Divine power to commence?

"The first answer is, at the cradle, in the early home life. Many rise up and testify that it was as little children that they first became conscious of the presence and teaching of the Holy Spirit. There is something intensely winsome and instructive in watching the action of the gentle Spirit of the living God on child life. Excee lingly beautiful is the early revelation to the young soul of the love of the Heavenly Father.

"Every true teacher reverently watches for the tokens among his scholars of that revelation. . . . If the soul is over-much chilled it begets an unhealthy and sensitive reserve; if the voice for God and for Good is fostered, a bouyant hope of the happy possibilities of life prevails. The School life is a larger life, it is the arena of a wider vision than the child has hitherto known.

"He is placed there not only for fellowship with comrades, but for the ministry of teaching from those more mature who have accepted the high office of the teacher as their life-work. The teacher is day by day, here a little and there a little, 'building for eternity,' but he is also very definitely building for a career on earth.

"In connection with that future career of usefulness for the scholar there at once arises in all our Friends' boarding schools an important element that differentiates our schools from those of other religious denominations.

"In other denominations there is more or less pronounced distinction between clergy and laity and this class distinction to a greater or less extent governs the character of the educational teaching as it advances to higher grades. But Friends have no clergy or laity. We are a *brotherhood* of believers, *all* one in Christ.

"We do not admit the distinction of one man called 'Reverend,' we recognize the reverence due to *every* soul of man, and desire above all to reverence the direct ministration of the Holy Spirit of God. . . . *Everyone* of these boys and girls in our boarding schools is eligible for the high office of the Gospel ministry in the infinite varieties and modes of its manifestation as service for God among our fellowmen.

"Not one of these scholars is to live unto himself, *all* are called to the service of God in that of their brother-man. Lessons are not to be divided into religious and profane. Every deed of life and every lesson of life is to be religious, in the presence and to the honor of God. The hilarity of boyhood, the love of play, the high spirits, the elastic step, skill in the gymnasium or on the cricket field, have their part in the formation of character just as certainly as mathematics or natural philosophy.

"It is, in fact, the elasticity and buoyancy of a happy and well regulated life that do much to carry a man over the backwater of the ebb-tides.

"The very exuberance of juvenile activity, while allowed healthy expression, learns in a well ordered boarding school subjection to government, and this in itself induces habits of self-control. . . . "History and especially Church history, the capacity clearly to express condensed thought by the logical sequence of ideas and the diligent reading of inspired Scripture are all very helpful" to the development of that character which can best fulfill our highest calling and ideals of service.

"Many can gratefully acknowledge the debt they owe to Friends' boarding schools, not so much it may be, in the storing up of any very large amount of knowledge, as for seeds of thought that germinated in after life. and for the inspiration of higher purpose, and the trend of thought Godward, which is of more value than a whole burnt-offering of intellectual acquisition."

We truly appreciate the discouragements besetting the effort to instil spiritual truths at an age when the eternal instincts may seem to be mostly in abeyance, but such feelings and difficulties often arise from a lack of contact and freedom of intercourse rather than the absence of interest either on the part of pupil or teacher.

The High Function of Family Life.

As to the influence of the family upon individual welfare, and upon the future of the young beings who are now within its fold, it cannot be overestimated. The happy and well-ordered home, where love reigns and mutual good will binds each to each, where parents appreciate and fulfill their responsibilities, and yet preserve their youth in the atmosphere of their children, where children give their parents a glad obedience, confidence and gratitude, where brothers and sisters combine in mutual helpfulness and affection, is a fountain not only of present happiness, but of future welfare for every one of its fortunate members. From such homes spring our valued and cherished citizens, who, while actively pursuing life's many undertakings, look back with unspeakable gratitude to the fireside where their powers were fostered and their characters were established. . . . . The late Professor Peabody, of Harvard University, writing of the natural religion of the State says :

"The malign action of whatever impairs the sacredness of home may be seen in the history of the decline and fall of the Roman Empire. In the best days of the republic, the standard of domestic virtue was singularly pure and high for a heathen nation, and the State drew health, vigor and culminating power from frugal and well-ordered homes. In the time of the earlier Emperors, the home-life of Rome, in its profligacy, distances description, and but for accumulated evidence would transcend belief. All manly attributes died out of the heart of the nation, which had as little capacity of being fitly governed as its worst tyrants had of discreet and virtuous rule. The bonds of society became like those of the family, a rope of sand. . . . . To an incalculable degree, the home instinct supplies the place of law, supersedes the harsher ministries of government, prevents crime, anticipates want, divides and lightens burdens, which else no public organization could bear. The gravitation toward home is, in every nation, a stronger force than its police or armies are or can be, and accomplishes many purposes of prime importance which they could in no way fulfill."

If this be so, it must be an encouragement to those who form and maintain a family remember how high an office they are fillin and how wide an influence they are exertin Instead of being limited to the few perso who compose the family group, they are hel ing to build a nation, and whether it shall permanently established, upon solid found tions, or crumble to the ground, a victim its own weakness and instability, largely d pends upon the character of the home whi they are now fashioning.—*Public Ledger.*

CONSCIENCE

"Good-by," I said to my conscience—
Good-by for aye and aye."
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried: "Come back, my conscience,
And I long to see thy face."
But conscience cried: "I cannot,
Remorse sits in my place."
—*Paul Lawrence Dunbar*

MENTAL MOODS AND BODILY HEALTH.—was a favorite saying of Bancroft, the histori who was a vigorous old man at ninety, that t secret of long life is in never losing one's te per. The remark was simply a concrete way expressing the hygienic value of amiability principle which, until lately, has scarcely b considered in the training of children. Hithe we have regarded fretfulness, melancholy, bad temper as the natural concomitants of ness. But modern science shows that th mental moods have actual power to produce ease. No doubt in most cases imperfect bo conditions are the cause of irritable and depre ed feelings, yet sometimes the reverse is t and a better knowledge of physiological l would show them to be effect rather than ca The fact that discontented and gloomy people never in good health is an argument in favo the theory that continual indulgence in unha thoughts acts as a poison and creates some f of disease. Moreover, such people radiate an wholesome influence, which, like the atmosph of a malarial region, one cannot help inhali They also lack hope and energy, and are more likely to succumb to prevailing epidem than those of a cheerful temperament. A riety of motives, therefore—our personal w being, regard for the dear ones of our ho holds, and loyalty to the divine Master, who bids our taking anxious thought—should ins us to cultivate a sunny disposition.—*N. Christian Advocate.*

"BE YE ANGRY AND SIN NOT."—There difference between being angry and lo one's temper. He who loses his temp angry, but he who is angry has not necessa lost his temper; that is, one may be righteo angry, deliberately and voluntarily angry, gry in the sense that his soul revolts f evil, and he feels that he is discharging a d in expressing himself in condemnatory te In other words, conviction and purpose dominate and guide anger, and to right ends. But the loss of self-control which usu although not always, is accompanied by an e lition of temper is literally a loss. The r of control for a time are dropped, and on at the mercy of his mood.—*Congregationa*

For "THE FRIEND."

sylvania Friends One Hundred Years Ago and Now.

(Concluded from page 197.)

is Haverford Meeting, mentioned in the unt, is one of the oldest meeting-houses merica, and when it was first started nds went from Philadelphia every third -day to it, most of them walking the e distance of about ten miles. It must been rather a cold place when they ıed there in winter, for the only means of ng it, was by rolling a burning log up to on plate in the wall. This plate trans- ed a certain amount of heat, but when the ıds became too cold, they would step out- and take some active exercise. But in ı weather the whole aspect of the scene ged. Quarterly Meetings were days long ed forward to, by the children at least. part of the day which seems to have made greatest impression, at least the part we about most frequently, is the time be- ı the meetings, when all the people ate lunches together under the trees in the ing-house yard, and the boys played hide- eek about the sheds. An even greater was Yearly Meeting, when the country e visited their city relatives. In speak- f the hospitality of Friends, at such times, nglish Friend says :

'his being the evening preceding the hly Meeting, upwards of twenty people d at (W. E.'s) house, and, as far as I judge, were both liberally and comfort- entertained. I was told by a neighbor it was not very uncommon for as many as r strangers to dismount at the door of Friend's house, and for themselves and s to be well accommodated. W. E. has ily of eight or ten children."

e of the most striking changes which come over the home-life of the people n the last hundred years, is seen in the on the children occupy in the family. e minutes of the Yearly Meeting we find: t is also a very evil thing, and hateful to and all solemn people for children to er their parents again forwardly or crossly. ugh they think they are out of the way, ought to answer soberly and modestly, or t all ; for parents ought to be obeyed to God."

is possibly does not sound very different what we should say now. But there was ided difference in practice. The parents looked up to by the children as supreme; word was law. The children were told in things were right for them to believe, hat when they became older they would rstand more about them. In the mean- however, they believed implicitly what were told. They were carefully instructed e doctrines of Friends, and never doubted ın instant that anything else could be . When they went to meeting there was in the sermons they could not under- , but they knew the key-note of Quaker- and when that was struck they recognized The possibility of going to another place orship never occurred to them. They ably would often have preferred to go here, but this would have been unheard of. yone went to meeting from force of habit, r no other reason, and the children followed their parents. There was comparatively little literature to be had then—few books and fewer newspapers and periodicals—and Friends were especially careful of what their children read. There were, however, plenty of Friends' journals, and these had to be read whether they were welcome or not. The poor child might become very tired and sleepy, or he might be pining to get back to play, but he must stay by, even if he did not listen. If he went to sleep he was promptly awakened, and the reading was continued. But sometimes something caught his attention, and he listened. If it were a thrilling adventure, he recognized the bravery of the Friend who was probably standing up for what he thought was right. From that time that Friend became a hero, and the principles for which he stood were identified with him. So the "loyalty of tradition" soon became the "loyalty of intelligent faith." But there came a time, after this, when their loyalty was not a "loyalty of intelligent faith." The children were told it was right for them to do certain things "because Friends did them."

The distinctive message of Quakerism to the world was the doctrine of the Inward Light. The early Friends held that true religion led to plainness and simplicity in dress and speech. As time progressed, matters of speech and dress were, perhaps, as strictly dealt with as drunkenness and gambling. It is said that during this time one-third of the members who married were disowned for marrying out of meeting. Now the world is learning, if not the form, yet the spirit of the doctrine which the early Friends knew. And we Friends must keep up to this principle of growth if we expect to be a living power in the world. We began ahead, and we certainly must not fall behind.

Friends have always been looked up to as a very charitable people. Not that they gave such large amounts, for they were not a rich people, but what they did give came from all, and was individually distributed. Of course the main bulk of the work fell on the meeting, and in those times the minutes of the meetings go further into details than they do now. Consequently we find such entries as, "To poor palsy man, 10*s.*; to poor old Elizabeth, 2*s.* 6*d.*; to ancient Esther, 2*s.* 6*d.*" Also, "Information being given this meeting that W—— P—— is very poor and in necessity, this meeting orders Jos. Kirkbride, Samuel Dark and Peter Worral, to get a good pair of leather briches, and a good warm coat and waistcoat, one pair of shoes and stockings, for the said W—— P——, and make a report of the charge to the next meeting." As the boundaries of the meetings were ill defined, there is often considerable trouble deciding to which meeting certain cases belong. But it was not this organized giving that gave Friends their reputation for charity. It was the interest and judgment that went with the giving. The people went themselves to see those they helped, and so were able to give to better advantage. Then there were many little thoughtful, helpful things that could be done. Perhaps some one was sick near by. It might be some one not known to the Friend's family, it might not be a member of the society, but the next time as the family was going to meeting, they would stop with a glass of jelly or some other trifle. Or some family might be in need where a little help would be of great use. This spirit of charity was especially munificent to Friends engaged in the ministry. Often such Friends were frequently from home, and it was especially difficult for them to provide for their families. If they were too much ground down by such cares their message would be hindered.

Lack of means never stood in the way of any religious concern that might be felt. There was always some one to step out, both with means for the Friend and for a companion. Money was felt to be just as truly a gift as the gift of the ministry, and should be used as much for other people. If it could help some of the higher gifts it was merely fulfilling its purpose.

There was a very strong sentiment in the Society against the accumulating of large fortunes. In the minutes of the Yearly Meeting we find the following :

"And we earnestly caution and advise against the inordinate pursuit of worldly riches, which being sought within due bounds, for the comfortable subsistence of ourselves and families, and the charitable relief of others in necessity, is not only lawful but commendable ; but when the mind is carried away with the love of these things, they then become (even though men do not transgress the bounds of justice) a clog and hinderance on the duties of religion, and is an excess which ought to be guarded against."

Consequently we find numbers of Friends, at the time comparatively young, giving up their occupations, and trying to devote themselves in other ways to the Lord's work. A notable instance of this is John Woolman, who, when only twenty-three years of age, gave up an opportunity of making a good living and confined his attention to tailoring, because he thought his mind would be too much taken up if he engaged in any business which required a large share of thought and time. He says, "I saw that an humble man might live on a little, and that where the heart was set on greatness, success in business did not satisfy the craving, but that commonly, with the increase in wealth, the desire of wealth increased."

While we may not dwell so much on such matters as these, there are other subjects which we consider vitally important, but which in those days were looked upon as matters of utmost insignificance. The taking of intoxicating liquors was a universal custom. Even some of the most influential Friends were engaged in breweries. Long before the Revolution they had found, however, that it was best not to sell anything of the kind to the Indians. But they considered it no mistake to take it themselves. We find one Monthly Meeting "desires W—— B—— to supply what W—— P—— stands in need of, it being some molasses and some rum." Wine, or something of the kind was always on hand, and everyone drank freely. The majority were able to resist the temptation of drinking to excess, but frequently there was a weak one who yielded. Mention is made of recorded ministers whom the meeting thinks it necessary to prohibit "the privilege of sitting in our meetings of ministers and elders," because they had yielded too far to this temptation. But even while they grieve for the result, they do not alto-

gether condemn the cause, for we find that Friends are advised "not to take their beer till after meeting, as they are often seen in a condition, when present, not to profit thereby."

The minutes of the meetings include many such items which we would leave out. Matters were brought before the meetings which are now left for committees to arrange. We can hardly imagine such an acknowledgment as the following being read in one of our Monthly Meetings:

"Friends—Whereas I contended with my neighbor, W—— S——, for what I apprehended to be my right, by endeavoring to turn a certain stream of water into its natural course, till it arose to a personal difference; in which dispute I gave way to a warmth of temper so far as to put my Friend W—— into the pond, for which action of mine, being contrary to the good order of Friends, I am sorry, and desire through Divine assistance to live in unity with him for the future.

"From your friend,

"J—— W——."

In looking into the changes which have come over the life of the members of our Society, I have tried to pay especial attention to those which might affect the attendance of our meetings.

The Greatness of Christianity.

The ideas of our Lord and Saviour Jesus Christ have not yet been realized in society. If the Church has not realized them, it is certain that the world has not. All truth has relation to the mind of the individual; according to the inherent greatness or littleness of the individual, so will be his apprehensions of truth. Nothing is more impressive than to witness a mental giant struggling to rise to the height of a great subject. Nothing is more pitiable than to see a man who is constitutionally very small, occupied in the mean effort to bring a great subject down to his own level. Canute, on the sea-shore, bidding back the proud waves, is respectable by the side of men who stand on the edge of Christianity and bid its waves cease to roll. Christianity is greater, morally, intellectually, and socially, than anything else in the world to-day. There is nothing before the mind of man so grand in its ideas. Time cannot measure them. They begin in eternity past; they stretch into eternity future. Whenever Christianity is rejected by the individual it is proof positive of the intellectual littleness or of the moral badness of the rejector. It is either too great or too good for his reception. Christianity is never rejected on any other ground than its superior greatness or its unappreciated goodness.

Having made this assertion, it is necessary to add that the ecclesiastical world does but faintly represent the greatness and goodness of Christianity. The churches, as organizations, are but feebly Christian. In most of our churches are found men and women whose excellence of disposition is far above the average religious professor. These, in the purity of their spirit, in the sweetness of their temper, in the devotion of their lives, are an approach to the true Christian conception. They are what the whole Church, when developed, will become. We often sigh, oh, if all were thus, how powerful would the Church be.—*Selected.*

For "The Friend."

GUARD THY THOUGHTS.

As our thoughts so are our actions,
As we travel o'er life's plain,
Evil thoughts cause evil doing,
And are followed e'er with pain:
But if thoughts are pure and noble,
Holy lives will then be led,
And the sunshine of love's kindness,
All around us, will be shed.

As the sowing, so the reaping,
In our lives, shall ever be,
If rewards of peace and pleasure,
For our souls, we wish to see,
Then let all our thoughts be noble,
Dwelling on the higher life,
So our souls will not be trammeled
By the bonds of mortal strife.

MARTHA SHEPARD LIPPINCOTT.

MOORESTOWN, N. J.

For "The Friend."

Record Department of Friends' Library.

The Record Department of Friends' Library was established in 1886, for the purpose of providing a safe place of deposit for the records of our Yearly Meeting and its subordinate branches, where these valuable books would be removed from the perils to which they are ordinarily subject. These perils are not only from fire, but from other and even more serious dangers incident to their being kept in private hands or Meeting-house safes, or even in ordinary banks or safe deposit companies.

The further design was to make such provisions as would afford the officers and committees of depositing Meetings, every facility possible for the examination of their records, and at the same time to protect them from the inspection of improper persons. The Record Department is under the care of the Library Committee of the Three Monthly Meetings of Friends, in Philadelphia.

The Record vault is a fire-proof room, with floor, ceiling and sides of stone, brick and iron, 37 feet long and 12 feet wide. It is furnished with iron and steel fire-proof stacks, in which the deposited records are arranged, each volume having its appropriate numb r. It is within the compass of Friends' Library Building, 142 N. Sixteenth Street, a structure itself fire-proof, and separated by wide spaces on all sides from any other buildings.

Under arrangements recently made, the Librarian has been appointed Deputy Custodian, and will afford authorized persons opportunity to examine records at any time that the Library is open, which is every week day from 11.30 A.M. to 2 P.M., and from 3 to 6 P.M., except in the Seventh and Eighth Months, when it is open two days in the week, only.

Of the eight Quarterly Meetings comprising Philadelphia Yearly Meeting, five have deposited their records in the record vault, viz: Caln, Western, Burlington, Haddonfield and Salem. In addition to these, the records of two other now non-existent Quarterly Meetings, Bucks and Shrewsbury and Rahway, have been deposited.

Forty-four Monthly Meetings, which includes some that have been laid down, and several within the limits of non-depositing Quarterly Meetings, have deposited their records with the Library Committee. A few charitable organizations connected with Friends, have also placed their records in the vault.

The total number of volumes which have been received up to the present time fr Quarterly Meetings is 42 and from Mont Meetings, 576; in all, 618. Records fr other sources, to the number of 58, have a been received.

It will be borne in mind that many reco were lost to the Society at the time of separation, in 1827. Access to some of th has been accorded, and they have been cop The aggregates given above embrace s copies.

The attention of Friends generally is invi to the facilities thus afforded for the safe c tody of records. Such may be sent to the brary, at any time that it is open, and rece will be issued for them. It is desirable, h ever, that the Custodian should be notified letter in advance when meetings design to s their records.

GEORGE VAUX,
1715 Arch Street. *Custod*

A Talk with a Sea Diver.

He was the strangest looking being with armor on, his copper helmet and breast-pl the long connecting pipe that supplied him w air, the rope about his waist with which he sig ed, when under water, to those above—one meaning this, and two pulls meaning that— foot-gear almost as strange as his head-g and the huge glass eyes, the windows thro which he looked. He appeared like some en mously magnified insect, like some creature over from the primeval world. He was on diver going down to settle the position of big stone just sunk with him for the bridge midstream.

"What do I find down there?" he said reply to my question one evening, when work was over, as he sat at the water-sid every-day garments. "Not much here. some water things of value, chests of old and jewels. In Boston bay, when I went d to get a man-of-war's anchor, I found the tom just strewn with lost anchors. Fine for an old junk dealer that."

"Wedges of gold, great anchors, heap pearl," I thought, as I quoted the line in mind. "Are you never afraid?" I asked.

"Afraid of what?" he returned. "The nothing to be afraid of in these latitudes a you know your business."

"I meant of drowning," I said.

"How you going to drown? The boat's overhead with your lifelines: the fellows are all the time pumping you down fresh through the pipe. You can't drown while yo plenty of fresh air to breathe."

"But what if the pipe collapsed?"

"Cant. It's three thick to begin with, coiled inside with copper wire to end w Can't."

"But can you see down there?" I persev

"Oh yes, if it isn't too deep. The fello the boat can see you where you can't see i if you look up. Well when you look up its q There ain't no sky. It all ends at the sur The boat's a shadow; and there's the life- swinging like long threads in the water, that's all."

"But what if it is too deep for you t your way?"

"It has to be more than fifty feet for And then if it's dark water, or if it's i night, there's a lantern that screws int

met, and scares the fishes well, I can tell
."
'You must look like a star then, as you sink
er and lower in the water."
'I guess they don't know what a star is.
it would make a cat laugh to see them
rry when I come along with the light in my
."
'But I should think your breath would mist
r windows."
'No. The air they pump down keeps them
ar."
'But I don't see how you get down to the
tom. I should think the water would buoy
u up."
'Not when I have sixty pounds of lead on
h shoulder, and ten on each shoe, and some
re at the waist to keep me straight."
'That's enough to sink you, anyway! And
n that copper breast-plate and shoulder-
ce!"
'Crush your chest right in if you didn't wear
-the water would."
'But what if you got caught in anything?"
ntinued, as he didn't seem troubled by my
stions.
'Well, I guess you want to steal my trade!
y, if I got tangled in the lines or anything,
only have to stop and cut of the leads, and
'd fly like a cork. There ain't no danger,
see."
'It's like life, isn't it—cut off the weights,
up you fly."—*Harper's Young People.*

The Soul at Rest.

ere remaineth, therefore, a rest for the people of
—Hebrews, iv 9.

he end sought and prayed for by every hu-
n being is rest, peace, contentment. Unless
have these we have nothing. We long for
m, yearn for them, but still pursue a course
ch renders it impossible to attain them, for
when our faces are turned toward God and
is the central thought in our consciousness
they within reach.
he soul occupies the same relations to and
qually dependent upon God. You are capa-
of great accomplishments, just as the seed
apable of growing into a forest tree. Your
iny is so brilliant that you cannot look at it
nout awe, but if the seed rests on the sod
ead of under it, if the subtle influences of
ire do not embrace and unfold it, it will al-
s remain a seed and never become a tree.
unless God is in your life and that cherished
h controls your aims and motives and ac-
s not even eternity will be long enough for
to reach the end intended.
here is an unrest in sin. That is the testi-
y of human nature. We are so made that
onesty cannot produce happiness any more
n discords can produce music.
here is nothing in the universe so beautiful
soul which is doing God's work in God's
. And there is nothing in the universe so
less and miserable as a soul that by doubts
vil deeds has cut the bond between itself
God and is careering through space under
guidance except that of passion or greed
excitement, forever seeking the happiness
ch forever eludes its grasp. An uneasy soul,
n no purpose that is worthy of it, that tries
e satisfied with this world and fails, like the
gry man who dreams of a banquet and wakes
nd himself more hungry than ever—can you
conceive of a greater anomaly or look on a more
pitiful spectacle? When a man thinks God is
in the wrong and trusts his own folly instead
he swims against a current too strong for him.
You cannot defy the universe with impunity.
There is the law, and along its lines lie pastures
and orchards. Thrust the law aside and you
wander in a wilderness.

The unhappiness in men's lives demonstrates
the necessity of religion, not the religion of
dogma, but the religion of childlike faith, the
religion which the Christ taught and lived.

You can have a restful and peaceful life, but
the secret of it can only be learned at the
feet of the Master. There is a joy which a
thousand worlds such as this cannot give and
of which no trials or troubles can rob you. It
is the rest of the heart, the peace of trust.
Give me my faith in God and you are welcome
to all that remains. Take it away from me and
I can find no substitute for it in any corner of
the globe. Without it I am on the frozen moun-
tain side in winter, with no home in sight, but
with it I am sheltered from every storm and
heaven is on the other side of my earthly life.

G. H. Hepworth.

For "The Friend."

Some Account of John and Mary Hampton.

(Continued from page 196.)

Extract of a letter to his daughter, Lavina
Bedell, who was living in Dakota, under date
of Second Month, 1871:

"Knowing of thy affliction and suffering, as
we hear from time to time that thee gets no
better, it has called forth all the sympathies
and anxieties that could be wrought in an af-
fectionate father. Yes, I have, according to
my measure, deeply felt for thee; and have
craved for thee, that thee might not become
cast down in thy mind. I hope thee will be
cheerful and hope for the best and try to be
resigned, for 'He doeth all things well.'

"And, as I have very often thought of thee,
and as it were entered into feeling with thee,
some of the blessings and promises contained
in the Sacred Volume have came so fresh to
my mind . . . that I think to pen some
of them. It seems to me I may say to thee,
'Arise, shine; for thy light is come and the
glory of the Lord is risen upon thee;' and
'Blessed are the poor in spirit, for theirs is the
kingdom of heaven.' . . . 'Blessed are
the pure in heart, for they shall see God.' I
have no doubt but thee has read these lines and
been comforted by them. There are also a few
other passages that I feel like quoting: 'Let
not your heart be troubled, ye believe in God,
believe also in me; in my Father's house are
many mansions, if it were not so I would have
told you. I go to prepare a place for you.'
And again, 'He that dwelleth in the secret
place of the Most High shall abide under the
shadow of the Almighty,' . . . Precious
promises! There are very many others which
I might enumerate, and which are very en-
couraging in affliction, or to an exercised mind,
and, I believe, as we ponder over these things
with a single eye to the great Giver, that He
will manifest himself to us, to our great com-
fort; and we can better bear up under trials
and afflictions. Although pain and suffering
are now thy portion, and may at times seem
very discouraging, yet how many who have
been reduced much lower have become well
and hearty! The slender thread of all our
lives is in the hands of our Merciful Creator,
and for aught I know thee may yet enjoy many
bright and happy days. And should it be thy
portion to live and enjoy a good home and kind
companion, the searching of heart in this af-
fliction will be no hurt to thee, even through a
long life to old age, for I believe the *best* people
are the happiest. True religion does not keep
us all the time with a long face and sober coun-
tenance, but innocent and cheerful—a cheer-
fulness that enjoys life—friends, and the many
comforts and blessings bestowed by a great
Benefactor on his creature man. I must quit
lest thee say, 'Physician, heal thyself!' Well,
I know I am a poor, weak creature; but being
so does not hinder one from having affectionate
feelings and . . a deep interest . . for
the good of mankind, and, particularly, for
one's dear children.

Diary, Fourth Month 17th, 1871.—"This af-
ternoon our dearly beloved youngest daughter,
who had returned from the West and been with
us six weeks, very quietly and peacefully
breathed her last. Although the trial is hard
for human nature to bear, yet from the many
weighty sayings expressive of her peace of
mind and resignation to the Divine Will, we
feel the assurance that her peace was made
and that our loss is her everlasting gain, which
is cause for joy in the midst of grief. And as
I take a retrospective view of the many favors
and blessings that have been dispensed to me
all my life long even to the present day, my
heart overflows with gratitude and praise to
my Heavenly Father. Oh, what cause for joy
and rejoicing when I look back to the peaceful
close of my dear parents, who gave so much
evidence that they were favored with the over-
flowing of the Father's love, as also that of my
dear, departed brothers and sisters! And the
language is again revived that was so much
with me when I was a child; namely, 'Let *me*
die the death of the righteous, and let my last
end be like his.'

In a letter to Mary Emmons, a Friend who
was blind, occurs the following: Tenth Month,
1871.

"Dear Friend—Thy situation has taken a
deep hold of me, and in feelings of solicitude
for thee I write; although I feel that I am a
poor, weak creature, and that it is a great
thing to take my pen to address thee in this
way. What passed through my mind the day
I left thy pleasant home has often revived;
for, while the distance was each moment widen-
ing between us, thy situation was feelingly
brought before me, and the language of the
dear Redeemer presented itself in his answer
to the question, 'Who did sin, this man or his
parents, that he was born blind?' The answer
was, 'Neither hath this man sinned nor his
parents, but that the works of God should be
made manifest in him.'

Now I believe that He doeth all things right,
and that He doth not willingly afflict the chil-
dren of men, but 'Whom the Lord loveth He
chasteneth and scourgeth every son whom He
receiveth.' And though thy affliction is great,
. . . no doubt it is in the counsels of his
wisdom for thy good, and not for thine only,
but for mine, and, perhaps, many others. He
who holdeth the thread of our lives, could as
easily take away our hearing, and our feeling,
as our sight; so that we have abundant cause

to be thankful, and to praise and magnify his great name for his goodness and his mercy, in that thy affliction is no worse than it is; and I have craved for thee that thee might have patience and be resigned to his will. 'Let Patience have her perfect work.' Yea, and 'In patience possess ye your souls.' As this virtue is abode in, afflictions may be blessings in disguise; and the works of God may be made manifest in thee as in the one formerly, for our ways are not his ways or our thoughts his thoughts. 'He hath put down the mighty from their seats and exalted them of low degree.'

"But why should I write thus? Thee knows these things, and I believe thee knows where to look for comfort, and I have desired for thee and for myself, that we may more and more look unto Him from whom all consolation comes, that as this 'earthly tabernacle' faileth our 'spiritual strength may be renewed day by day.' For 'here we have no continuing city;' but happy will it be for us if these trials and afflictions are borne with patience and resignation, that they may work for us a 'far more exceeding and eternal weight of glory.'"

Truly thy friend,

JOHN HAMPTON.

Diary, Tenth Month 18th, 1871: "To take the pen to add anything to my diary, without a right qualification, seems too much like trying to steady the Ark, unbidden. I have for some time endured poverty, leanness and distress, insomuch that at times I have almost despaired of ever beholding the King in his glory, or the arising of the light of his countenance upon me, in which time there has been great searching of heart to know why it is so, or why I am thus forsaken. But to-day, on reading the accounts of some of the Lord's valiants, I find it is no new thing for his chosen ones to be thus tried. Then why should I, a poor, weak, little one, complain? And the language revives in my heart, 'Goodness and mercy have followed me all the days of my life,' and also, 'I shall yet praise Him who is the health of my countenance and my God.'"

(To be continued.)

AN IDLE DAY.—"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie to her mother at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie, as she swung on the gate and watched them passing by. No hard lessons for her. When they had gone she ran into the garden, picked some gooseberries for a pudding, and carried them into the kitchen.

"No, Rosie! That is work. Take them away."

Rosie looked serious. She got her doll and played with it, but soon tired; her shuttlecock, but did not care for it; her ball, it bounced into the kitchen window. Rosie peeped in after it. Mother was shelling peas.

"May I help you, Mother?"

"No, Rosie, this isn't play."

Rosie strolled away with slow, lagging footsteps to the garden again. She leaned against the fence and watched the chickens. Soon she heard her mother setting the table for dinner, and longed to help. After dinner Rosie took her little bag of patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her a good-night kiss, "I understand now what the teacher meant when she said, 'He has hard work who has nothing so do.'"—*Exchange.*

THE NEW YEAR.

I know not what the coming year
May bring to me of joy or pain;
I only know He will be near
Whose loving maketh all things plain.

I know not what strange shade may fall
Upon my pathway; but I know
He yet will hear and heed my call
And lead me whither I should go.

It may be over mountains wild;
It may be through the valleys sweet;
But He will never leave his child
To wander with unguarded feet.

And still I know his sun will shine,
His rains will fall, his grasses grow,
His stars will shed their light benign,
His rivers to the ocean flow.

I know how fair the days will glide
When summer decks the smiling land,
Mountains in solemn peace abide,
And all the hills in halo stand

And while he heeds the rains and snows,
And sets the stars their watch to keep—
Cares for the humblest weed that grows,
And wakes it from its winter's sleep.

While every wind blows by his grace,
And rainbows span the steadfast blue,
Each flower unfailing finds its place,
And knows its time and season too,

I will not doubt his constant care,
Nor fear his promised love will cease,
Who, whether days be dark or fair,
Can keep my soul in perfect peace.

Luella Clark, in The Transcript.

Your Mother.

I want to speak to you of your mother. It may be that you noticed a careworn look upon her face. Of course, it has not been brought there by any act of yours; still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast. When your mother comes and begins to express her surprise, go right up to her and kiss her. You can't imagine how it will brighten her dear face.

Besides, you owe her a kiss or two. Long ago, when you were a little girl, she kissed when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world.

Her face has more wrinkles than yours; and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort.

She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough hard hands, which have done so many necessary things for you will be crossed upon her lifeless breast. Those neglected lips, which gave you your fir baby kiss, will be forever closed, and those sa tired eyes will have opened in eternity, a then you will appreciate your mother, but will be too late.—*Eli Perkins.*

[The following communication was practica ly finished before the author had seen the ar cle which appeared two weeks ago on "A Aspect of the Pastoral Question."—ED.]

To some of us, who are members of the S ciety of Friends, not only through inheritanc but also through conviction and a belief in t truth of its principles, the various points of i doctrines stand forth in that purity and sir plicity which has but one Author. And whi we can and should regard with charity tho of our fellow travellers who cling to form a ceremony, these points of our doctrines a sharpened and emphasized by comparison wi the methods and requirements of other forn of church government; and a feeling of than fulness is begotten in us, that we are privile ed to hold membership in such a highly favor organization as our Society is. May we *diligently* concerned to be as living membe in the Church!

The following extract from the *Chicago I ter-Ocean*, quoting the words of a promine writer, appeared in the columns of one of o leading daily papers one week ago, and is a s commentary on the qualifications of a minist demanded by many of the church-goers of t day; yet it is encouraging to realize that *o* views of the essential qualifications and rig exercise of true Gospel Ministry would not pe mit the existence of such a condition among us:—

Short of immorality and unbelief, one cannot i agine a greater hindrance to the energy of t Church than a large proportion of aged and infi ministers in active duty. For this will mean ob lete theology, the neglect of the young, isolat from the spirit of the day, and endless wrangli Nothing would more certainly re-enforce the ener of the Church than the compulsory retirement u satisfactory terms of every minister above the a of sixty.

We know that the Great Head of the Chur often sees fit to call into the service of t Gospel those who are young in years, and t history of our Society is rich in the examp of youthful, yet *powerful* ministers, some whom have sealed their testimonies with th lives. We rejoice in the faithfulness of th who in their youth are called by our Heave Father to testify for Him, but one of the mirable features of our Society is the reveren and esteem with which our members, older younger, regard those ambassadors of the Lo who have grown old in his service; those, w in the days of their first visitations, were in prime and vigor of their lives, but who r are wearing the silvered locks of old age. is true that with most of these the physi abilities are declining, but in place of them we not find a far deeper spiritual experienc As the vigor and impulsiveness of youth middle age give way to advancing years, do not see instead, a grace, a dignity, and a po that is only possessed by those who long h been *watchful* and *willing* ministers of his wo Is there not a sweetness and a fragrance in spirits of these, that only can be found in fruition of a life spent in His service, and do

love to sit at their feet, and profit by their
nsel and experience ?
elieving then, in the Divine qualification
appointment of the ministry, *we* do not
ry, because our ministers are passing the
of sixty. Believing in the direct revelation
ne Holy Spirit to our ministers, without re-
to rank, talent, age, or learning, *we* do
fear that the infirmity of age will be as a
rance to the growth of the Church.
elieving in the free gift of the ministry,
the exercise of it without money and with-
price, *we* are not fearful that our ministers
feel hampered in the declaration of the
h, lest they should offend any, and thus
nger their means of livelihood.
elieving, as Wm. Penn says, of the minis-
who were raised in the beginning of our
ety, that "They were changed men before
went about to change others," and that
e bent and stress of their ministry was
ersion to God, regeneration and holiness ;
schemes of doctrines, and verbal creeds,
new forms of worship," we do not fear
our ministers will fall into "obsolete the-
y" nor "isolation from the spirit of the
;" for the spirit of the day surely does not
nonize with the Spirit of Truth.
h ! the beauty, the simplicity, the purity
doctrine like ours ; does it not shine forth
yet more brilliantly by the contrast just
n, and should not we, of this day and gen-
ion, *see to it*, that we keep our heritage in
ts ancient purity, free from the little foxes,
do and will spoil the tender vines if we
rd not carefully against their entrance ?
ndividuals, who will certainly be held ac-
ntable for the care of these principles,
led down to us with the cost of blood on
n, let us "Stand fast in the liberty where-
Christ hath set us free, and be not again
ngled with the yoke of bondage."

WM. C. COWPERTHWAITE.

ADDONFIELD, N. J.,
Twelfth Month 29th, 1899.

EFAMATION.— Dr. Waugh had a great dis-
to every thing bordering on slander or de-
ation, though he was well aware, also, that
ity among Christians, according to cove-
obligations, is the solemn duty of all.
he following is an illustration of his char-
r on this point :—

person had travelled all the way from
rton to his father's house, to give him an
vorable report concerning one of the mem-
of their congregation. Some friends be-
with him this person was requested to stay
dine with them. After dinner he took oc-
on in a jocular manner, to ask each person
rn, how far he had ever known a man to
el to tell an evil report of his neighbor,
n some gave one reply and some another.
t last came to this individual, but without
ing for his self-condemning reply, or un-
ssarily exposing him, he stated that he had
y met with a Christian professor appa-
ly so zealous for the church as to walk
teen miles with no other object than that
naking known the failures of a brother
ber. He then in a warm and impressive
ner enlarged on the praise of that charity
h covers a multitude of sins, which "re-
eth not in iniquity, but rejoiceth in the
h."

FOR "THE FRIEND."

The Faithful Suffering of a Conscript Friend.

Since the death of my father, in looking over some of his papers, I found a short account of his treatment at the time he was drafted written to a friend. I have felt for some time like sending a portion of it to the columns of THE FRIEND, now while our country is involved in war, hoping it might strengthen the faith of some dear reader of THE FRIEND if ever called upon to uphold the testimony of Friends in regard to war, as he was.

He says : "When many of our friends were fearful of being drafted, this language presented itself as a stay to my mind, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee,' so that I had no will of my own, but felt resigned to the will of Him who doeth all things well.

"After having been notified by an officer that I was drafted, previous to the date I was to appear, I paid the Provost-Marshal a visit to inform him of my conscientious scruples against war. On my way the watchword was the same as was sounded in the ears of Thomas Shillitoe when he went before some of the great men of England ; 'Fear not with their fear, lest I confound thee before them.' When I received orders to appear in person, I replied by letter to the above officer :—'I have made up my mind to adhere to the higher law of Him who hath said, 'Thou shalt not kill,' and, therefore, would decline attending to thy orders.'

"After being taken by an officer to the county seat and put in soldiers' uniform (because I refused to dress myself) in an unguarded moment I was about to sign my name to what afterwards proved the muster roll, (for I had been wrongly informed what it was) when He, who had been following me with his everlasting love, sent my friend, who had gone to another part of town, back to prevent me. They tried to persuade by threats, etc., but I remained firm, while this language strengthened me, 'Let them do their worst,' the fear of man being taken away.

"That night while sleeping closely guarded, I was favored with a covering of Divine regard and having it brought to my remembrance as though spoken to me, 'Be of good cheer, Paul; thou hast testified of me at Jerusalem ; thou shalt bear witness of me also at Rome,' (Alliance and Columbus standing for 'Jerusalem' and 'Rome').

"After reaching the barracks at Columbus my friend and I did not feel free to form in line at the tap of the drum to march or drill. This misdemeanor was reported up to the Major-General. When brought before him we found a man tremulous with rage. After he had spent himself railing out against us, etc., he said, 'When you are commanded to drill, *drill*, or you will be forced to at the point of the bayonet !'

"That afternoon all were required to drill, but this we could not do, fearing to do despite to the Spirit of Grace made manifest in the heart. While alone I put up my cries to Israel's unslumbering Shepherd, craving that He who preserved Daniel in the lion's den would arise for our deliverance, for I felt as though I would rather lay down my life than dishonor his name. I then experienced a calm in the midst of seeming danger. That evening we were conducted to the guard house as a punishment.

"Though confined with the most wicked human beings, I trust I shall remember till my dying day the happy nights my friend and I passed there with nothing but our blankets to lie on. One night I seemed to see a helpless infant under the feet of the guards, while my heart seemed drawn out in sympathy lest it should be crushed. Just then some hand seemed to snatch it up. This assured me beyond doubt that I was under the care of Providence, therefore I need fear no evil. A few days previous to this we were taken out again by a few officers who were disposed to terrify us, to drill. I told them, 'If you force us along we will have to go, but as I do not expect to kill anyone, I do not wish to learn the trade.' Soon a demand came for more men in Shenandoah Valley, and I went up to see if I would be allowed to take an overcoat, when I learned my name was not taken. With what a thankful heart I returned to prison !

"Ere long an order came from the Secretary of War granting my release. Thus was I taken from the hands of unprincipled men and restored to the bosom of my family without injury. All praise to Him who enabled me to endure the cross, despising the shame, to his glory !"

WM. SHAW.

From a Correspondent.

We need not expect an awakening in religious life while people are ready to anticipate God's orders. The enemy is on the alert to press us into service—to retard the upbuilding of Christ's glorious kingdom here on earth, consequently the necessity of hearing the Word, "I Am, hath sent me unto you." This memorial should be the test of our call to gospel ministrations. I have never read of Satan having the prerogative to assert himself by the name of the Almighty, nor have I ever read of the Lord calling unholy or unsanctified persons to go and preach the pure gospel. Ministers should first cleanse themselves, as the True Light shines into the hidden recesses of their own hearts, until the carnal mind is brought into complete subjection to the power and Spirit of Christ. Preaching that the blood of the Lord Jesus Christ cleanseth from all sin, while we ourselves are not cleansed, is a retroversion of truth.

Although it is a fact that the more we become able to contemplate the perfection of Christ, the more we realize our own imperfections and the more we cry out, "When I awake in thy likeness then shall I be satisfied." We shall always find it necessary to watch and pray, lest we enter into temptation, that we bring not reproach upon the precious gospel of our Lord and Saviour Jesus Christ, to whom be all power and glory, and dominion and might, now and forever, amen. J. JENNINGS,

YARKER, Ontario.

A MAN in Portland, Maine, a few years since in time of poverty announced in the daily paper that he would give a bag of flour, a bushel of meal, and a sack of potatoes or something about equivalent to them—to any family who were poor, who did not use tobacco, drink whiskey, or keep a dog. He was willing to do this for a hundred families; but he did not have *one single applicant* for his bounty.

God has no human assistants in keeping the divine chronicle. He does not need the information or advice of a man's neighbor in recording his life. None of the judgments of the world influence Him. A man may go through life lauded and honored and envied, and yet be written a failure in God's book. The opinions of men do not affect God's opinion. He, alone, is the Author of the great book of records. —*Forward.*

SUMMARY OF EVENTS

UNITED STATES. The monthly statement of the public debt shows that at the close of business, Twelfth Month 30th, 1899, the debt, less cash in the Treasury, amounted to $1,134,300,007, a decrease for the month of $5,791,824.

The statistics for the year 1899, says the *New York World*, make a most imposing exhibit of the country's industrial growth. It is shown that the volume of trade, foreign and domestic, was the largest ever recorded. The exports for the twelve months amounted in value to $1,276,000,000, with imports slightly in excess of $8,000,000. The bank clearings, which afford one indication of the volume of domestic business, are given by Bradstreet's as $93,300,000,000. The figures show an increase over a year ago of 36 per cent., and of 74 per cent. over 1897. There is a gain of 51 per cent. over 1892, and, as compared with 1894, the clearings have practically doubled. The statistics available indicate the number of failures as the smallest for seventeen years. The railroad earnings are the largest for any year in the history of the country. There has also been a larger amount of railroad construction than for several years previous, most of it being extensions by existing companies. Wage advances have been general throughout the United States. One of the significant features, as developed in the annual resume, is that the greatest increased activity has been in manufacturing. The wheat production showed a falling off, and there was a large decrease in the yield of cotton. The corn crop was heavy. The falling off in the exportation of agricultural products was more than counterbalanced by the increased exportation of manufactured goods.

Captain Leary, Governor of Guam, has abolished the Spanish system of peonage, amounting to slavery, and has deported all the Spanish priests from the island.

The State Department has cabled to Ambassador Choate at London, directing him to inform the British Government that the United States does not admit the right of England to seize cargoes of American goods on the three merchant vessels which were recently overhauled by British war ships off the South African coast. This is the usual preliminary step looking to an investigation of the subject, which, it is believed, will be satisfactorily adjusted.

Lucien Marechal, chief engineer of the Paris, Lyons and Mediterranean Railroad of France, who is in this country on a tour of inspection, has placed an order with the Pressed Steel Car Company of Pittsburg, for 500 steel gondola cars. This order marks the introduction of American steel cars on the European Continent, and may be considered a new epoch of railroad equipment in the Old World.

The $33,000,000 canal at Chicago, at present used for sewage disposal, but ultimately to be a ship canal also, was opened on the 2nd inst., after seven years of hard work by the trustees of the Sanitary District, which is the name of a corporation including the larger part of the city of Chicago and many of its suburbs. It is a great triumph for scientific engineering, and will be a part of a ship canal from Chicago to the Gulf of Mexico.

A Leavenworth (Kan.) jointist has brought suit against an insurance company to recover on $200 worth of liquor destroyed by fire. The claim is contested by the company on the grounds that it does not have to pay loss of goods on which the laws of the state say it is unlawful to sell or to hold for sale.

A petrified forest in a sandstone formation has been discovered in Routt County, Cal.

Samuel Johnson, colored, who was serving a life sentence in the Eastern Penitentiary for the murder of our Friend John Sharpless, in 1885, was found dead in his cell in the Eastern Penitentiary on New Year's day.

Reports received at San Diego, Cal., from interior points show that the recent earthquake was the cause of a number of strange occurrences. The mud volcanoes on the desert near the Colorado River have become active after a long rest, and are now spouting mud again. The natural gas wells near Yuma are also in working order since the heavy quake. They have been lighted, and the glare at night can be seen for many miles. A correspondent from Moosa writes that a number of fissures were made in the ground at that place, twenty or more feet in length.

There were 513 deaths in this city last week, reported by the Board of Health. This is 53 more than the previous week and 200 less than the corresponding week of 1899. Of the foregoing 276 were males and 239 females: 151 died of pneumonia; 58 of heart diseases; 52 of consumption; 24 of diphtheria; 18 of nephritis; 16 of old age; 16 of bronchitis; 14 of convulsions; 13 of uræmia; 12 of cancer; 11 of inflammation of the stomach and bowels; 10 of peritonitis, 10 of marasmus, and 9 of apoplexy.

Markets, &c.— U. S. 2's, 102½; 4's, reg., 114⅝ a 115; new 4's, 134 a 135; 5's 113 a 113½; 3's, reg., 109¼ a 109⅝; coupon, 110¼ a 110⅝.

COTTON.—Demand from spinners was light, but the market was unchanged, on a basis of 7⅛c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.30 a $3.65; city mills, straight, $3.30 a $3.50. RYE FLOUR.—$3.15 a $3.35, per barrel as to quality. BUCKWHEAT FLOUR.—$2.35 a $2.50 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 70 a 71c.
No. 2 mixed corn, 37⅜ a 37⅝c.
No. 2 white oats, clipped, 31⅛c.

BEEF CATTLE.—Extra, 6 a 6¼c.; good, 5¾ a 5⅞c.; medium, 5 a 5¼c.; common, 4¼ a 4⅜c.

SHEEP AND LAMBS.—Extra, 4⅞ a 5c.; good, 4¼ a 4¾c.; medium, 3⅞ a 4c.; common, 2 a 3¾c.; lambs, 5 a 6¾c.

HOGS.—Western, 6 a 6¼c.; others, 6¼, with outlook for further improvement.

FOREIGN—A great battle was fought at Ladysmith on the 6th inst., and raged for seventeen hours; 20,000 Boers were engaged, and their entrenchment was captured three times by General White, the Boers being finally repulsed. General White's position is thought to be very critical.

The Filipino stronghold, Commanche, on Mount Aragat, was captured on the 5th inst. by Captain Leonhauser.

Lieutenant Gillmore and nineteen other American prisoners, rescued from the rebels, arrived at Manila on the 6th inst. from Vigan. They were found on Twelfth Month 18th, near the head waters of the Abalet River, after they had been abandoned by the Filipinos.

Lieutenant Gillmore "thought the insurrection would last as long as there were any Tagalos left!"

Hard fighting occurred south of Manila, in Cavite Province, on the 6th and 7th insts. The insurgents lost heavily, and their General Risal was captured.

All the Powers concerned have now agreed to maintain the open-door policy in China. China, herself, can offer no objection, even if disposed to do so, and as each of the Powers is interested in preventing the others from closing any port, the policy may be considered as established. Hereafter trade with China, at least in the treaty ports, is free to the world.

The underground railway at Paris, which is nearing completion, will have a total length of nearly eight miles. It is expected that it will be open for traffic next Sixth Month.

In spite of the enormous territorial extent of the French colonial possessions, which comprise all varieties of climate, these vast domains are of little or no profit to French commerce.

Exports from Berlin to the United States during the last quarter of 1899 were $1,678,840, an increase over the corresponding quarter in 1898 of $493,254. For the calendar year Berlin's exports were $6,633,882, or an increase over 1898 of $1,306,703.

The Russian Government has ordered all the rivers of the empire surveyed, with a view to connecting all the important streams with canals.

An earthquake on New Year's Day destroyed ten villages in the Achalkalak district of the Government of Tiflis, in Russia. A despatch from Tiflis, dated First Month 4th, says: Altogether thirteen villages in the Achalkalak district of this Government have experienced earthquake shocks. Six of these places have been completely destroyed, and eight hundred bodies have already been recovered.

The gold find for 1899 in New South Wales was 509,418 ounces, an increase of 168,925 ounces over 1898.

It is believed in the city of Mexico, in scientific circles, that there will be a series of earthquakes in North America in the coming months. The seismic circle is said to be appearing.

A Rio de Janeiro despatch says that the bubonic plague has broken out in the city and neighborhood of Sao Paulo.

Photography of sounds has reached a point said to establish the fact that there is no such thing as absolute silence. The machine used is so sensitive that it records the lightest current of air passing through a room and distant noises the ear cannot detect.

Collier's Weekly states that the pigeon post established at Ladysmith and Durban for carrying war messages has been such a success that special appropriations for increasing the service will be recommended by the War Office. A good deal of this success of the pigeon service is due to the skill and energy of Colonel Hassard, of the Royal Engineers, who has spent years in pigeon culture for this sort of emergency, and he has demonstrated the fleetness of the birds for war purposes. Colonel Hassard, who was stationed at the Cape before hostilities broke out, systematically trained his pigeons for carrying messages across the rough, mountainous land, and his various pigeon posts were of the greatest value in keeping the home office apprised of the exact condition of the army.

Nearly every civilized government now has carrier-pigeons connected with both their war and navy departments. France has entered into pigeon culture more extensively than any other European power, and it is roughly estimated that there are two hundred and fifty thousand pigeons that country trained for war emergencies. The pigeon service has been established in France since 1870.

The German War Department owns about ten thousand pigeons, but they have a system of reserves which one can call into service in times of war. The owners of private lofts have to register their carrier-pigeons, and the War Department knows exactly how many of the birds can obtain at a moment's notice.

The Austrian Government also relies largely upon private owners' pigeons for service in times of war. Every bird in the country has to be registered, and not one can be sold or sent out of the country without permission.

Italy's pigeon post was established in 1872, and Spain and Portugal inaugurated similar systems a few years later.

There are one thousand homing pigeons on the books of the British navy, and several times this number on the books of the army. In the past ten years the United States Army and Navy departments have been interested in carrier-pigeons, and we have posts established in different points throughout the country. Their services have been useful chiefly in the navy, and experiments are being made constantly in communicating by this means between ship and ship, and ship and shore.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.19 A. M., and at 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, address Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Su*

Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority of Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, Pa., Fifth-day evening, the 11th inst., at eight o'clock.

Receipts for Fund in Aid of Doukhobors from First Month 9th.

A. R., $2; J. S. W., $20; A. H., $300; West Grove, Pa., $11.58; F. G. R., $6; T. E. K. and family, Chester Monthly Meeting, Pa., additional, $165.50; M., $5; W. G. E., N va Scotia, $1; G. Mc G., $5; F., $1.

FUND FOR PURCHASE OF SPINNING WHEELS.

J. T. L., $3; S. F. P., $100.

WM. EVANS, *Treasurer*, 252 S. Front St.

DIED, at the residence of her son-in-law, Albert Hall, Norwich, Ontario, Canada, on the twenty-seventh of Eleventh Month, 1899, ISABELLA HENDERSON, wife of Joseph Henderson, in the seventy-fifth year of her age, a valued member and minister of Norwich Monthly Meeting of Friends. Having been in poor health for some time she seemed gradually to fail until she was unable to leave her bed, when she, as well as others, considered it doubtful if she should recover; but she expressed herself as feeling nothing in the way, that she had a hope that was a place for her above, yet said she had not yet learned to trust in but the mercy of God in Christ Jesus. She heard to repeat with emphasis part of a favorite hymn learned when she was young—

"Oh! to grace how great a debtor,
Daily I'm constrained to be,
Let thy grace, Lord, like a fetter,
Bind my wandering soul to thee.'

Her family and friends have the comforting assurance that she is forever at rest.

THE FRIEND.

A Religious and Literary Journal.

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t week at the close of a Friends' meeting, strangers were departing, when one of was heard to say, "If there's one thing han another that distinguishes the Friends other Christians, it is simplicity of man- and of worship. And I believe Christ have it so, in all worship everywhere."

a former occasion, in the evening, two men in that same house were sitting for rst time in a Friends' meeting. At length f them whispered to the other, "If this pure worship, then I don't know what ip is!"

nother evening meeting there, two bishops, ad come from the Southern States to at- convention in Philadelphia, found seats. sire was silently felt that the meeting be held in living silence, rather than words unauthorized. The meeting was a one. The bishops wanted to linger and bout its meaning. One of them said, "I been much impressed and refreshed in pportunity to worship in a repose of soul. telling my brother here that if some s of that silence which 'was in heaven alf an hour' could be introduced into of our noisy conventions, it would be better for us."

cause we have said that some parties, pro- ng for Peace, but not in the Spirit of t nor under our Society's name, have dis- ed the cause and much closed the public the voice of the Society of Friends, it is y unnecessary to infer from this that we urage brethren from doing what their find to do, in the *right* spirit. We have uty to do, as the way may open, though lainers who are off from the Christian ld have made the road harder for us. A t editorial pointing to that fact, was sim- n explanation of one way by which our s for peace are now seemingly seriously ed, but in no wise an intended intimation they should be suspended.

Wherever there is a right opening for a service in so righteous a cause, under a sense of right authority let us faithfully occupy it whether individually or as a body. But we repeat, that a spirit of denunciation will not help our cause, and that such as rely upon that method have helped to wound it. Our method must be found in the Prince of Peace himself, who said "To this end came I into the world that I should bear witness unto the Truth." Our confidence is in the witnessing for the Truth, more than against fellow-beings, as Christ's way of overcoming error. The burden of our concern is, to encourage the overcoming of evil with good, and to discourage attempts to overcome it with evil.

There is ample room for criticism of any policy that means war or conducts it. We have not been free from reflecting on the same, editorially; and personally the writer expects no war to have the endorsement of his vote. But where any peace-workers have seemed to make criticism their mainstay, (and such, so far as we know, were not of our religious Society), we deprecate the effect. It does not promote the cause of peace on earth and good will to men, but it sets it back in the house of its would-be friends.

City and State, in a recent issue, alludes to the stir caused by a late Fast-Day proclamation in which Governor Rollins, of New Hampshire, asserted a serious decline in religious interest in that State. When the proclamation was issued these assertions were warmly disputed, but the Governor has recently reaffirmed them, defending his position before the Congregational Ministers' Union, presenting the subject more pointedly than before. This asserted decline in religious interest is attributed by the Governor to several causes. "Many of the clergy," he says, "follow the religion of the newspapers, thereby becoming no longer spiritual guides of the people." The question of amusing the people, so as to attract them to "join the church," the Governor considers peculiarly damaging. There is too much attention to this, he believes, "too many candy-pulls, too little straight gospel, too many 'Endeavorers' and too little real endeavor among the young people." It would not be amiss were some among the professing Society of Friends seriously to consider the Governor's points. They are of vital interest to all professing Christians.

J. C. M.

For "THE FRIEND."

The Employment of Indians for "Wild West" Shows.

There was published, a few weeks ago, a statement that the Commissioner of Indian Affairs, W. A. Jones, had issued an order prohibiting the taking of Indians from their reservations for "Wild West Show" and similar purposes. It was further stated, a few days later, that a prominent promoter of these shows was on his way to Washington to have, if possible, the alleged order rescinded. A Friend, who has been, for many years, concerned as to the demoralizing effects of the shows on the Indians, thus drawn into this life on the road and on exhibition, as well as their frequent pernicious educational effects on the youthful attenders, concluded a renewed remonstrance to the Commissioner, as follows:

"If there be any propriety and manner of use in showing the rougher, and, as we hope, the nearly vanished life of the frontier Indian, with its scalping raids, robbing the overland mail coach, and the like, there would be the same use in realistically perpetuating the traditions of the volunteer fire department of some of our cities, when the service became so greatly demoralized through bitter rivalries, often resulting in bloody encounters between the factions, that it needed to be superseded by the organized paid fire department, as we know it to-day, in which efficiency and humaneness in the service are the characteristics that count. 'Let the time past suffice,' is a good Scripture motto, I believe, in the matter of uncommendable Indian ways, as well as those of the whites, and it can hardly be profitable for the actors in the scenes, and the witnesses, to revert to them."

In his response (12 mo., 28th, 1899,) to the foregoing representation, the Commissioner says, that "while there has been no direct order issued by the Bureau, I have fully determined that no permit will be given by this office (permitting Indians to attend exhibitions similar to the Wild West Show and others) as long as I am connected with it, and I feel sure the Secretary will uphold me in the matter."

It is further gratifying to know that the Superintendent of Indian Schools, Estelle Reed, is in full accord with the above-indicated humane policy.

L.

MOTHERS-IN-LAW.—I have often listened with pain to charges against fathers and mothers-in-law, and wished the accusers could put themselves in the place of the accused, believing that, could they feel the difficulty of the situation, they would be forced to excuse, where they were actually eager to condemn; and would acknowledge that they had often been led into unreasonable expectations, by the influence of painful competition, the result of which was, as usual, unjust and ungenerous detraction.—*Amelia Opie.*

O Spirit of the Lord, all life is thine,
Now fill Thy Church with life and power divine
That many children may be born to Thee,
And spread thy knowledge like the boundless sea,
To Christ's great praise.

For "THE FRIEND."

Some Account of John and Mary Hampton.

(Continued from page 206.)

Extract of a letter to his cousin, Elizabeth Wilson—no date— . . . . "I have many times thought about thee and wondered how thee feels, knowing that thee once had a good home of thy own, and could have the pleasure of entertaining thy friends, and, above all, a companion to share with thee in (may I not say) domestic felicity. I believe thee to be of a happy disposition, and that thee tries to make the best of everything, and I hope thee will get along well and enjoy life. But, as I said, I have often thought of thee and others that are left; and it seems to me you must spend many a lonesome hour, and feel many a time as though you hardly knew what to do; and, as these things have been brought before my mind, I write them not knowing but they may meet thee in a lonely state, and may remind thee that there is one who feels sympathy for thee, and would encourage thee to look on the bright side. Look within to that Monitor that can say to the troubled soul, 'Peace be still.' I don't write this way thinking that thee don't know where to look for help, or that thee is destitute of means, or a home, for I am aware that thee has all these and is bountifully provided for. I, too, have great cause to be thankful for the many favors bestowed upon me, a poor little one. I tell thee it feels very good to think that now, in the . . decline of life, I am favored with such good health, a comfortable home, a kind companion and plenty of the necessaries of life. And many a time I have to admire and rejoice at our present situation, though we have nothing whereof to boast."

Diary, Sixth Month 11th, 1872.—"Oh! thou great and eternal One, who inhabiteth eternity, who dwelleth in the high and holy place, be pleased to look down on me a poor, weak worm of the dust, and with thy loving kindness and tender mercy, *help*. Yea, grant that the touches of thy love may more and more warm and animate my heart, yea, *fill* me with thy love! Oh, be round about me, and guard me from the evils of this vain world! Grant that thy life-giving presence may more and more be my delight; for thou, oh Holy Father, art worthy to be praised, to be waited for, to be honored and adored, both now and forever, for thou art . . my comfort and my exceeding great reward."

Fifth Month 25th, 1873.—"Having passed through the winter and spring in much bodily pain and sufferings, and being often much retired, I have had large opportunity to look over my past life. My many omissions and commissions have been all apparently brought to view, and, to use my dear departed brother's expressions, 'Have been repented and re-repented of.' And I have to believe that He who first gave me to feel the sweet incomes of his love is still round about me; though He, at times, hides his face from me as it were, thereby letting me feel leanness and poverty, which are, no doubt, for my good, as they have taught me to feel my dependence and utter inability; and to realize that all our good must come from Him; that of ourselves we can do nothing; that it is only as He is pleased to manifest himself to us that our hearts can be warmed with the influence of his love, and that our peace may flow as a river. Oh, this river of the water of life that ran out on the right side! which at first was to the ankles, then to the knees, then to the loins, and then, as there was still a measuring kept up, it became a river to swim in. Oh, what instruction! So, oh Holy Father, guide me aright! Teach me to measure all my ways and guard all my thoughts, so that I may drink of, and swim in this river, and ever praise and magnify thy ever worthy name."

Second Month 1st, 1874, First-day.—"It has been on my mind for some days to add something to my diary, and the questions arose in my mind, 'What would I write for? Would I leave something on record that some coming after me would think I had been a religious person?' With these thoughts I have postponed writing; but this morning in a portion, I trust of true stillness, it arose in the clearness, 'What did many hundreds of worthies pen their feelings and experiences, for, but that, those coming after, might take courage; and that they might be a means of inducing others to follow them, as they followed Christ?'"

"And, knowing from my own experience, that the reading of the Lord's dealing with his dependent children, as they have left it on record, has many a time been the source of much comfort to me, and when I have been almost ready to despair, almost ready to conclude that I had never known any good, in reading some of the accounts of others I would find that I was not the only one that had been proved and tried; and then light would spring up and I could again take comfort and abound. And, although I believe that He, with whom we have to do, is able to carry on his own work, and dispenses his stripping or aboundings at his pleasure; yet He knows our frailty, and has in all ages used instrumental means, has raised up and qualified valiants for his cause, that have spoken great things for his ever excellent name.

"And may I not (a little one) throw in my mite, though I can in self abasedness say, What good have I ever done! I am an unprofitable servant, if a servant I may be called.'"

Seventh Month 29th, 1874.—"At meeting to-day a thought arose in my mind, 'How can we be edified or benefited by thus coming together in silence?' While musing on the subject I looked over the meeting, and, seeing several very drowsy, it very forcibly came to my mind that under the law the offering had to be prepared, and that without spot or blemish. And that if we would at all times through the week *watch* and pray and so prepare an offering, we might meet and offer acceptably; and might (spiritually) eat of his flesh and drink of his blood, and thus be edified and built up by coming together and sitting in silence. And oh, may I continue worthy of his regard, and may his everlasting arm of power keep, support and comfort me in my old age, that as the outward man faileth, 'the inward man may be renewed day by day!'"

Second Month 26th, 1875,—"This day I am sixty-nine years old. . . How many of the few that have come up to this age have lately been called from works to rewards! I oft think that my turn will most likely come soo and my daily concern is to live so that if t call should come suddenly, I may have nothi to do but to bear the pains and frailties of th earthly tabernacle; and to praise and magni his most worthy name who has been my st and staff from my childhood unto this da Therefore, 'Bless the Lord, oh, my soul, a all that is within me bless his holy name!

Second Month 26th, 1876.— . . . find it just as necessary to keep on the wat tower as ever. It seems that the ever-bu Adversary is permitted to follow with his vices and insinuations, trying to divert and tangle the mind even to old age. But I ha found, I trust by living experience, that the is power above his power that sometimes a mates, comforts and strengthens the droopi soul, giving a comfortable hope that I am cast off, but that He who was my morning lig is still round about and will be my 'eveni song.'"

Second Month 11th, 1877.—"Oh, thou et nal fountain of goodness, thou whom my so loveth, be pleased to be round about me now the evening of my days: thanksgiving a praise be given to thy ever-worthy and exc lent name! Oh, thou who hast watched o me all my life long, . . following me wi thy rod and thy staff! Oh, continue to foll me to the end of my days; for in thy life-givi presence there is peace! . . Therefore, thee, oh, Holy Father, do I look, and on th do I cast my all! Then, oh, then, comfort sustain me, uphold me by the right hand of power; and enable me more and more to pra and adore thee, under all thy chastenings, u all that is within me that is contrary to will be done away; and thou alone exalted, whom be praises forever and forever more, sa my soul."

Second Month 22d, 1877—

Oh, Father of mercies, assist me to cherish
The light of thy word in my innermost soul;
Without thy assistance, I feel I must perish
In the tempests of sin, which I cannot cont

But thou who canst say to the foam-crested oc
Thus far and no farther thy proud waves shall co
Thou only canst curb each unhallowed emotion,
And guide me in peace to my glorious home.

[The above was most likely quoted, though, poss not.]

Fourth Month 1st, 1877.—In looking o my old papers, I find the following, writ Sixth of Fifth Month, 1827, and as it is much my present feelings, I give it place he

As wishing will neither procure nor prevent,
I hope to continue my state of content;
And yield to my lot with a proper submission,
And think myself blessed in my present condi

I don't wish for riches, because of their snares
Nor yet for more business because of its cares
But thankfully use, what the bounty of heaver
Has furnished as needful, nor sparingly given.
My mind free from guilt, and possessing true pe
Oh, these are the riches I wish to increase!
For a state betwixt ease and a constant emplo
Is the state I would choose, and the state I e

J. .

Eighth Month 25th, 1878.—"Yesterday tended our Quarterly Meeting, poor and d tute of any good; searched much to know cause, came home, but no comfort.

At meeting to-day (First-day) the preach- of G. W. M., who spoke very feelingly to e tried ones present, seemed applicable to tate, and a little strength was given; this like a brook by the way. Oh, what a poor, k creature I am! How seasons teach me, of myself I can do nothing; that in me lleth no good thing. But blessed be his name, who is round about at times 'pour- in the wine and oil.'

It is in my heart to pray thee, oh Holy ier, who art my Comforter and my Re- ner, to help me to keep on the watch, and o out the enemy of my soul's peace; for , and thou only, art able."

378—

e ladder to the summit wealth,
Which has of rounds but two,
e names of which are Earn and Save,
Oh, climb it carefully, do!

e rounds in the ladder to the summit of peace
Are Charity, Faith, Hope, and Love;
ese four, if faithfully cherished, increase;
And lead us to rest in mansions above.

'inding a scrap on which are written in my dmother's handwriting the following lines, thought they might be inserted in order eir date among the entries from his diary :]

ourth Month 28th, 1878.—"This is my six- ighth birthday. I have been trying this to see how it stands with me as regards everlasting well-being. And although I do feel that assurance that I should like, I a comfortable hope that I am not forsaken. greatly desire that, as age advances, I grow in grace."

(To be continued.)

A Peculiar Preacher's Way.

yman Beecher was regarded as a great cher, but full of individualities and eccen- ties. His peculiar habits are seen in his hod of preparing sermons, as illustrated in ie Fields' "Life and Letters of Harriet cher Stowe" L. Beecher's daughter. She : "If he was to preach in the evening he to be seen all day talking with whoever ld talk, accessible to all, full of everybody's rs, business, and burdens, until an hour or before the time; when he would rush up his study—which he always preferred ld be the topmost room of the house—and, wing off his coat; after a swing or two with dumb-bells to settle the balance of his mus- , he would sit down and dash ahead, mak- quantities of hieroglyphic notes on small bed bits of paper about as big as the palm is hand. The bells would begin to ring, and he would write. They would toll loud and r, and his wife would say, 'He will certainly ate,' and there would be running up and n strings of messengers to see that he was hed, until, just as the last stroke of the bell dying away, he would emerge from the study i his coat very much awry, and come down stairs like a hurricane, stand impatiently, esting while female hands that ever lay in adjusted his cravat and settled his coat ar, calling loudly the while for a pin to fasten ther the stubbed little bits of paper afore- , which being duly dropped into the crown is hat, and hooking wife or daughter like a hel on his arm, away he would start on such ce through the streets as left neither brain breath until the church was gained. Then came the process of getting in through crowd- ed aisles wedged up with heads, the bustle, the stir, and hush to look at him, as, with a matter- of-fact, business-like push, he elbowed his way through them and up the pulpit stairs.—*Relig- ious Telescope.*

Judge Kindly.

"And above all these things, put on charity" (Colos- sians iii: 14.)

One of the most important accessories to human happiness is to be found in a charitable judgment of those with whom you are brought into contact.

To be kindly rather than harsh in criticism is an imperative duty which we most easily neglect. Charity may seem to be an insig- nificant virtue, but it is very wide in its re- sults and has a great deal to do with making your life sweet, fragrant and smooth.

A small vice may change the whole com- plexion of a character. The habit of finding a good motive wherever it is possible to do so is one of the noblest peculiarities of a true soul, and the habit of attributing a bad motive, or of searching for a bad motive, or of suspect- ing that an ordinary act may have a bad mo- tive behind it, is just as discordant with the nature of things as a false note.

It is so much better to look on the bright side that I am inclined to say you cannot live a beautiful life without doing so. The most hateful and exasperating thing I know of is the tendency to see evil where you may just as well see good. Its effect on yourself is spiritually depressing, and its effect on others is disastrous. To cultivate suspicion is to force the heart, the affections, to take slow poison.

In the first place, it is unchristian to judge people harshly. There is religion in confidence, but none in suspicion. I do not care what your creed is, or how earnest you are in your as- pirations, or how diligent you may be in the performance of your duties, if you are a fault- finder, or if you seek for the faults rather than for the virtues of your neighbors, you are as far removed from true religion as the stars are from the earth.

In the second place, you cannot afford to condemn, for the reactive influence in your own soul is as unfortunate as it is powerful. To cultivate the spirit of criticism is to dis- courage the upward tendency of mankind. To denounce a sinner is to give him a push along the downward path. He needs a helping hand instead of a curse. That is what God gives him, and that is what Christ has promised him. Are you greater than they, that you dare to refuse it?

In the third place, we are largely the result of circumstance and environment. I do not know what I should have been had I been born in different surroundings. When I see what temptations beset half the world I wonder that they are as good as they are. I do not blame as much as I pity. It is possible that if I had been rocked in another cradle and been nursed in another mother's arms I should not be what I am now. Temptations are strong and the power of resistance is weak.

And so I come back to the Christ. He is my philosopher, my guide, my revelation. Two duties lie before us—to be generous in our judgment of our friends and to be kindly and helpful to all the world. Herein we find a hard task, but it is a task on which the growth of the soul depends. Look for the good side in the character of your neighbors, and as far as possible make excuse for their weaknesses. *Cultivate a spirit of love, judge gently rather than harshly, make the kindliness of your own soul felt by all,* and you will soon discover that you have entered upon a new and higher life. As to this seething world, which throbs with sorrow and guilt and remorse, be a noble in- fluence, give of word and thought and deed into the great treasury of virtue, and so spend your days that not one of them will accuse you of neglect. That is the holy life to live, the only true life, the only Christian life.

G. H. Hepworth.

Selections from the Letters and Memoranda of Robert Milhous.

(Continued from page 165.)

Ninth Month 24th, 1892.—Attended the Meeting of Ministers and Elders of our Yearly Meeting, which I felt to be a time of close searching of heart, in which perhaps all felt the great responsibility which rests upon this body. Afterward the Yearly Meeting for busi- ness, which I thought was a remarkably fa- vored season throughout, in which I felt that a great responsibility rested on me, a poor, un- worthy creature, there having been so many standard bearers removed by death since our last meeting, from works to rewards.

After Yearly Meeting, my two nephews, Wil- liam and Isaac C. Milhous came home with us and we had a very satisfactory visit with them.

Eleventh Mo. 24th—was our Quarterly Meet- ing, held at Chesterfield, which I believe was owned by the Great Head of the church, in which I was engaged in testimony.

First Month 1st, 1893.—Another year has passed over and I have been spared still, I hope in mercy. It may be that my Heavenly Father has more service for even poor me, in his milit- tant church, and in the world as well as in my own little family. To-day in our little meeting I struggled for a little life and hope. Before it closed was favored to feel a little evidence of it. May I be for the future more earnestly engaged to be found in a state of acceptance. I know "the way of man is not of himself. It is not in man that walketh to direct his steps."

Second Month 12th.—At our little meeting to-day, I was brought under much exercise of mind, and the necessity seemed laid upon me to testify that I was very sensible that the time of my sojourn here could not be long, and the desire I felt for myself and all of us that we might be brought to see and feel the ne- cessity of being wholly redeemed from all our sins, before we are prepared for an inheritance in the kingdom of heaven, and that no mere profession of religion will avail us in that solemn day, when brought to appear before the just Judge of all the earth, but we must be clothed with the white robe which is the right- eousness of the saints.

Sixth Month 4th.—I think it may be right for me to leave on record for my dear relatives and friends to read after I have passed away from works to rewards, a little account of my deep exercises and trials of late. My dear companion in life has been at Columbus for near eight weeks, at a surgical hotel for the treatment of a cancer on the forehead. The separation has been a great trial to me. Be-

sides I have been brought under great exercise that I might be favored to experience the great work of the salvation of my soul fully accomplished, so that nothing might remain within me, contrary to the Divine will. So low have I been at seasons that it seemed as though I might sink under the mighty waters, as it were. But through all I have been sustained and still enabled to trust in that Almighty Power, which has been with me from my childhood unto this day. And I would encourage all to put their trust in the Lord through all the trials that may be permitted to come upon them, for in the Lord Jehovah is everlasting strength.

(A letter from my father to my dear mother, while she was at Columbus):

"First-day eve.

"*My Beloved Rachel:*—As our dear Martha is writing to thee, I feel like embracing the opportunity of sending a few lines from my own hand, as I believe it will be acceptable and I know not but as a little means by the way of strengthening thy hands, which may have been similar to my own, at times ready to hang down and thy feeble knees to smite together. But, my dear, let me say, put thy trust still in that Almighty Arm that has hitherto sustained thee (which I do fully believe thou dost). Thou knowest my aptitude at seasons to get very low, but I have interceded much when lying upon my bed and at other seasons when engaged about my lawful business, that my faith may not fail, and I have reason to believe that my feeble petitions have been heard and answered by Him 'who slumbereth not, and whose ear hath not grown heavy that He cannot hear.'

"And I humbly trust that his sustaining arm of Almighty Power is still underneath for my support, even mine. I know thy quiet, trusting spirit, and my belief has been, since thou hast been separated from us, that if thy natural life should be taken away, and we should no more meet in mutability, that doubtless thou would be gathered into the fold of everlasting rest with the redeemed of the Lord Jesus Christ. I believe also that thou hast interceded for me and our dear Martha, that we may be preserved in the faith of the Lord Jesus unto the end. We know very well, both of us, that the shadows of evening are lengthened out and the night cannot be far off, but if thou might be cured of painful disease, by means appointed by the great Creator, put into the hands of skilful men or women, it will be a favor. I do much desire thou may in time return to us, well and in peace. I desire that our trials and separations for a season, may only be a means, through holy help, of uniting us more in love, even that love which emanates from our Father in Heaven, the Fountain of all goodness. May all praise be ascribed unto Him. Amen. The roses and pinks are in bloom, showing forth the wonderful works of 'the Lord, God Almighty.' They are indeed 'great and marvellous.' . . In very much love to thee I remain, thy affectionate husband, ROBERT MILHOUS."

(Soon after this letter was written my dear mother returned home, apparently cured, but it proved to be only a temporary relief, as will appear from the following memoranda.)

"Second Month 10th, 1894.—Since the previous date on this sheet, it has been my lot to pass through deep conflicts of mind and great poverty of spirit, and yet, I believe, sustained through all by that Almighty Arm of Power, which has watched over me for good, even from my childhood to this day. Blessed be the name of the Lord. The dear partner of my life, who was a true helpmeet and sympathized with me in my trials and exercises was taken out of time at Columbus, Ohio, on the second instant, where she had been about four weeks, being treated the second time for the renewed appearance of cancers on the face. My dear daughter Martha was with her at the time of her death, as was also her daughter, Louisa W. Stedman, and they brought her home a corpse, and I met them at Malta in the evening, feeling much broken down in mind. But may truly acknowledge, with humble thankfulness, that strength and favor from on high were mercifully extended, even to poor me, and a precious feeling of resignation to the Divine will was felt, which I hope may continue to prevail until all my will is laid low, and the Lord's will be done, even as it is in heaven. The funeral of the dear departed one took place at our graveyard, on the Fifth instant, about noon, largely attended. In the meeting-house, the coffin was opened for all present to look upon, and the precious canopy of heavenly love, was we believe, in a remarkable manner, spread over the assembly, under a feeling of which I was brought upon my knees, and as I believed, enabled to ascribe thanksgiving and living praises unto the Father and the Son, therefor and for his mercies to his poor dependent creatures.

"May we continue to look to the Lord, day by day, for counsel, direction and preservation, and if we do rightly, I believe He will abundantly care for us and comfort us."

Fourth Month 15th, 1894.—This day I have reached my eighty-third year, through mercy, and there yet remains a precious hope that I am not forsaken, and at meeting to-day I believed I was called upon to express my belief that all who are truly brought under the baptizing power of the Holy Ghost, feel often strong desires for the salvation of their fellow-beings, but that "no man can redeem his brother or give to God a ransom for his soul," with a solemn warning to us all to be engaged, each one for ourselves to see to our own accounts—how they are in the sight of Him who sees us just as we are.

(To be concluded.)

"HOW DOES the past affect the future?" It warns by its mistakes. It encourages by its successes. Its character grows into the character of the future, for we build block by block. But, chiefly, the past makes us understand God's working, so that we grow to know Him better and trust Him more as the years go by. This is brought out so finely in that beautiful poem of Helen M. Williams, beginning, "While Thee I seek, Protecting Power," particularly in the last verse:

"When gladness wings my favored hour,
Thy love my thoughts shall fill;
Resigned when storms of sorrow lower,
My soul shall meet Thy will.
My lifted eye, without a tear,
The gathering storms shall see;
My steadfast heart shall know no fear,
That heart shall rest on Thee."

Brooding Over Evil.

"Became vain in their imaginations, and their foolish heart was darkened" (Romans i: 21.)

The imagination plays a more important part in our lives than we are apt to believe. I dare to say that if you could give me control of your imagination I could make you happy or miserable at will. To curb and train the imaginative faculty, therefore, is just as necessary as to discipline a wild horse fresh from the prairies before you can hope to make him useful. I do not overstate the truth when I say that until you have your imagination well in hand you cannot be religious in any high sense.

We brood more than we are aware of, and we reason impartially less than we think we do. A perfectly fair view of any subject in which prejudice may possibly affect our judgment is one of the most difficult accomplishments of human nature, because prejudice is strong and domineering, while reason is weak and fickle. A prejudice gets possession of us at once, while reason comes lagging on behind. Prejudice may even indulge in a *coup d'Etat* and so entirely capture the reason that entire fairness is out of the question. This is only another way of saying that we feel more quickly than we can think, and that the feeling may do great injustice to friend or foe before reason can come to the rescue and set things right.

Now, prejudice has no place in a true man's life, and a mere impression as a substitute for calm and sound judgment may be followed by consequences which we will later on regret. And prejudice is the offspring of imagination. We dream of circumstances which may or may not be true, we imagine motives which may or may not exist, and on the strength of these vain imaginings we make our decision on very important subjects, and frequently the decision is not only discreditable to ourselves, but unfair to others and will not stand the test of reasonable survey.

The Christian rule is to make light of trouble so far as it may be done, and to dwell constantly on the brighter side of life. It is better to be cheerful than gloomy, and if we properly discipline ourselves we can always find good cheer and nearly always avoid the gloom. Loving your neighbor as yourself means that you should judge him as kindly as you would like to be judged. Keep a check on your tendency to imagine something wrong, and search for what is good until you find it. Be slow to condemn, as you certainly will be if you allow your reason to have full play instead of your prejudice.

I am not speaking of a small, but of a very grave duty. There is no religion in doing injustice to any one; neither is there any religion in cherishing a mere prejudice until it warps the judgment.

I say, therefore, never brood over the ills of life, because you thereby multiply them. Live through to-day, and let the morrow take care of itself. Imagine no evil, and thereby diminish evil. If there is sweetness anywhere, find it as the honey-bee does. Be a friend to mankind, do a kindness wherever opportunity offers, be quiet, calm, self-possessed and self-controlled, and then you will discover the very essence of Christianity.—*G. H. Hepworth.*

BE honest. Pay the love thou owest.

For "The Friend."

WHEN WORK IS DONE.

It is as if the world were glad:
Whether in light or darkness clad,
The hour is never dull or sad
When work is done.

The very voices in the street
Are turned to notes more soft and sweet;
We love all things we chance to meet
When work is done.

The gentle music of the breeze,
The tender whisper of the trees,
And every sound has power to please
When work is done.

Upon each dear familiar face
Rests some new trait of winsome grace,
And joy lights up the old home-place
When work is done.

Life's tumult suddenly grows still,
And love and gladness and good-will
Comes with their peace the heart to fill
When work is done.

But when the hours of labor close,
And earth is wrapped in sweet repose,
And all things sleep—alas for those
With work undone.

Oh, kind Taskmaster, let thy rest
Be to tired workers manifest
And unto all who do their best,
Say thou "Well done!"

MARIANNA FARNINGHAM.

Our Educational Inheritance.

BY RACHEL C. WICKERSHAM.

f we would unbolt every door in our onward gress, if we would ascend every stair that s to something higher and nobler, we must pare ourselves for the work by education. at then we ask is education? To-day it is arded not as something acquired from books ; not something gained in a few short rs of school life; rather is it the combined lt of experience, observation, and study ed in the long journey from early child- d to old age. We must not, however, con- e from this definition that we reap nothing n the experience of our ancestors. Far n it. We find that with no two nations of quity has the theory or practice of educa- been the same, and from them we are nering the good and rejecting the evil to n our standard of education.

ll the oriental countries had incomplete ems of education; each laid stress upon e phase of human culture to the neglect of rs. In China and India the traditional and e systems produced principally a develop- t of the memory; in Persia the preparation he individual for state service led to a sical training; while the sole object of the rew law was to make faithful and obedient ants of God who should fulfill the Divinely ointed mission of the Jewish people.

gypt, perhaps the oldest civilization in the ld, was much in advance of the oriental ntries, so much in advance that even the eks received learning from her. Many of studies of the education of to-day formed of the Egyptian education and many things baffle the learned of to-day were well mas- d in the valley of the Nile.

ext we turn to Greece and Rome. These iest representatives of European civiliza- to whom we are indebted for many nces, for works of merit in poetry, history, oratory, and philosophy, and who have left us a rich legacy in sculpture and art have thrown around themselves a peculiar charm. Greece, who produced such men as Socrates, Plato, and Aristotle might well be called the mother of philosophy; while Rome claims as her heroes such men as Seneca, Quintilian and Cicero. These were the first countries that partially recognized the importance of the individual and encouraged his development. But the education of even these more civilized nations lacked in principle, for the object of the one was but to develop to the beautiful Greek, that of the other only to make the practical Roman.

Turning from these ideas of pagan countries, it is delightful to consider the beautiful characteristics of Christianity and note its influence on education. By teaching that every person is a child of God, that in his sight all men are equal, it swept away the distinctions of class and caste that so marked the oriental education and attached much importance to the individual. Yet we find, even in early Christian educators, an incompleteness, for they often lost sight of the intellect in the uplifting of their morals and religion.

But, before education had received the improvement Christianity was capable of producing, the world was plunged into the darkness and superstition of the Middle Ages. Then, everything which led to a higher and a nobler life, was lost amid the surrounding clouds of ignorance. Education was either that of the cloister or of the castle, each very different from the other. To the monasteries are we indebted for keeping alive the small spark of learning during the dark ages, but the discipline was so hard and the rod ruled with a severity so impartial that educators are yet struggling against some erroneous ideas that were then implanted. In sharpest contrast with this training stood that of the young knight. In his castle were sown the seeds of chivalry, the fruit of which has appeared in the uplifting of woman and the purification of society. We must not, therefore, look wholly with disfavor on this often despised age; for, although it has taught us little that we should do, it has taught us many things that we should avoid, and, perhaps, during that time there were silent forces at work which produced their effect in subsequent years. This thought we choose to entertain, for ever since those gloomy days education has kept pace with the purification of religion and has had at its head noble and resolute men. Greatest among these, whether considered in connection with Church or State, was Martin Luther. His work for the education of the peasants, and for compulsory education, was a decided step in advance of his age; and had his many liberal ideas been put into practice, the schools of the sixteenth century would stand as models for those of our own day. Advancing to the eighteenth century, we find the Frenchman Rousseau, whose Emile has exerted more influence on education than any previous educational book. It taught that child nature should be studied as the basis of all training and that nature should be closely followed. At the beginning of our present century Pestalozzi stepped to the front with the advanced doctrine that "all education should be a natural, progressive and systematic development of all the powers and faculties of the human being," his principles coming haply at a time which was ready to receive them from the foundation for the primary schools of to-day. Thus Pestalozzi may be honored as the founder of modern pedagogics.

All these reformers and many more did their work well, although much of their teaching, especially that of the earlier ones, often seemed to be lost on the ignorant multitude. But let us believe like the German philosopher, that God is leading the world through a gradual, though not uninterrupted, development to greater intelligence, freedom and goodness. "If merely existing once satisfied the loftiest ideas, it will do so no longer; for, from all past experiences, we have gleaned help by which we have risen to a higher plane. Ignorance is now a greater disadvantage than ever before. To leave a child uneducated is to leave him almost helpless, for it is the man with developed faculties that every profession is now demanding. The constantly growing division of labor is compelling a more careful training for every position of life, and is so raising the standard of requirements that a constant call is heard for abler men to cope with the vexing questions presented on all sides. So truly have we learned the aphorism of Lord Bacon that "Knowledge is power." To-day a good education is recognized as the foundation of good government and good citizenship; for, with educated citizens—yes, educated to be as truly serviceable to the State as ever the old Persians, Grecians and Romans were—with such citizens good government is not only possible, but it is demanded. The education of the poorer classes and of women, modern developments of the grand old principles of Christianity working their leaven down through the ages, are constantly narrowing the field of ignorance and prejudice. Co-education, compulsory education, industrial education, free libraries, university extension courses, Chautauquan courses—these and like systems come crowding upon us with a quickness, and are received with a welcome that would have warmed the hearts of the old reformers. They, with much labor, sowed the seed; we, after many settings of the sun, are reaping the harvest.

Thus we see that each successive generation has inherited the accumulated wisdom of the preceding one, that in education as in other department, we are truly,—"Heirs of all the ages in the foremost files of time," and as a result we may enjoy an education that developes the physical, the intellectual, and the moral facilities and helps us to perform our duty to our neighbor, to our country, and to our God.

A "Slander Book"—At your family table, allow no detraction. Teach your children to speak well of others. Show them the difference between a bee and a wasp—the one gathering honey, the one thrusting a sting. I read of a family where they kept what they called a "Slander Book," and when any slanderous words were uttered in the house about anybody, or detraction uttered, it was all put down in this book. The book was kept carefully. For the first few weeks, there were a great many entries; but after awhile there were no entries at all. Detraction stopped in that household. It would be a good thing to have a slander book in all households.

For "The Friend."

THE TEST OF TESTIMONY (John xv: 14).

What is a Quaker? is a question which
Involves the title to an heir-loom rich.
Let compromising schools,
Loving the life which needs to be repressed,
Invent excuses for their shallow rest,
And deem all Spirit-rules
Mere mysticism and perversity!
The friends of God-with-us advertently
Accept the brand of fools,
Learning, through wisdom deeper than their own
Love for the knowledge of the still unknown;
And is, as willing tools
Christ's life revealing to the sects, proclaim
"Keep ye the faith of his advancing Name!"

Thomas Paine.

After William Hinsdale's family began to visit him, which was a few weeks previous to his death, (they being near neighbors at Greenwich, N. Y.), he was much engaged in writing, which he performed with great difficulty, bolstered up in bed, with something placed before him to rest his paper on, his shoulders also being stiff, so that he could not move them, which, together with what Mary Rasco saw, convinced her beyond a doubt that he was spending his little remaining strength to leave behind him a proof of his abhorrence of those principles which he had much of his life been endeavoring to inculcate.

This circumstance occasioned Mary Rasco to be less careful to preserve or remember what she saw and heard; but what became of the manuscript has not been fully ascertained, but it is reported and believed that it was sent to a certain printer in this city (N. Y.) since deceased, and, while preparing for the press, was purchased at a considerable expense by some of Paine's former friends, and *suppressed*.

The first time Mary Rasco saw him, she was going from meeting, and, when opposite the house where he resided, she asked a lad who was with her if he knew Paine? He replied, "Yes." She then asked a description of his person, not knowing that she had even seen him. He asked "if she had ever seen the devil," telling her he looked like him. A voice from the door replied, "If he only *looked* like him, it would do." She then perceived that the identical person was at the door (which before was hid from their view by trees) and had heard the conversation. During the time of Paine's illness, Mary Rasco was unwell, and the physician who attended him was called to her. She asked how Paine was. He replied, "Very ill; we (meaning the physicians) think we have never before seen such a suffering object," but he tells me to-day (added he) "that his bodily distress is nothing compared to that of his mind." When she had recovered, she went to see him, and in another apartment found a French woman, who had accompanied him from France, in great distress, wringing her hands, and lamenting "that she had forsaken her husband, her friends and her religion to embrace the principles of Paine, that she had spent three years in following him, but now he told her those principles would not stand and charged her not to build upon them," and "now," says she "I have none to look to!"

There was a statement in one of the papers a few weeks previous to his death that two clergymen went to see him, and that he had sent for a clergyman who came attended by an elder, and supposing Paine wished him to proceed in their usual manner, proposed prayer. Paine told him "he did not send for him to pray, as he did not conceive that any form of prayer, invented by man, could avail, but that his motive in sending for him was for the relief of his own mind, to correct an error which he supposed *him* (the priest) to be in, and then asked him if he thought he was authorized by *Christ* to preach;" this so offended the priest that he withdrew.

Paine remarked that he preferred the "priest much, to himself, but feared his being in an error might be an injury to others." The last visit she made him, on entering the door she perceived him to be in supplication, and turned to go out, she mostly found him engaged in prayer or writing, but his nurse spoke to him, and said, "There was a friend from Mr. Hinsdale come to see him." He paused and asked her to come in and come near to him, saying, "I hope you are a friend to God and to Christ," and, after another pause, asked her "if she had ever read any of Paine's writings?" She replied, "She had, when she was very young, and did not know better." He queried what she thought of the book? She said, "Dost thou really wish to know what I thought?" He replied, "I trust you are one who has really bought the truth and would not sell it to please such a vagabond as I am." She then told him she thought it was in effect more like a serpent than anything she had ever read; that for days after perusing it she could not think a good thought, but some of his reasoning would twine around and repel it; and, seeing the other children of the family eager to take it up, she could find no peace till she had committed it to the flames.

He then made an exclamation denoting the horror of his mind, saying, "It would have been better for my poor soul, at the present day, if all the world had, like you, destroyed them, but the world was glad to have it so." Adding, "If Satan ever had an instrument on earth to lead into the ways of darkness I have been one. I have passed many sleepless nights in endeavoring to prevent the right way."

When she took her leave of him, he requested her to ask Mr. Hinsdale to come and see him, saying, "I love to have him by me, for when he sits by my side, although he says very little, it seems as though the devil himself was silenced, and I feel as though I could do nothing but pour out my soul in prayers and tears before God."

At a certain time when some of the family were there, one of Paine's former friends and adherents came, and, opening the door, called out roughly, "Paine, I have heard *five lies* about you! one is, that you were dead, and another, that you have recanted and turned Quaker! As you have lived like a man, I hope you will die like one!"

When he had closed the door, Paine said, "You see how I have lived; this has been my heaven! These, my friends, can do nothing but afflict me!"

He wished W. Hinsdale to obtain permission for his interment in Friends' ground. W. Hinsdale let him know he hardly thought it probable it would be granted, stating his reasons, and, on applying, found the sentiments of Friends, as he expected, of which he informed Paine, with the necessary explanations; he was affected by the refusal, "but thought it just afterwards leaving directions to be interred his own farm at New Rochelle, giving the fi by will for a place of interment for p strangers.

STEPHEN GRELLET.

NOTE BY COPYIST—This account is taken from the p vate papers of Stephen Grellet, who received it from lips of "M. R." (Mary Rasco) who resided in his famil the time and for many years. She married S. G's, fidential clerk and partner, Henry Hinsdale. She beca a minister in the Society of Friends, and was the mot of our late friend, Deborah Thomas, of Baltimore.

The Kindness of Two Noted Men.

Finiguerra, the master of early engravi had acquired a singular keen eye and delic touch. Being a kindly man, he sometim placed both his sure hand and his fine tools the service of his friends and neighbors, performing for them some of the simpler ope tions of surgery, until he acquired a repu tion for skill in doctoring their hurts.

One day a poor laundress, in wringing ou garment in which a needle had been careles left, ran it deeply into her hand, a part maining embedded in the flesh. She was much pain, and stopped at the house of t artist. Entering his studio, she hastily down her wet and heavy bundle, begging assistance. Finiguerra, after long and de cate manipulation, extracted the broken need The woman thanked him and turned to lifting her bundle from its resting place.

Then he saw that she had set it upon one his engravings. Like all others at that ti it was a plate of engraved metal, complete itself, and regarded as a single and sufficie picture, exactly as if it had been a painting

But as the damp bundle was raised, Fi guerra saw that it had received an impress from the engraved picture beneath, and quick mind seized at once the suggestion the possibility of indefinite reproduction fr a single original.

So that from the kindness of a great ar to a poor washer-woman sprang the discov which has placed the beautiful products of engraver's art within the reach of all of to-day.

When Sir Humphry Davy was a boy ab sixteen, a little girl came to him in great citement:

"Humphry, do tell me why these two pie of cane make a tiny spark of light when I them together."

Humphry was a studious boy, who sp hours in thinking out scientific problems. patted the child's curly head and said:

"I do not know, dear. Let us see if t really do make light, and then we will try find out why."

Humphry soon found out that the little was right; the pieces of cane, if rubbed gether quickly, did give a tiny light. The set to work to find out the reason, and a some time, thanks to the observing power his little friend, and his own kindness to in not impatiently telling her not to "wor as so many might have done, Humphry l made the first of his interesting discove From this beginning he went on with hi periments as to the chemical agencies a produce electricity. On these subjects he livered lectures which made him famous a

e greatest chemists of this or any other —*Ex.*

E STARS AS TIMEKEEPERS.—Probably the rity of people suppose that the observa- s obtain the correct time from the sun. the average man wishes to give his the highest praise he says, "It regulates un," not being aware that a watch which l keep with the sun around the year would to be nearly as bad as Captain Cuttle's. armer may safely decide when to go in to r by the sun, but if the mariner was as lent that the sun marked always the cor- ime as the farmer is he would be sure to times two or three hundred miles from e he thought he was. In other words, the that is, a sundial—is correct only on a lays in each year, and during the inter- g times gets as far as a whole quarter fast or slow.

ese variations of the sun from uniform caused no end of trouble between the as- mers and the fine clockmakers before it iscovered that sun time is subject to such ularities. The better the clock the worse en seemed to go.

t as the variations in sun time are now ately known, correct time might be ob- l from the sun by making proper allow- were it not for the difficulty of observing osition with sufficient exactness. The disc of the sun cannot be located so ctly as can the single point which a star s. For this reason astronomers depend t wholly upon the stars for obtaining ac- e time.

ere are several hundred stars whose posi have been established with the greatest acy by the most careful observations at a er of the principal observatories of the . If a star's exact position is known it eadily be calculated when it will pass the ian of any given place—that is, the in- it will cross a north and south line gh the place. The data regarding these are all published in the nautical al- cs, which are got out by several different vatories for the use of navigators and all s who have uses for them. These stars nown as "clock stars."—*Popular Science ly.*

E HUMOR OF THE SAVAGE.—One day Pro- Marsh was hard at work on his knees in ottom of the narrow ravine digging away il from a bone which stuck out from the He was entirely absorbed in his task and d nothing of what was going on about ntil the brilliant sunlight, which poured on him, was cut off by a dark shadow, and oked up to see standing above him a great, Indian warrior, holding his rifle at ready. rofessor's heart leaped into his throat. rgot where he was. He strove to utter pitiatory "How," but his dry lips refused rn the word, and he could only swallow, to get rid of the lump in his throat. nly the savage bent toward him and spoke. e I the honor of addressing Professor il Charles Marsh, the eminent paleontolog- Yale college?" he inquired. The revul- of feeling was almost too much for the ssor, who was now even less able to speak he had been before.

developed that the Indian as a small boy had been sent east, Christianized, educated, taught the elements of theology and sent back to the west to civilize his tribe, but he had not carried the civilization far.—*Forest and Stream.*

Extracts from Correspondence.

If Pennsylvania is still in some sense a monument of Penn's "Holy Experiment." I think Friends' influence in the proper establishment of the Doukhobortsi may at some time be a monument of their concern and labors on their behalf.—D. S.

I have observed through life that men of equal intelligence and equal integrity, frequently take diametrically opposite views of the same subject, owing to each one giving the more weight to one collection of facts than the other.

To my mind, the President would have kept us out of the war if he could have had his own way, but the military spirit of the country, in which I think the abominable boy's brigade system has had a large share, swept him into the war, and the Nation is reaping as it sowed.

Missionaries are so vigorous in their assertions that those who had not contact with Christian professors had no light and no Divine grace, that I feel the need of closer acquaintance on my own account with those who know not Christ's name or historic appearance. The sacred books of other peoples from which my knowledge comes, show earnest thoughtfulness and nearness to God,—as near as my own small enlightenment enables me to judge. The rules of righteousness even among uncivilized people, seem to show a laying hold on the Rock that is higher than we.

Items Concerning the Society.

Statistics for the year 1899 of the Yearly Meetings bearing the name of Friends which are reported in the "Friends' Pocket Almanac," published in New York:

Philadelphia	4,100
New York	3,832
New England	4,497
California	1,530
Oregon	1,506
Canada	1,009
North Carolina	5,240
Wilmington	5,986
Ohio	5,493
Iowa	10,865
Western	16,179
Indiana (including Arkansas 563, Mexico 550)	20,738
Kansas	11,064
Baltimore	1,214
Total American Meetings	93,253
London (including 762 residents in other countries)	17,031
Dublin	2,586

CONTINENTAL.

Germany 20, France 20, Norway 82, Denmark 66, Turkey 10	198
Australasia	492
Present number of Members	113,560
Aggregate number of regularly established Meetings for Worship	1,334
Monthly Meetings	584
Quarterly Meetings	156
Recognized as Ministers of the Gospel	1,694

After his extensive service in the west already noted in our columns. Benjamin P. Brown reached his home in Woodland, N. C., on the twenty-third of Twelfth Month, accompanied by Oscar Bundy, a Friend from Ohio, who after very acceptably spending several days with Friends in the vicinity, started for his home on First Month 1st. Though somewhat worn by his labors, Benj. P. Brown is reported as remarkably upheld in health and peace of mind.

Our friend Inazo Nitobe having, with his family spent several months in these parts, and now returning alone with health in good measure restored, to the scene of his arduous labors in Japan, has left behind him in well-written English, as a fruit of his industry and discerning thought while among us, a recently published book entitled "Bushido; The Soul of Japan, An Exposition of Japanese Thought." The author tells us what the leading precepts are which form the morals and religion of his countrymen. "We feel," it has been said, "as though we were led by a native guide through the hitherto unknown labyrinths of the Far Eastern mind. To every point he makes, he brings a European fact for comparison, so that we are brought nearer to the people on whom we have looked as wholly different from ourselves." The book is published by the Leeds & Biddle Co., 1019 Market St., Philadelphia. Price 75 cents.

Notes from Others.

President Kruger is said to be so close a student of the Bible that he knows fully half of it by heart.

"We can say of our Bible to-day what was once said to the king of France, who was persecuting Protestants: 'Sire, the Church is an anvil, and it has worn out a great many hammers.' So our Bible has worn out many hammers, and will wear out a great many more."—*J. Brown.*

THE HOLD OF MODERN CHURCHES ON THE PEOPLE, indicated in the following extract from the *Public Ledger's* N. Y. Correspondence for Tenth Month 8th, 1899:—J. F. Carson has started a discussion that promises to last some time, by his assertion that one-half of the population of Brooklyn was untouched by the churches. The theme was discussed in a number of the churches to-day. Among other clergymen who made it the subject of their sermons were Dr Hillis, of Plymouth Church, and St. Clair Hester, of the Church of the Messiah. The latter said that religions sometimes died out, but religion endured forever. Faith is indestructible. Christianity is not in its dotage, as some claim, and has not lost its hold on the world.

Dr. Hillis, in his sermon, admitted that there was a lack of attendance in churches. Religion and the churches, he said, were passing out of a critical period into a great creative period. The falling off in church attendance, he decided, was due to the American industrial excess. The people, he said, were now under the constant pressure of creative work. Dr. Kinsolving, in a sermon in Christ Church, Brooklyn, said that the thing which impressed him in modern society was man's weakening sense of responsibility and accountability to God. "Life," he said, "is divided between daily toil and a frantic grabbing after those things which give sensual pleasure." Before the sermon, Dr. Kinsolving spoke of the falling off in pew rentals, and dwelt at some length on the unwillingness of people to contribute to the support of their respective churches. In the Green Avenue Presbyterian Church to-day, D. H. Overton made reference to the falling off in Sunday school attendance. "We must endeavor to stop the leak," he read from this report to the Presbytery, "which is present. We must seize our opportunity and use it or we will lose both opportunity and scholars. It is painfully evident that we are not holding our own, and that we are making no impression on the city's young population."

SUMMARY OF EVENTS

UNITED STATES.—The American flour recently seized off Delagoa Bay by British warships has been released. Ambassador Choate had an interview with the Marquis of

Salisbury on the 10th instant, and received a verbal reply to the representations of the Washington Government. The British note on this subject was sent later to the United States Embassy. The gist of it was cabled to Washington. In brief, foodstuffs are not considered contraband of war unless intended for the enemy.

For service in Puerto Rico, Cuba, the Hawaiian Islands or the Philippines, nurses receive $50 per month and transportation to and from the United States when on leave of absence. The total leave of absence, with pay, does not exceed one month during the year.

A league has been formed in Maine for the purpose of enforcing the prohibition law.

According to Governor McSweeney's annual message, South Carolina will seem be in a position, not only to manufacture all the cotton grown on her own territory, but to import the growth of other States. Of course, then, she will have none for export. It is encouraging to see such signs of development in the South, the section which needs it more, and has waited for it longer than any other part of the country, and it is gratifying, also, to know that the troubles arising from an overproduction of cotton are likely to be ended in so satisfactory a way. There is no danger that the Carolina mills will create a cotton famine, and the country at large will be glad to see as many as possible of them in operation.

Some of the picturesque features of the cataract at Niagara Falls are slowly disappearing. Recently a large mass of rock close to the Horseshoe Fall gave way. Table Rock and Goat Island are said to be disintegrating.

The Philippines supply the most important part of our fibres, Manila hemp, which in the present year will amount to about $6,000,000 in value.

The demand from South Africa for Oregon wheat and flour has been greater than ever before this season.

Tarbintar, an Indian word, meaning telegraphy without wires, is suggested as the single word that shall designate the new wireless telegraphy. A number of other new words are proposed for the new discovery.

Artificial silks are made of wood fibre, reduced to cellulose by the action of acids. This is dissolved to a glue-like consistency, forced through holes in glass and drawn out into threads, which dry and harden in the air just as those of the silk worm or spider do.

The Water Supply Department of Brooklyn has issued a circular to householders, urging them to make an economical use of water and warning them of the danger of a serious shortage in the supply. "Waste of water under the present circumstances," says the circular, "is almost a criminal act."

A flock of 1,000 turkeys was driven through the streets of Columbia, Mo., recently like a herd of cattle. The turkeys had been collected from a number of localities and were driven to Columbia for shipment.

Over $20,000,000 worth of candy has been manufactured in New York alone since Seventh Month 1st, and the total product of the year in that city will exceed $25,000,000.

Carriers on the free rural delivery route for which West Chester is the distributing centre last year handled 409,654 pieces of mail. The net saving to the Government in the way of fourth-class postmasters' pay, approximates $1,000.

Advices from White Oaks, N. M., in the Sacramento Mountains, 150 miles northeast of El Paso, say that section was swept by a blizzard on the 10th instant, the effects of which were disastrous. Many thousands of head of stock were frozen stiff, and two men were caught in the snow storm and overcome. One was dead when found, but the other revived and may recover.

The object of Archbishop Chapelle's mission to Manila is said to be to select twenty million dollars' worth of property by agreement with President McKinley in settlement of the Churches' claims to land.

There were 504 deaths in this city last week, reported by the Board of Health. This is 9 less than the previous week and 138 less than the corresponding week of 1899. Of the foregoing 260 were males and 244 females: 82 died of pneumonia; 55 of consumption; 53 of heart diseases; 28 of diphtheria; 19 of apoplexy; 15 of debility; 15 of inflammation of the stomach and bowels; 15 of nephritis; 14 of old age; 13 of peritonitis; 13 of inanition; 12 of uræmia; 11 of cancer; 10 of inflammation of the brain; 9 of bronchitis, and 9 from casualties.

Markets, &c.—U. S. 2's, 102½; 4's, reg., 113⅞ a 114⅛; new 4's, 133⅞ a 134½; 5's, 112¼ a 113⅛; 3's, reg., 109½ a 109⅞; coupon, 110 a 110½.

Cotton sold in a small way spinners on a basis of 7⅛c. per pound for middling uplands.

Flour.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.30 a $3.65; city mills, straight, $3.30 a $3.50. Rye Flour.—$3.15 a $3.35, per barrel as to quality. Buckwheat Flour.—$2.35 a $2.50 per 100 pounds, as to quality.

Grain.—No. 2 red wheat, 69 a 70c.

No. 2 mixed corn, 37½ a 37⅞c.

No. 2 white oats, clipped, 31½ a 31⅝c.

Beef Cattle.—Extra, 5⅝ a 6c.; good, 5⅜ a 5⅝c.; medium, 5 a 5¼c.; common, 4½ a 4⅝c.

Sheep and Lambs.—Extra, 4¾ a 5c.; good, 4½ a 4⅝c.; medium, 3¾ a 4c.; common, 2 a 3½c.; lambs, 5 a 6¾c.

Hogs were strong and prices advanced. Western, 6¼ a 6⅜c.

Foreign.—The *London Daily Mail* reports that in the fight at Ladysmith on the 6th inst., when the garrison was stormed for seventeen hours by the Boers, the losses aggregated several thousand. The *Mail* says the British lost fourteen officers killed, thirty-four wounded and over eight hundred non-commissioned officers and men killed. The Boer losses are estimated at between two thousand and three thousand.

A part of General Buller's army had crossed the Tugela River and a battle was expected to occur soon.

The Queen has summened an extraordinary session of the British Parliament on First Month 23d.

In the besieged town of Ladysmith enteric fever is prevailing to such an extent that 2800 patients are in the hospital, and deaths are averaging from eight to ten a day.

A preliminary statement of the Board of Agriculture estimates Great Britain's wheat yield for 1899 at 65,529,525 bushels, compared with 73,028,856 bushels last year.

The Liverpool City Council has decided to convert or lay down during 1900 fifty-six miles of electric tramways at a cost of £350,000.

Sixteen co-operative bakeries in Scotland have a capital of over $350,000 and a business of over $3,000,000 a year.

The Gibraltar correspondent of the *London Daily Telegraph* says: "Three thousand time-expired Spanish soldiers from the Cuban war have offered their services to Great Britain in South Africa."

The underground railway of Paris, which is nearing completion, will have a total length of nearly eight miles. It is expected that it will open for traffic next Sixth Month.

A despatch of First Month 8th from Manila, says: The bubonic plague is yet sporadic. There have been six cases and four deaths. Preparations are being made to establish hospitals and for disinfecting and quarantining.

Great numbers of provincial natives are coming to Manila, with the result that the city is overcrowded, the increase in accommodations being inadequate, and the rice necessary for foodstuffs is more expensive than at any period during the last twelve years. The plague is dangerous to the overcrowded, underfed and unwashed natives and Chinamen. Americans avoiding direct contact with the disease are safe.

The British authorities have released the German steamer *Herzog*, which was seized First Month 6th while on her way to Lorenzo Marques.

The United States Consul General in Berlin reports that during the last quarter there was exported to the United States from Germany goods valued at $14,770,287, an increase over 1898 of $1,847,802. The figures for last year are $51,138,996, as against, $69,920,847.

An epidemic of influenza has broken out in Berlin, and scores of deaths are reported.

Considerable fear is expressed in the German press that American automobiles will invade Germany, and a higher duty is demanded.

Experiments recently made in Europe with forty-nine different kinds of German, French and Austrian sugar beet seeds show that German seed is by far the best.

Publishers in Finland lose from $6,000 to $10,000 a year due to the suppression of books by the Government.

Russia is devising more liberal inducements for European Russian peasants to settle in various parts of the empire in Asia. Approved parties of peasants possessing a capital of from $100 to $300 are to receive transportation free and grants of land, tax free, for twenty years.

Norway supplied Great Britain with twice as much ground wood pulp last year as the United States, Canada, Sweden and Holland combined.

Latest mail advices from India aver that the situation there grows darker every week. Three million are working on Government relief works. The sale of children by starving parents is becoming common. Families are breaking up, each member for himself, in search of food. Abandoned children are found with frequency. It is a famine of water as well as food. Cattle are dying off by thousands, and no rain is now expected until Sixth Month.

Advices by the steamship *Empress*, of Japan, arrived at Victoria, B. C., tell of a fierce storm sweeping the Japanese coast on Twelfth Month 24th, by which thirty-five junks were lost while being towed from Osaka to Kobe, and 171 persons perished. A tidal wave accompanied the storm, by which 411 lives were lost.

The gold yield for Victoria Colony in 1899 was 854,500 ounces, an increase of 17,242 ounces over 1898.

Venezuela has vast forests of mahogany and ced which have scarcely yet been touched.

The population of Bolivia is about 1,750,000. T total is divided into 250,000 whites, 5,000,000 half-ca and 1,000,000 domesticated Indians. There are, in ad tion, some 300,000 wild Indians living in the eastern d tricts bordering upon the Brazils and the basin of t Amazon and its confluents.

Mexican capitalists are about to erect four or five la cotton factories in that country. The principal ones w be at Atetonilco, San Martin and Torreon.

Receipts from customs at the port of Havana, Cuba, the Twelfth Month, 1899, were $1,108,130, the largest any month of the year.

The order in council prohibiting the export of spru wood cut from crown lands has been adopted by the C tario Government. Consequently, all wood cut af Fourth Month 30th must be manufactured into pulp Canada.

The Canadian Government has finally completed great ship canal between Lake Erie and Montreal, at cost of $70,000,000.

An unknown steamer was wrecked in St. Mary's B Newfoundland, on the 11th inst. She went ashore befo daybreak, striking a ledge at the foot of the cliff, wh escape was hopeless. The crew launched the boats, probably during the panic some were crushed against t sides, others being swamped, and all the occupants parently perishing. The ship was seen to be on fire residents six miles away. Attracted to the scene, t found the after half of the wreck blazing fiercely and t fore part under water. Kerosene in the cargo helped t blaze. There is not the slightest prospect that any s on board escaped death, as the intense mid-winter c would kill any who escaped drowning.

NOTICES.

Westtown Boarding School.—For convenience of p sons coming to Westtown School, the stage will m trains leaving Philadelphia 7.17 and 8.19 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-f cents each way. To reach the school by telegraph, w Westtown Station or West Chester, Phone 85.

Edward G. Smedley, *Supt*

Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authority Chester Monthly Meeting, Pa., to be held in the meeti house at Lansdowne, Pa., Fifth-day evening, the 1 inst., at eight o'clock.

Receipts for Fund in Aid of Doukhobortsi First Month 16th.

E. S. and daughter, $2; Christian Endeavor, C lamer, Pa., $4; Viola, Iowa, $1.34; C. B. and fam $3; C. H. and wife, $2; E. L., $3; G. B., Ohio, per Il. H. J., $5; A. M. G. $2; W. B., $10; W. S., $1; A. S. W. E., $5; W. E., $2; C. C., $10; "I $1; G. D. M. C. $25; S. L. A., $200; H. M., family, $5; C. H., $2; A. P., 50 cts.; S. M. R., M. R. W., $10; R. R. W., $1; S. E. W., $1, E. S., $70; M. J. F., Rhode Island, $10.

Fund for purchase of spinning wheels.

R. P. G; $12.

Wm. Evans, *Treasurer*, 252 S. Front St. Ph

Married, at Friends' Meeting-house, Woodland, N on the twenty-eighth of Twelfth Month, 1899, Ezr Griffin and Mary E. Brown, both members of Rich Sq Monthly Meeting of Friends.

Died, on the twelfth of Eleventh Mo., 1899, at G ville, Florida, Samuel Abbott, in the forty-eighth ye his age; a member of Salem Monthly Meeting of Fri New Jersey.

——, on the second day of First Month, 1900, Th J. Rorke, in the seventy-fourth year of his age, at H cote, County Grey, Ontario, of which meeting he w member. Death's herald, an incurable internal ma warned him of his near approach to eternity's bourn knowing Him in whom he believed, he calmly awaite approach, which at last came suddenly. Faithful t inward law and testimony, he continued steadfast t faith to the end, and while moving much in public, h carried himself as to gain the esteem of all; and we we have a well assured hope that through Divine m he has been called to enter into the joy of his Lord.

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ITY OF MALE AND FEMALE ATTENDANCE OF ENDS' MEETINGS.—A RELIGION FOR MEN.—IBERS NOT AN INDEX OF TRUTH OR SPIRITUAL-—TRUE INCREASE TO BE WON BY THE SPIRIT THE SPIRITUAL.—THE NEEDED BAPTISM.

e largest Monthly Meeting of Friends in delphia reports, in regard to its numbers, equality of the sexes," its membership ting of 371 males and 371 females; an se of 13 members above losses in the ear.

attendance at meetings for Divine wor--as in Friend's meetings generally,—was ked on as being more nearly equal than rs in other denominations. That a larger ction of men attend Friends' meetings are observable in those of others, was uted to the fact that our worship con- in realities rather than in symbolism, ends itself more directly to the masculine

A passage in "Quaker Strongholds" g afterwards been instanced on this line, d its language as follows:

see by the experience of Roman Catholic ies how inevitably the spread of priestly in- amongst devout women is accompanied by er alienation of thinking men from religion

I fear that a tendency of the same kind is in England now. What is the proportion of ıd women to be seen in the congregations of ı churches? Is it not obvious even to our rd senses that there is something in *modern* anity which the masculine mind rejects? ve, indeed, abundant proof in the literature day that this is the case. Are we driven to de that it is the essence of the religion of Christ which is rejected by masculine thought; the stumbling-block lie in human additions teaching of Christ himself?

anot doubt, and I believe few of the worthiest ntatives of masculine thought would deny, s own teaching, as we have it in the gospels, nal truth; as secure against every storm of and revolt as the sun in heaven is secure t the whirlwind. The Christianity of Jesus himself is the Christianity upon which Friends alone, or almost alone, have boldly taken their stand as all-sufficient. In preaching this essential Christianity we can appeal with boldness to the witness in every human heart; and I venture to say that it is not a religion for women and children only, but one which appeals to and fortifies the best instincts of manly independence.

Some statistics are added to confirm the writer's observation "that there is not any habitual preponderance of women in Friends' meetings."

Speaking of statistics, we are reminded that the New York *Independent* has lately given the net gain of the Baptists for the year in this country as 89,201; of the Roman Catholics as 52,123; and of the Lutherans as 40,226. These three bodies which have made the greatest gains during the year have lately been pronounced "those which make most of the *external* features and practices in religion." In a general way, as religious systems ordinarily run, large numbers and externality go together. Popularity and spirituality appear at opposite poles. But while the higher spirituality presupposes the smaller body of adherents, we cannot equally say on the other hand that the smallness of the body is a sure indication of high spirituality. Unspiritual causes can reduce a church, and unspiritual methods may augment its members.

We would not, however, impeach the spirituality of much of the doctrine and much of the membership of the denominations named,—from the Baptists down. But in proportion as an *external* banner, tinged with a religious mystery, is held out as a distinctive rallying point in proselytism, there is naturally a flocking that way.

Quakerism, on the contrary, means inwardness and spirituality. It means worshippers in the inner temple and not of the outer court. It means few chosen rather than the many called. But the many called unto Spirit and Truth rather than to symbol and surface are not chosen, because they do not choose it. The world will love its own. Accordingly large numbers or large gains have almost come to be significant of a stopping somewhere short of a religion of the Spirit. But a spiritual and cross-bearing Christianity should not be considered as at fault because not popular. The Holy Spirit is no wise in error because so little submitted to among men. It is men that are in error, while "the Spirit is Truth."

On the other hand, it is no part of spiritual-mindedness to make spirituality unpopular, or to be satisfied with its small acceptance among men as a sign that we are in the Truth. The Spirit of Christ is working to subdue all things unto Himself, and his coadjutors are quickened together with Him to that end. If large numbers are to be gathered, if large gains are to be made, until "the earth shall be filled with the knowledge of the Lord," it will be by the Spirit's own work directly, and through as many as will co-operate with Him. So may the time advance when a multitudinous number of adherents may be as much an evidence of spirituality, as it is now of worldliness, of outwardness, or of superstition.

If any people, more than other disciples, are to be a factor in the true enlargement of the gospel upon earth, we look for them to be a people who are most actuated by the Spirit of Truth, and moving only as they are thus actuated. If we profess to be that people, we confess that we are watchful and submissive to the Lord of the harvest for the service or the suffering into which he may call us. Such was the Society of Friends in its first espousals. If we will again take faithful care of the obedience and the spiritual surrender, without unduly asking "What shall this man do?" He will take care of the ark and the law and the testimony, along with us. These, filled with his Spirit, will be instruments of his kingdom on earth. But if our eye be withdrawn from Him chiefly unto these, both we and our machinery are left without power.

We have long believed that the principles of spiritual Truth, with the doctrines and testimonies dependent on them, as professed by the Society of Friends from the first—and conserved, though less fulfilled, by bodies known as conservative now—are an ample and the best provision, when faithfully and consistently lived up to, for the true revival work which mankind needs. But in what appears as modern mission meetings, we have never known Friends principle for worship to be consistently tried, at the hands of conductors bearing Friends' name. In the mission work of Fox and Burrough nothing else, as a rule, was tried. And their signal success demonstrates what true successors of them, with the same spirit and freedom from program, might do.

What we want as a people, and what the cause of Truth wants on our part, is not borrowed methods, but the in-filling of the Holy Spirit into the members, and so into the methods that we have. And this baptism of the Spirit is given to those who obey Him—who are surrendered to his will and the doing of it in all its manifestations, little and great.

Other African Fighters.

"When Lord Roberts left London the other day for the seat of war in South Africa, the parting refrain of the Prince of Wales and the others of the distinguished group assembled at the railway station was 'Good luck to you!' Now, it is not with words such as these that the missionaries of the cross, or any who leave their native shores under the Lord's directing hand, are wont to part with their fellows. It is not good luck, but God's love that is the lodestar of their long journey.

"When David Moffat, the Scotch stripling from Fifeshire, along the Firth of Forth, left his native heath, upwards of eighty years ago, for the Cape of Good Hope, and, pushing northward, over mountain and veldt, beyond the Orange River, into Great Namaqualand, went straight to the kraal of the dreaded murderer and marauder, Afrikaner, he showed a degree of intrepidity that not a man of the historic Gordon Highlanders or of the Black Watch, so eloquently descanted upon of late, could have excelled. And what a trophy was here! 'Wolfish rapacity, leonine ferocity, leopardish treachery,' we are told, 'gave way before the meekness and mildness of the lamb or kid.' So that, when Moffatt's life hung in the balance with African fever, the theretofore cruel Namaqua chieftain nursed him most tenderly through the crisis of delirium. When he was obliged to visit Cape Town, Afrikaner went with him, knowing that a price had been set for years upon his own head as an outlaw and a public enemy. 'No marvel' (to quote from a graphic account of the incident) 'that when he made his appearance in Cape Colony the people were astonished at the transformation. It was more wonderful than when Saul, the arch persecutor, was suddenly transformed into Paul the Apostle. The whole road, a distance of six hundred miles, lay through a country which had been laid waste by this robber chief and his retainers. The Dutch farmers could not believe that this converted man was actually Afrikaner, and one of them lifted his hands when he saw him, and exclaimed, 'This is the eighth miracle of the world! Great God, what a miracle of thy power and grace!' There was no drawing back from the ranks of the Master with whom he had enlisted to serve, and it is recorded as a curious coincidence that the reward of £100 which had once been offered for his head as an outlaw was eventually laid out by the Government in offerings of good-will to be bestowed upon himself. But Moffatt went eastward into the land of the Bechuanas, and at Kuruman (the same Kuruman that to-day's paper relates has been the scene of bloody conflict between Briton and Boer) labored forty years to bring the benighted natives to a knowledge of our civilization and the religion of the Prince of Peace.

"In his entertaining book 'How I Crossed Africa,' Major Serpa Pinto, that doughty Portuguese traveller, tells how he met, in the course of his adventurous journey, the French Protestant missionary explorer, Francois Coillard, and listened to his recital of his overcoming a terrible crisis among hostile natives. Confessing that this man possessed a coolness of courage that he could not fathom, Pinto, nevertheless, admitted it was 'a courage and a reliance on Divine protection which I grieve not to call my own.'

"There was quoted in the *Ledger* several days ago a portion of the New Year's speech of Germany's war lord to his army, wherein the Emperor repeated, with high approval, this saying of Frederick William the First, that 'when one in this world wants to decide something with the pen, he does not do it unless supported by the strength of the sword.' As a single example in refutation of this axiom, the history of this Commonwealth during its first seventy years, under William Penn and his immediate successors, shows quite the contrary. When the founder set forth his purpose of establishing, in the wilderness and among so-called savages, an enlightened colony governed upon Christian principles, there was no reference to sword or gun, and, indeed, during three-score years and ten, neither of these weapons supplanted the constable's staff—that mild instrument of authority. It was a simple staff that was Coillard's companion through the savage wilds of Africa.

"And now as to the 'terrible crisis' that has befallen the south of that country. Had the Christian Queen of England, who had said she would never sign another declaration of war, and the much loved youthful sovereign of Holland, together with their respective chief Ministers of State, been permitted simply to outline a suggested settlement of the British-Boer difficulty, an adjustment might have been reached infinitely more satisfactory than such as can be effected by the cannon of Buller and Joubert."

[The foregoing letter by J. W. L. appeared in the *Public Ledger* of Philadelphia.]

Several years after Moffatt had appeared at Griqua Town and Kuruman there was for a while a good deal of disturbance growing out of an incursion of the tribe of Mantatees, and subsequently of a horde of evil characters, runaways of mixed blood from Cape Colony, with Korannas, Bushmen and Namaquas. The disastrous effects of strife were at that time so manifest that, when, in 1835, a scientific expedition, under the leadership of Dr. Andrew Smith, reached Kuruman, and went northeastwardly, Moffatt accompanying, to the land of the Matabele, along the upper border of the Transvaal, the worthy Scotch missionary used his utmost persuasion to influence the explorers to lay aside all military tactics. He had previously made a visit to the kraals of that aggressive chief, Mosilikatse, and been received by him in a very friendly manner, and hence was persuaded that now to make an approach which should seem to indicate distrust, might bring about most serious results. Happily, his counsels were heeded. The embassage to the Matabele chief was successful and Moffatt received permission (one object of his journey) to obtain from Mosilikatse's well-wooded lands some fine timber for the roofing of the missionary building at Kuruman, such as could not be had in the latter locality.

The biographer of Robert Moffatt (his son, John S.) thus reviews the situation at Griqua Town preceding his father's arrival there, in 1820. "At an early period, about the year 1799, missionaries made an effort to collect the scattered Bushmen in the northern part of the Colony. They were only partially successful, and they extended their plans so as to include others as well as Bushmen. There were many people of mixed blood, descendants of the Dutch farmers, who had taken to a roving marauding life. The missionaries, Ande and Kramer, spent several years of almos credible hardship following these peopl their wanderings, and at length succeede prevailing upon a large body of them to s down. When once this was accomplished, new village soon became a rallying point members of all the broken tribes. Ande lived to see a large and orderly community, ing great progress in industrious habits, a Christian church formed. Then the governr took a very strange step. An order was to Anderson to furnish twenty Griquas as cruits to the Cape regiment. It might been supposed that these people would been left alone. Anderson had no option to give the message, and the effect was di trous. He at once lost the confidence w he had earned by years of patient labor self-denial." Looked upon as an emissar the interest of the government, he felt at constrained to leave the settlement, while n of the people were scattered to other p There has been a good deal said since the between the British and Boers broke out t tive to the harsh treatment of the native ple by the burghers. An incident, occurrin the first journey of Moffatt from Cape T suggests that Woolman's way of dealing the custom of slavery is one to be preferre the forcible rending of the shackles. One e ing he halted at the farm of a wealthy burg a man holding many slaves, who, hearing Moffatt was a missionary, gave him a he welcome, and soon proposed, a plentiful r having been partaken of, that there should religious service. The big Bible and p books were brought out and the family sea The visitor then intimated that the Hotte servants might be brought in, whereat farmer, in a mood of rising wrath, sugge that he call the baboons from the mountain the "dogs that lie in front of the do Quietly dropping the attempt, a psalm ha been sung and a prayer offered, Moffatt r the story of the Syrophenician woman, enl ing especially upon the words, "Truth, L but even the dogs eat of the crumbs that from the master's table." He had not spo many minutes when the voice of the old r was again heard: "Will Mynheer sit down wait a little—he shall have the Hottentots.' was a candid acknowledgment of this tea able burgher. After his retainers had come heard with great interest the message of preacher, and then dispersed: "My friend, took a hard hammer, and you have broke hard head." JOSIAH W. LEEDS

WE die as to any love when we refuse to the subject of it, and thus when we reject allurements. Thus man spiritually dies as his bodily appetites, when they cease to c mand his service. When the man who been ambitious, and whose heart has the been stirred by a powerful love of self-pro tion, turns from that passion, and utterly fuses to be governed by it, then he may said spiritually to die to his ambitions. He the Lord, in another place, after He has s "Greater love hath no man than this, tha man lay down his life for his friends," adds a way to define what is meant by laying do one's life, "Ye are my friends, if ye do wh

er I command you." Doing whatsoever Lord commands us is dying for the glory God.—*C. H. Mann.*

Reindeer, &c., in Alaska.

n the recent Report of Dr. William T. Harris, United States Commissioner of Education.)

ken and horses need grass, but grass is not d in Alaska, except for a few weeks, in red places. Reindeer moss grows in all es where trees do not grow, and in enor- s quantities, so that there is a food supply en millions of reindeer in Alaska as a whole. reindeer is the natural mediator between Arctic soil and the support of man . . . eive all Alaska as one vast rock. The es of nature— the sun, the rain, the frosts, ital power of the seeds of the moss and rdy trees—all these elements work on the to subdue it for vegetation. On the coast the ocean, where the winds are laden with ture, as well as in the river valleys, the beginnings of vegetation appeared. The was eaten into by the moss plant. After noss had flourished for untold ages, it had ted a humus or soil, in which the seeds of r plants could take root. The moss epoch, , was followed by the tree epoch. When rees grew in the river valleys, and on the regions the moss could not any longer ish. But by this time the moss had con- ed the rock regions far up the mountain and over all the hills in Alaska, even up e Arctic Ocean. This gives at one glance actual view of the situation in Alaska. nd the southern coasts and in the river ys, trees flourish and moss is not found. on the hills and for a mile up the high tains reindeer moss is to be found in im- e quantities. A careful estimate finds suf- t food for ten millions of reindeer, basing estimate on the present capacity of Finland Lapland for the support of the reindeer. t the routes for reindeer travel must not id out in river valleys nor along the coast ne ocean. The reindeer would starve on unt of the lack of moss. This was the ac- experience in the journey made by Kjell- n, in the winter of 1897, from Port Clar- south to Bristol Bay. He accomplished ther parts of his journey, even the scaling gh mountain passes, without difficulty, but tempting to conduct a portion of his re- journey through the forest between the okwim and Yukon Rivers he could not find enough to subsist his reindeer, except by ng down trees and using an inferior qual- f moss. As it was, a half-dozen of his deer hed. These reindeer journeys can be ac- plished only on trails leading over the hills e the river valleys. The reindeer, with his h lips and shovel-shaped hoofs, can find under the snow at any point in Alaska, ot the forest regions which line the rivers outhern coast.

is too much to expect that miners will herds of reindeer, or indeed that reindeer ossibly be raised in the immediate vicinity mining camp, but the missionary stations, ved at a safe distance from these villages, roduce hundreds and thousands of rein- together with skilled natives who have ed to speak the English language and have ired the manners and customs of our people. These will become herdsmen and teamsters for the mines.

The Aleutian Islands are all said to be moss bearing, and they should all have herds of reindeer. If not tame, at least a few should be placed on each island to run wild and stock the pastures.

The reindeer team in Lapland and Finland, over a smooth, hard snow surface, often makes a hundred miles a day. Kjellmann, the superintendent of our reindeer herd at Eaton Station, north of St. Michael and east of Unalaklik, made eighty-five miles in twelve hours on one occasion with a reindeer team. At the easy rate of five miles an hour, with a relay every twenty miles, and with a change of teamsters every eight hours, a mail route of five hundred miles could be travelled in five days—for where darkness holds for twenty-four hours the night hours are as good as day hours for travel.

The reindeer imported from Siberia numbered 554 up to 1895. In the years 1896 and 1897 none were added from Siberia, but the 554 herd increased to 1,466 by June 30th, 1897. In 1898 161 were obtained from Siberia, and although 180 had been used for food and 66 more had been lost in the expedition to Point Barrow for the relief of the sailors imprisoned in the ice, the total herd surviving October 1st, 1898, numbered 1,918. This number is swelled to 2,062 by the addition of 144 deer turned over from the War Department as the survivors of the herd purchased in Lapland for the relief of the miners reported to be starving in the Klondike mines.

Within the past three years thousands of white men have settled in Alaska, many of them taking their families with them. The population of the older settlements has largely increased, and several new towns have sprung up, which are clamoring for school facilities. I organized local committees as long ago as 1891 in Sitka, Juneau, Douglas, Fort Wrangel, Kadiak and Unga and Unalaska. At Metlakaht a most intelligent supervision of school matters has always been exercised by William Duncan, founder of the colony of Indians that occupies that island.

In a list of settlements, older and more recent, presented by Dr. Harris, as calling for government aid, occurs this item: Kotzebue Sound, beyond Behring Strait, on the north side of Prince of Wales Peninsula, is a new mining district. There should be a school building of one room established near the mission supported by the Friends, to cost $1,500.

In the canary breeding establishments of Germany only the male birds are valued, for the females never sing. The method of training the birds to sing is to put them in a room where there is an automatic whistle, which they all strive to imitate. The breeder listens to the efforts of the birds and picks out the most apt pupils, which are then placed in another room for further instruction. These are the best singers and ultimately fetch high prices. The less gifted birds are sorted into second and third quality and are sold, while those which show no vocal powers are destroyed.

Wise Age, for all your wisdom and gain
Are you nobler for noticing every stain?

If I Were a Girl.

If I were a girl, but warned and guided by the knowledge of life that comes with maturer years, there are some things frequently done by well intentioned girls in this year of grace, 1899, that I would try to leave undone and some other things frequently neglected by them that I would try to do.

If I were a girl, I would determine to have, if possible, a sound, healthful, well knit body. I would not ruin my digestion by eating caramels, nor my nerves by keeping late hours, nor my lungs by breathing bad air, and wearing uncomfortable clothing. I would have my regular hours of eating and sleeping, and not be tempted from them oftener than once or twice a year. I would have what was sensible, economical and appropriate in dress and never be tempted from it on any occasion.

If I were a girl, I would learn as early as possible to do the homely duties which come to the vast majority of women sooner or later. I would learn to make and mend my own clothes, to sweep and dust and iron and cook, and to do all these things so easily and well that the doing could never be drudgery.

If I were a girl, I would not make a confidential friend of a new acquaintance. I would know just as many pleasant people as it was possible for me to know, but I would try them for a long, long time before I began to share my innermost thoughts and feelings with them.

If I were a girl, I would try very hard to keep my lips clear of slang, hasty words and stupid gossip. I would not seek a reputation for vivacity and "smartness" at the expense of candor and kindness. I would resolve, and resolve with all my might, to say what I meant, and to mean what I said.

If I were a girl, I would learn something about the events and prominent characters and questions of the day. I would learn to place the central figures of history. . . I would not go through life tortured by an ignorance which may be remedied wherever the English language is known and a public library is accessible.

If I were a girl, I would not spend hours in reading light novels—even harmless ones—when the same time, wisely used, would give me life-long acquaintance with . . the masters of literature.

If I were a girl, I would be a Christian, and I would not be ashamed to own that I bore the name. If I could not be a wise, mature, and influential Christian, I would be content to be an honest Christian girl, and wait for time and training to do the rest. I would let my position regarding the dance, the card-table and the theatre be so clearly defined that I need not go through the agony of decision every day I lived. I would try not to make myself and my religion offensive by cant and "goodishness," but I would try to have it understood which side I was on and why I was there.

To put it briefly, if I were a girl, and if youth could look forward as easily as later life can look backward, I would begin to be, in girlhood, what I shall in old age, wish I had become.—*Jesse B. Pounds.*

The material universe is full of mysterious powers and hidden resources, which have only just begun to disclose themselves in their adaptation to the needs of human progress. What will the end be?

For "THE FRIEND."

Some Account of John and Mary Hampton.

(Continued from page 211.)

J. H.'s diary, Sixth Month 24th, 1879.—"Those lines of Thomas Ellwood seem to be so with me to-day, that I venture to pen them, viz:

"'Thee, Thee alone, oh God, I fear,
In Thee do I confide;
Thy presence is to me more dear
Than all things else, beside.'

"And in looking at the beautiful fields with their luxuriant growth for the good of man; and the red and ripening fruit before me; oh how it raises my thoughts to the great Giver of every good and perfect gift! And in the fresh flowing of his love, I feel constrained to pen a few lines in commemoration of his goodness, who filleth our basket and our store; who feedeth us with food convenient for us . . at times satisfying the longing and thirsty one with soul solacing bread. To thee, oh holy Father, belongeth thanksgiving and praise."

First Month 11th, 1880.—

"Trials and troubles surround us,
While journeying over the sod,
But the heart is the safest, the happiest,
That's centered and anchored on God."

Eighth Month 5th, 1880.—"I have for some months past had to pass through some sore trials, besetments and temptations, in which I have at times almost lost confidence and hope; when gloomy forebodings, tedious days and wearisome nights were my portion; which has caused deep searching of heart, and caused me to look over my past life, my omissions and commissions, wherein I have not kept pace with knowledge. But as I trust a little crumb from his all-bountiful table has been given. I have to admire at the loving kindness and the condescending goodness, of my good Lord and Master, who I trust and believe, has followed me and borne with me through all. Praises, be to thy great name and power. And oh, may I, in humble resignation say, 'Thy rod and thy staff they comfort me.' And oh, I beseech thee, Holy Father, leave me not now in the evening of my day, when the outward man faileth, but be around about me in the hour of trial, either of body or mind, so that I may praise and adore thee, who art forever worthy of all praise."

Seventh Month 16th, 1882.—"In looking over my life from the days of my youth, I have to admire the preservations, gracious dealings, tender mercies and loving kindness of the Lord, my bountiful Creator, toward me a poor unworthy creature. My soul doth bless, praise and magnify his great and ever worthy name; and I can with some degree of propriety use the expression of Jacob, when he said, 'God, before whom my fathers Abraham and Isaac, did walk, the God who fed me all my life long unto this day, the Angel which redeemed me from all evil,' to Him be honor, thanksgiving and praise forever! Oh, that I may live so near to Him the remainder of my days that my end may be peace."

Sixth Month, 1883.—"Oh thou covenant-keeping God, oh thou eternal fountain of goodness. Thou who hast followed and kept me all the days of my life, be with me to the end. Oh praises, praises to thy ever-adorable Name."

Under date of Sixth Month, 1884, he wrote to his cousin, E. Wilson: . . . "Iowa is now in its beauty. The fields of waving green oats and grass, and the cornfields are beginning to look pretty. The prospect for fruit is good; strawberries very plenty. These, with the singing of birds, the lowing of cattle and the bleating of sheep all seem to be animating; all show the handiwork of a great and All-wise Creator; and call for gratitude, thanksgiving and praise. For surely man is abundantly provided for, and I oftentimes think that we have been remarkably favored with health and kind and dutiful children . . and I often feel to number the blessings."

Diary, Second Month 26th, 1886.—"I am eighty years old to-day. Old age has come, with now and then a pleasant day; long in coming, soon away. How long, oh righteous Father, wilt thou suffer the enemy to tempt me; to lay baits for my soul; to allure me into by-paths on forbidden ground? I find it just as necessary to keep on the watch in old age, as in the prime of life. To thee, oh Holy Father, do I look for help to keep me in the way I should go; that as the end is near approaching, I may be prepared to render my account with joy. For I have no merit of my own; but all my help must come from thee and to thee alone all praise belongs."

No date:

"Oh lovely, gentle peace of mind,
Be thou on earth my constant guest."

Sixth Month 23rd, 1887.—"Oh time! time! how it flies. . . When the mind is brought in retrospective view of the past, oh what scenes it presents of alternate pleasure and pain.

"Oh how little did the writer of this scrap think fifty years ago to-day, when a girl babe was born. . . that he should live to see that infant's fiftieth birthday arrive. And now as he looks back he thinks of the many changes time has made.

"With what care and tenderness was this infant raised to womanhood. With what pleasure he looked upon her when she was married to a noble young man. How he enjoyed with them the brief life they lived together [and mourned with her], when He who doeth all things well, thought fit to intercept that happiness by the premature death, I might almost say, of that noble young man, leaving her with an infant son . . . in the wide world of trouble and care: which for a time seemed too great [a trial] to bear. But He who severed the tender cord, and allowed the string to remain for a season, has provided a way, so that the languished nerve shall not break, but hope and tranquillity may again reign triumphant.

"Then in process of time another happy union took place; and hope and prosperity for a time abounded; until the cherished partner was called to foreign lands to promote peace and tranquillity amongst his fellow men, the poor Indians."

Here scenes of a very trying nature were brought to bear on mind and body.

(Here the sketch being rather obscure, as it is thought, for all but those familiar with the occurrences, the following paragraph is inserted in place of a few sentences.)

The continued anxiety for her distant loved one, whose life she felt to be in imminent danger, and the constant care of her family of young children, were a continual trial to her, all through the time this separation lasted.

And when he returned to her, it was w broken health; and inability to take a share of the care which naturally belonged him. This tax for so many years upon on delicate strength, brought bodily infirmit To resume my grandfather's sketch, at time of her fiftieth birthday.

"Hope as to comfort in this life seem be almost gone. But round about are Everlasting Arms. He who sleepeth not day nor slumbereth by night, will protect, be strength in weakness, riches in poverty, a present help in the time of need. And encouraging language may properly be appl 'Lift up thy head in hope, Oh, thou tossed troubled one, for though thou hast drunk cup of sorrow and hast spent toilsome d and wearisome nights, yet the language be applied, as it was to one formerly, ' grace is sufficient for thee.'

"Yes, He will give 'the oil of joy for mou ing, the garment of praise for the spirit heaviness.'"

Although we find no account of this belo daughter's* death in his writings, yet it known that it was a great trial to him, as w as to his dear wife, to give her up, which t had to do a month after the above was writ But such was their confidence in the overrul of Providence for good, that the couplet the poet might well express their feelings,

"His will we may not question nor the hidden tive tell,
But rest in the assurance that He doeth all thi well."

(To be continued.)

Selected for "THE FRIEN

Strange Bible Facts.

The learned Prince of Granada, heir to Spanish throne, imprisoned by the order of crown for fear he should aspire to the thr was kept in solitary confinement in the prison at the Place of Skulls, Madrid. A thirty-three years in this living tomb, d came to his release, and the following markable researches, taken from the Bible marked with an old nail on the rough wall his cell, told how the brain sought employn through the weary years:

In the Bible the word "Lord" is found 1 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and tha the ninth verse, 111th Psalm.

The eighth verse of the 97th Psalm is middle verse of the Bible.

The ninth verse of the eighth chapte Esther is the longest.

The thirty-fifth verse, eleventh chapte St. John is the shortest.

In the 107th Psalm four verses are all the eighth, fifteenth, twenty-first and th first.

Each verse of the 136th Psalm ends all

No names or words with more than six lables are found in the Bible.

The thirty-seventh chapter of Isaiah an nineteenth chapter of Second Kings are

The word "girl" occurs but once in Bible, and that in the third verse, third ch of Joel.

There are found in both books of the 3,538,483 letters, 773,693 words, 31,373 v 1,189 chapters and 66 books.

*Lucinda Battey.

he twenty-sixth chapter of the Acts of the stles is the finest chapter to read.
he most beautiful chapter is the 23rd Psalm.
he four most inspiring promises are John 2, vii: 37; Matt. ix: 28, and Psalm xxxvii: 4.
he first verse of the fifth chapter of Isaiah ie one for the new convert.
ll who flatter themselves with vain boast- should read the sixth chapter of Matthew.
ll humanity should learn the sixth chapter St. Luke, from the twentieth verse to its ng.

Dangers of the Dance.

here are many professed Christians in the rches who send their children to dancing ols. We wonder whether they know the gers and evils to which they expose their iren ? We know a most excellent man who his boy take lessons in dancing. Now, what be his object, but that his boy may learn o as the world does, to mingle more grace- in its society, to spend his evenings in that h they think is the queen of worldly amuse- ts. If this be his object, how can it be nciled with the plain word of God, "Be not ormed to the world ?"
ie Bible clearly indicates that there is to be riding line between the world and the dis- of Christ. On which side is the dance ?
re the low-cut dresses, bare arms and tightly ging gowns befitting the modesty of one ssing to be clothed in Christ's robe of teousness ? Can the giddy music, the heated room, the early morning hour, and position assumed in the waltz be tolerated y other place? In a word, is it not all ing to temptation, if not actual sin, and can a Christian pray, "Lead us not into otation, and then allow his children to go the most captivating temptation ever in- ed ?
reat as is this evil there seems to be almost oice to speak out and warn against its bold ntery. The dancing school is not only rated but it is supported by a large por- of the "Church," while in many cases its bers open their parlors for private dances. w of an academy for young ladies, members whose board of directors are among the most Congregational ministers of Massa- etts that allow the girls to have weekly es among themselves. Though they come Christian homes, and may have been ht by watchful parents to look upon danc- as worldliness, yet in this seminary, which e of our very best, they have every encour- ment and means to learn to dance. This sea- here was only one student who had the cour- to refuse. Another student declined to e for some time, knowing that her mother, in heaven, had been opposed to it, but y she yielded to the solicitations of other .

answer to the question so commonly d, "What harm can there be in parlor and ding school dancing ?" we will give the ls of T. A. Faulkner, for many years presi- of Dancing Masters' Association of the Pa- Coast: "In these places," he says, "are ht the rudiments of an education which make them graduates of the saloon or hel. I do not say that it always does, but say that it often does. I only wish that ain parents who think they are restricting their children to 'parlor dancing at home only,' could see, as I have often seen, their girls, some of them but twelve or fourteen years of age, dancing in a public hall, and with immoral men."

This is usually the result of teaching the child to dance and then restricting it to home dancing. If they once become fascinated with it, they must and will, by some means, fair or foul, have more of it than their homes afford. The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last.—*Eben Bumstead.*

FOR "THE FRIEND."

"Of Faith, Fire-winged by Martyrdom."

We may not measure the far-reaching influence of Whittier's lines:

"Mother's look, more grave,
And soberer tone, as, some tale she gave
From painful Sewell's ancient tome,
Beloved in every Quaker home,
Of faith, fire-winged by martyrdom."

The vivid sense of such a faith is traced in *his* daring deeds, as well as in his bold words. The martyr spirit of the abolition movement was strengthened by the constancy, endurance and fortitude of those of other generations, who had a faith more dear to them than their natural lives.

"A faith that mountains could remove
A faith that finds its energy in love,
A faith that cannot die."

From the time that the martyr Stephen proclaimed to a stiff-necked generation that they did always resist the Holy Ghost, martyrdom has been a strong element in the dissemination of the gospel. Saul, afterwards called Paul, was consenting to Stephen's death, and pursued the Christians even unto strange cities, until confronted by the plaintive question, "Why persecutest thou me?"

In his answer, "Who art thou, Lord?" is found the honest confession and the would-be honest inquiry of many a persecutor since: They have not known the Lord of Glory.

Many have not had the integrity to admit this, and more have not sought the author of that life against which they were contending, and over which they were powerless.

The spread of Christianity during the periods of persecution was confined to those who had a well established faith, valued beyond all earthly preferments. As those in power were convinced of this faith, other motives for adopting it, occasioned a popularity that led to its weakness. From its pristine purity and simplicity it degenerated into forms and ceremonies, the darkness of these ages being illuminated by a few faithful witnesses only, some of whom surrendered life as "burning heretics."

Huss and Wyckliff served as beacons at the beginning of a much needed reformation. The visitation of Divine light was the means of awakening the convictions of great numbers of the people during the seventeenth century. The more destructive the measures adopted to stamp out the new faith, the more it spread as upon wings of flame.

Other societies besides Friends suffered for the maintenance of liberty of conscience, but for constancy and consistency history is beginning to accord to Friends the foremost place. Over four thousand were imprisoned at one time, and it is recorded that during thirty years of suffering, not a single Quaker was induced by it to abandon his profession. The authorities of New England who sought freedom to worship God, were strangely intolerant of a faith that differed from their own. Persecution was carried so far that the common people revolted from their inhuman practices, and many were made willing to share the cup of suffering with a despised people. As we look back more than a century to those times of suffering for our own Society we have accustomed our minds to think the day is past when liberty of conscience is questioned by these in authority. Our peace principles are yet at variance with the war spirit of our land. While this condition exists, there remains a particular service for earnest, faithful workers in the Master's cause.

These considerations combine to make the sufferings of the Doukhobortsi especially eloquent in their appeal to our feelings. Some of them have proven martyrs by their faithful adherence to the Prince of Peace, rather than yield to the laws of an earthly ruler. Expressions of theirs, during very trying circumstances bear evidence of a living faith. One said, "I shall live on, but thou shalt perish;" which so wrought upon the mind of the persecutor that he was checked in his designs. We may hope this knowledge of an endless life awoke in him the query, "Who art thou, Lord?" accompanied with the answer, "I am Jesus whom thou persecutest." Would that the powers of this world, who advocate its wars, might come to know the reign of the Prince of Peace, whose kingdom is everlasting and beyond their transient rule, who holds a spiritual life that far outweighs the natural, and that to live in this life of the spirit, is the essential errand in the state of probation.

E. H. Crosby, in the "Missionary Review of the World," gives as the reason that Russia has never ceased to persecute them, "because they take their Christianity seriously, really love their enemies and shrink from the idea of slaughtering them."

The inference is sad, but too true that many so-called Christian denominations do not accept the gospel seriously.

If there is a work for Friends in assisting those yet under exile in Russia to find their beloved families in a land of freedom; a blessing would result to those who labor, to those who are under affliction, and our example of practical Christianity would be placed before the people. DILLWYN STRATTON.

First Month 10th, 1900.

MORE than fifty years ago, a wise and patriotic speaker (Dr. W. E. Channing), uttered words of warning that we fear are quite as applicable to us now as they were to those whom he then addressed. He said: "The desire that our country should surpass all others would not be criminal, did we understand in what respects it is most honorable for a nation to excel; did we feel that the glory of a State consists in intellectual and moral superiority, in pre-eminence of a knowledge, freedom and purity. But to the mass of a people this form of pre-eminence is too refined and unsubstantial. There is another kind of triumph, which they better understand, the triumph of physical power, triumph in battle, triumph not over the minds but the territory of another State.

Here is a palpable, visible superiority, and for this a people are willing to submit to severe privations. A victory blots out the memory of their sufferings, and in boasting of their extended power they find a compensation for many woes. . . Let us teach, however, that the honor of a nation consists, not in the forced and reluctant submission of other States, but in equal laws and free institutions, in cultivated fields and prosperous cities, in the development of intellectual and moral power, in the diffusion of knowledge, in magnanimity and justice, in the virtue and blessings of peace. Let us never be weary in reprobating that intolerable spirit of conquest, by which a nation becomes the terror and abhorrence of the world, and inevitably prepares a tomb, at best a splendid tomb, for its own liberties and prosperity."

For "THE FRIEND."

Saints.

When it has seemed good to the Holy Spirit, by whom the Holy Scriptures were dictated, to use a term as applied to certain men, the abuse and wrong application of that term by men who wrest the Holy Scriptures to suit their own perverse doctrines, does not justify those who love the Truth in discarding that term in its true application, for, so doing, they diminish the glory and beauty of Truth. Therefore, because an apostate church has robbed all true members of the church of Christ of the term *saint*, like as it has done other terms such as priest, has changed the characteristic features which mark the true saint, supplanting them by suppositious ones of its own devising, has built on this a structure of its own having its foundation in the sand, that is the way and will of man, and not on the word of the Lord, deducing therefrom the doctrines of superogation, penance, the mediation and intercessory prayers of those canonized as saints by their church dignitaries, who direct that prayers and adoration should be offered to them, and to crown all the selling of indulgences, compounding sin for filthy lucre; thus like the merchants of Babylon the great, trading in the souls of men; yet because all these abominations have found a place in the professing church of Christ, still we are not justified in discarding the truth of God, nor released from individually striving by God's grace to become that which in God's love Christ died for, to which end He sends the Holy Spirit of promise, which through his sufferings and death and by his work of regeneration and sanctification on our heart, He accomplishes in us and for us to our salvation and his glory, in making the members of his church saints of God and of Christ. And, indeed, none but those who by Him have been made saints on earth can company with Him in Heaven.

Man originally created for immortality, through sin fell and became subject to death. God's work, man, through sin was marred. God's love towards man changed not. But God, who is holy, cannot dwell where sin is, nor could man joined to sin come into the presence of God. Sorrow alone for sin and its consequences does not put away sin. This is God's work, not man's. Man cannot do it. Nathan said to David "therefore the Lord hath put away thy sin." Man is then accounted of God, to be a sinner whilst joined to sin, a saint, when separated therefrom. To sanctify means to set apart as holy. Saints are then those who are thus separated and set apart from sin, and as such from sinners who are yet joined to sin.

If sinners cannot come into the Divine presence, how can such become saints, since the work is not man's, but God's? God hath appointed a way, a Mediator, who himself one with the Father yet mingles with sinners, calls them to himself, sanctifies his people, and presents them to God. All have sinned, all are sinners, and as such find themselves separated from God. God sends his only begotten Son, the beginning of a new and more glorious creation than even Adam was. He came in the likeness of men, subject like Adam to temptation, but, untouched by the taint of sin; imbued with the mighty power of God, who being tempted, foiled the tempter; as man, walking blameless before God; as God coming in the name and power of God, plainly declaring the Father's will, proving his mission by mighty works and miracles, God's voices and angels being heard and seen testifying before many witnesses of the Son's divinity, and God's spirit in the hearts of those who truly feared and loved God, bearing witness to Christ Jesus, which testimony was received by them, many of whom sealed their testimony by their blood. God's immutable law, promulgated in Eden, demanding death as the penalty of sin, had never been repealed, and remains for ever in force. And this is not a death merely to the body, which is but the earthly tabernacle of the immortal spirit, but it is the death of the soul to that Divine life and communion which whilst in innocency man enjoyed. This death passed upon Adam in the day he sinned, and all men through sin have died. The death of the body is but a secondary and it might almost be said a minor consequence, for men have power to kill the body, but not the soul. God alone, who is the author of life has power over death. And coming in the power of God, Jesus as a spotless Lamb, gave his life for ours, tasted that death which was our due. Through the power of the Eternal Spirit, He offered himself as a sin offering to God, by the same power He raised himself from the dead. This offering was ordained by and accepted of God, who could but cry as He did to Abraham, "It is enough." God in Christ makes a new covenant with man. One of forgiveness, pardon, reconciliation through repentance toward God, and faith in and obedience to his Son. His seal set thereto is the blood of the everlasting covenant, even Christ's offering of himself; man's seal is that circumcision of the heart, whereby through the obedience of faith, sin is put away, and sinners are washed and cleansed therefrom "in the name of the Lord Jesus, and by the spirit of our God."

The first death is that which through sin has come upon all men, from which by Christ's power men are raised. Were it not for God's mercy in Christ this death would be eternal. Could fitter words be chosen to describe the bitterness of this death, than those uttered in the hour of his agonies, by Him who coming from the bosom of the Father, and tasting of this death, cried, "My God, my God, why hast thou forsaken me."

This death, the fruit of sin, is the deadliest work of the devil, and the Holy Scriptures declare that it must needs be that the Saviour pass through death, in order that He might de stroy him, who had the power of this deatl the devil. Through this victory Christ brougi life and immortality to light, which by th gospel is preached and made known to me Jesus Christ said "I am the resurrection an the life." Those who come to Him in faitl who are born again of his spirit, are ushere into a new life, and as they continue faithft to Him who has called them, these receive li and power from Christ Jesus, the fountai and find salvation, a present one from sin an a future one from its wages, death. For th Scriptures testify that there is a second deatl whereunto the devil and all his servants wi be cast, without any hope of a resurrection.

But God himself, and Jesus too has cautione us, no man can sin with impunity. Adam ha life and lost it. The Israelites believed in Gc and his servant Moses and obtained delive ance passing through the Red Sea, and bein fed with manna from heaven they came t the border of the promised land. Here the faltered, their faith failed them, they disb lieved God. These died in the wilderness, ar God made known to them the "change in h purpose." God put a new heart and a ne spirit into Saul; he prophesied in the spiri he fell away, rejected of God.

Saul of Tarsus, too, as the apostle Paul speal of the same susceptibility through unwatchfu ness to fall, saying, "I keep my body unde lest after having prophesied to others, I myse should be a castaway." Jesus said, "If ye co tinue in my word, then are ye my disciples i deed." So, in Hebrews is it written, "Christ house are we, if we hold fast the confiden and the rejoicing of the hope firm unto t end" (Heb. iii: 6.) Again, "if we hold t beginning of our confidence steadfast unto t end" (v: 14).

A saint like a garment may be soiled, b the washing pool is there. Happy are th who keep their garments unspotted from t world. Being born again they grow in grac pass through the washings of regeneratio and "having made their robes white in t blood of the Lamb" are accounted worthy attain to the resurrection, and to enter in eternal life. None then are saints in heave who had not been made so on earth, for t washing of the robes is done whilst in t body. The clean linen which is the righteou ness of saints is theirs whilst in time, so th when Christ appears these are not found nake but ready to be clothed upon with more glo ous robes and an effulgent crown.

W. W. B.

WASTEFULNESS.—Wastefulness is no part the divine management of things. Christ f the multitude, but He ordered the gatheri up of the fragments, that nothing should lost. Some families would live on what othe waste. Some spiritual spendthrifts are gre on faith, but not on gathering the fragmen But he who wastes fragments may some tir come to need the utmost stretch of his impro dent and presumptuous faith. No faith is w grounded that leaves the fragments of a fea scattered over the ground. If God takes ca of us, He expects us to take care of what l provides for us. No kind of wastefulness m isters to anyone's temporal or spiritual welfa —*The Christian Standard.*

For "The Friend."

The Cruelties of War.

interesting editorial appears in the Louis-*Courier-Journal* of the 13th instant, bear-he above title, some parts of which are so and timely that the writer desires to share with the readers of The Friend.

these days, when militarism seems so popu-vhen even professed ministers of Christ, 'Prince of Peace," are beguiled into justi-on of this "Scourge of the Nations," it is shing to find a great newspaper willing to its voice against the atrocities inseparably ected with war, even if it does not take igher ground for its opposition thereto the cruelty and inhumanity and horror of

we add to these *sufficient* objections to the ary system, its contravention of the Divine as this was manifested and inculcated by fe and teaching of Christ, we are brought e true ground whereon the Friends, Men-es, Doukhobors and some other religious ties have long stood and borne their testi- against the spirit and practice of war.

e editorial says:

he story cabled Monday that General Gat- shot dead with his own hand the guide who ed him into the Boer ambuscade, brings the genuine horror of war with a shock. ave heard so much of Red Cross services, uch immense sums have been devoted to tal work that the average man is tempted get the actual brutalities and waste of hat war implies. He forgets in the elabo-work of the medical corps that all this ex-ture of money and self-sacrificing devotion in only an infinitesimal degree the enor-losses in battle, and that all the tender-shown the wounded makes but scant ds for the cruelty that the conflict de-s.

iat the common soldier does in the lust of ge does not attract notice as it does when e told an officer had to commit a deed that, h necessary and justifiable, according to ws of warfare, is nevertheless unutterably ing!"

instance is then given of a great South-eneral, during the civil war, who, after a , went into a tent where lay a wounded nant of his own command, and deliberately out his brains because he had disobeyed instruction in battle; and another, of a early British admiral who encountered a h squadron, and was not supported by onsort ships. After he had defeated the h he summoned the captains of these two to his own vessel and hung them to the arm.

e article also recalls the fact that, after attle of Omdurman, General (now Lord) ener, "sent his soldiers over the field to ie wounded dervishes who had fallen in for their country and their religion," his for this course being that "the dervishes herously assaulted the soldiers passing, hat even in dying they were a menace. *ıry necessity* is accepted as palliation for cruelty, but none the less it is horrifying." conclusion the editorial says: "A useful lesson would be conveyed to all nations, erhaps war would be diminished, if, instead velling upon the glories of the military r, the inhumanity and crime inseparable from war would be more plainly set forth. War means lust and rapine as much as it means bravery and devotion, and it means cruelty as well. A great statesman once said, 'There never was a good war, nor a bad peace,' and while war seems a part of the state of mankind, yet there is no question that every one avoided is a great gain to humanity, as every one brought on means an inevitable debasement in many forms. Blessed are the peace-makers."

May we, as Friends, be alive to the importance of maintaining our testimony against the spirit of militarism now so prevalent in the two great English-speaking nations of the world, in which it seems that the lust of power and wealth, "the god of this world hath blinded the minds of them which believe not (and also of many who profess to believe), lest the light of the glorious gospel of Christ should shine unto them." We need to be watchful and careful that we do nothing to lower the standard of our profession, earnestly and prayerfully endeavoring to so live that we "may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom "we should shine as lights in the world" (Phil. ii: 15).

Jesse Edgerton.

Columbiana, Ohio, First Month 18th, 1900.

For "The Friend."

Statistics of Crime for 1899.

The total number of persons who committed suicide in the United States during the year 1899, as reported to the Chicago *Tribune*, was 5,340, as compared with 5,920 in 1898, 6,600 in 1897, 6,520 in 1896, and 5,759 in 1895.

The cases of murder numbered 6,225, as compared with 7,840 in 1898, 9,520 in 1897, 10,652 in 1896, and 10,500 in 1895—a marked decrease. In the matter of lynchings, while there has been special barbarity displayed in quite a number of cases, the total shows a decided decrease, 107 for 1899, as compared with 127 in 1898, 166 in 1897, 131 in 1896, 171 in 1895, 160 in 1894, 200 in 1893 and 235 in 1892. The legal executions numbered 131, as compared with 109 in 1898, 128 in 1897, 122 in 1896, 132 in 1895, 132 in 1894, 126 in 1893, and 107 in 1892.

It may be that the falling off in the homicide cases for several years past has been in part due to more favorable business conditions, but it is probable also that our foreign wars have drawn off not a few who had grown reckless and were not averse to shedding blood. It may be a proper comment to make that the daily paper furnishing the above statistics, being published on every day in the week, published these in its Sunday edition of Twelfth Month 31st last, a woful make-up of forty-eight pages, no copy of which number, it was stated by the publishers, "is complete without the pink sporting sheet" of four additional pages. In the latter, amongst other things, was given the record of the prize ring for the past year, including the number who had met their death as the result of the brutal encounters. Does not such printed poison as this directly feed the noisome stream which eventuates in the harvest of disorders, overt crime and shedding of blood? And is it to be wondered at that a convention was lately held in New York to specially consider what it was possible to do to withstand that great enemy of the people's peace, "the Sunday paper." J. W. L.

Died Rather Than Kill.—The responsibility of taking human life under any circumstances is tremendous. We cannot but admire the wonderful self-control of an Armenian who preferred to die rather than live with blood upon his hands.

It was during the horrible massacres in Armenia. A native, says George H. Hepworth, was employed in one of the railroad stations. He was standing on the platform when the mob approached. A Turk, who knew the man to be a faithful servant handed him a pistol, saying:

"It is an outrage. Take this and defend yourself. It is good for six of the rascals."

The Armenian took the weapon, hesitated for a moment, then handed it back with a groan.

"I can't do it," he said. "I had rather die than commit murder."

In less than ten minutes he was a bruised and bleeding corpse, and the fiends had started on the track of another victim.—*Youth's Companion.*

Notes from Others.

Persons who readily consent to thirty-three degrees in masonry object to two degrees in Christian experience.—*N. C. Friend.*

From out the millions of the earth
God often calls a man
To preach his word, and for the truth
To take a loyal stand.
'Tis sad to see him shun his cross,
Nor stand in its defence
Between the fields of right and wrong—
A preacher on the fence.

A notable enterprise has been undertaken by Christian workers of Philadelphia. It is nothing less than a complete census of the city's homes, all to be taken in a single day, Second Month 22nd. The army of workers who will be engaged will come from nearly all the churches. There is a complete co-operation of denominations and organizations for this purpose—Roman Catholics, Unitarians, Universalists, Salvation Army, Y. M. C. A., W. C. T. U., besides the regular denominations. The city has been divided, and district leaders secured, so that the census will be taken with all the system and accuracy of a government census. The statistics gathered will be placed in the hands of the pastors and First-day schools.

A contest involving the disruption of the public school of McDonald, Washington County, arose over the fact that in the ten rooms of the McDonald public school different forms of prayer, different attitudes while reciting them and different passages of the Bible have been for some time forced upon all the children, irrespective of their own religion. Some of the children refused and were expelled. The parents of the expelled pupils sent their children back to school again, and also sent word to the principal and teachers that the children would be silent and respectful during any religious ceremony the others went through, but that they would not participate in it against their conscience, but they were refused admission as long as they held to that idea.

Louise Frœbel, widow of Friedrich Frœbel, who founded the kindergarten system, died in Hamburg, Germany, on the seventh instant, aged eighty-five years. Her husband died in 1852. Like most educational leaders and reformers he was ridiculed through most of his life-time for the method of child-training which he originated, but in the nearly half a century which has passed since his death

Froebel's views have become largely incorporated with the educational systems of Germany, England and America. In fact they are now generally recognized as of great value among educators in all civilized countries. Froebel's case is thus another instance of the fact that the mental and moral inertia of mankind is such that the race is always from a generation to a century behind time in recognizing and appreciating its greatest leaders and benefactors. Still, as of old, the fathers kill the prophets and the sons garnish their sepulchres.—*Free Methodist.*

SUMMARY OF EVENTS

UNITED STATES.—Southern white men are realizing the importance of definite and tangible plans in solving the negro question. As a result of this feeling, a conference is called at Montgomery, Ala., next spring of both races, to exchange ideas on the subject.

The Legislature has elected ex-Governor McLaurin Senator from Mississippi, for the long term, and Sullivan for the short term.

James H. Gear has been chosen by the Iowa Legislature to succeed himself in the United States Senate.

The election of J. C. S. Blackburn as United States Senator, was duplicated in both Houses of the Kentucky Legislature on the 16th inst., this action being taken on account of a question among lawyers as to whether the election on the 9th was legal.

The imports of merchandise into the United States during 1899 amounted to $799,834,620, as against $634,954,448 in 1898. The exports amounted to $1,275,486,641, as against $1,255,546,266 in 1898.

The Senate after ratifying the Samoan treaty, reconsidered its action and the subject is open for further debate.

The Senate Committee on Interoceanic Canals, agreed unanimously to report a bill for the construction of the Nicaraguan Canal.

In the House the Pension Appropriation bill, carrying $145,245,250, was passed, after a sharp debate, provoked by an attack by Northern Democrats on the Commissioner of Pensions.

The Navy Department has prepared a tariff for the island of Guam based on the schedules now in use for the islands of Cuba and Puerto Rico.

Statistics show a reduction, by curfew ordinances, of 80 per cent. of the crimes committed by children under fifteen years of age.

Maine stands second among the States in the daily output of pulp and paper. Including the product of the three plants now building it is estimated that the daily output will be 2165 tons and the total investment in this class of property will be $30,000,000.

There will be $85,000,000 expended this year in Greater New York in the construction of buildings. This estimate is exclusive of the cost of structures contracted for by the city.

The 1899 production of beet sugar in Minnesota was 4,340,166 pounds, on which the state paid a bounty of $20,000.

So far this season about 80,000 boxes of oranges have been shipped from Manatee County, Fla.

In the last year the railroads of Connecticut carried 50,269,468 passengers, with a record of none killed. The trolley lines of the State caused the death of eleven passengers in a total of 59,084,702.

A large Glasgow (Scotland) tea chest company has purchased 10,000 acres of forest land in North Carolina, with 75,000,000 feet of stumpage, to use the lumber for veneering of tea chests. A factory to prepare it will be built at Wilmington.

Boston's municipal debt increased $3,000,000 last year.

The *Chicago Tribune* says: "The year that established the supremacy of the United States in steel and iron manufacturers also placed this country at the head of the coal producing nations of the world. Our coal output for 1899 was over 244,000,000 tons, or 49,000,000 tons more than in the preceding year. Between 1870 and 1895 we trebled our production, but last year we mined nearly one-half as much coal as the entire average output of any other country during the five years of 1871-75. During the last thirty years the other manufacturing countries have also been increasing their coal output steadily, though in a smaller ratio, and until last year the order of the four leading countries was Great Britain, the United States, Germany and France. Now the United States heads the list, as it also does in steel. Americans are now mining one-third of the coal of the entire world, while thirty years ago they mined only 17 per cent. of it. Nothing could more strikingly illustrate the growth of our manufacturing industries or illustrate more clearly the industrial supremacy henceforth to be maintained by holding on to our European and Oriental markets. Thirty-seven states and territories produce coal, and there are said to be coal beds underlying one-sixth of the surface of the country."

The canal gates at Lockport, Illinois, were opened on the 17th inst., allowing the water from the Chicago drainage canal to flow into the Desplaines River.

News has reached Victoria, British Columbia, on the 16th inst., from Skagway, that a large part of the business section of Dawson was destroyed by fire on the night of the 9th. The loss will exceed $500,000. The Skagway operator says that great suffering would undoubtedly follow the fire, as the temperature at Dawson was forty degrees below zero with the wind blowing. The city is without the regulation water supply.

Reports are received of the ravages of the bubonic plague, which, in spite of the efforts of the Hawaiian authorities, appears to be on the increase. There have been twenty-three deaths from the plague since Twelfth Month 12.

Within five years the exports of coffee from the Hawaiian Islands have increased nearly fortyfold.

There is a steady demand for eight cars of beer a week in Manila.

Aluminum stoppers for bottles are now being made at the rate of several thousand pounds a week. The blanks are cut from sheet metal, and, after shaping, rubber gaskets are forced over them. Such stoppers have retained the gas of effervescent fluids for four years.

There were 525 deaths in this city last week, reported by the Board of Health. This is 21 more than the previous week and 61 less than the corresponding week of 1899. Of the foregoing 255 were males and 270 females: 86 died of pneumonia; 59 of heart diseases; 56 of consumption; 26 of diphtheria; 19 of bronchitis; 18 of nephritis; 17 of convulsions; 17 of inflammation of the stomach and bowels; 16 of cancer; 14 of marasmus; 14 of debility; 12 of apoplexy; 12 from casualties; 11 of inflammation of the brain; 11 of old age; 9 of Bright's disease, and 8 of typhoid fever.

Markets, &c.—U. S. 2's, 102½; 4's, 114½ a 115; new 4's, reg., 133 a 134½; coupon, 134 a 134½; 5's, reg., 112 a 112¾; coupon, 113¾ a 114; 3's, reg., 109¾ a 110; coupon, 110¾ a 111.

COTTON closed on a basis of 8¾c. per pound for middling uplands; demand, however, was light from spinners.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.30 a $3.50; city mills, straight, $3.30 a $3.50. RYE FLOUR was quiet, but steady, at $3.15 a $3.30 per barrel as to quality. BUCKWHEAT FLOUR sold in a small way at $2.35 a $2.50 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 68¼ a 69¼c.

No. 2 mixed corn, 38 a 38¼c.

No. 2 white oats, clipped, 31½ a 32c.

BEEF CATTLE.—Extra, 5¾ a 6c.; good, 5¼ a 5¾c.; medium, 4¾ a 5c.; common, 4¼ a 4½c.

SHEEP AND LAMBS.—Extra, 5 a 5¼c.; good, 4¼ a 4¾c.; medium, 4 a 4¼c.; common, 2 a 3¾c.; lambs, 5 a 6¾c.

HOGS were firm at 6¼ a 6¾c. for Western.

FOREIGN.—The tension over the situation in Natal Colony was relieved in London on the 18th inst., by the announcement that General Buller's army had crossed the Tugela River and seized strong positions about two miles from the north bank. General Warren's column, it is said, encountered a heavy fire in its advance. The British losses in killed, wounded and captured up to the 18th are 7,987 officers and men, according to a cablegram from London.

A despatch of the 20th instant from London states that John Ruskin died on the afternoon of that day of influenza. He was nearly eighty-one years of age.

The recently seized German steamer *Marie*, loaded with sulphur, has been released by Great Britain unconditionally.

Russia in Europe has a forest area of about 500,000,000 acres. One-third of the country, indeed, is forest.

The Calcutta Council, on the 19th instant, considered the famine situation. The official estimates show that the cost to the Government of the relief works, etc., to the end of Third Month will be 40,000,000 rupees. About 22,000,000 persons are now affected in British territory and about 27,000,000 in the native States. The Viceroy, Lord Curzon of Kedleston, said that the famine area had expanded, surpassing the worst fears, and they were now facing a cattle, water and food scarcity of a terrible character. About 3,250,000 persons, he continued, were already receiving relief.

It is no unusual thing for a vessel plying between Japan and London to carry 2,000,000 fans as a single item of cargo.

It is learned that the wrecked steamer on the New Foundland coast is the *Heligoland*, the property of the Dutch-American Petroleum Company. Her name is found on a boat picked up off Cape Fine. She s from Philadelphia First Month 5th, and was bound Bergen, Norway, and carried a crew of 36 men. All

General Torres and his Mexican troops are reporte have administered a crushing defeat to the Yaqui Ind at Maccoyata, on the 18th instant, killing over 200 taking 500 prisoners.

In the City of Mexico a concession has been gra for an automobile bus line. The syndicate is report be backed by well known United States capitalists; the scheme bids fair to be popular in that city. The tomobiles will compete with street car lines.

A severe earthquake shock was felt in Mexico on night of the 19th, the disturbance extending from Atlantic to the Pacific. Seven lives were lost in Ce and sixty persons injured. In Guadalajara several ship houses were damaged, and in Mexico City there some damage and much excitement.

A Santiago de Chile despatch says that tidal w higher than have been known for a long time, have s along the coast, doing considerable damage.

The two successive revolutions in Venezuela—the against Dictator Andrade and the second against his queror, General Castro—have effectually paralized ness throughout that country.

The number of half-castes in Bolivia is 500,000, an 5,000,000, as incorrectly stated in last week's SUMM

NOTICES.

Receipts for Aid of Suffering Doukhobo to First Month 23d, 1900.

C. J. H., $40; per H. M. J., $50; G. D., $1; E. H., $ H., $2; A. K., $5; M. K. O., $5; J. M. O., $2; A. M. O. D. & E. O., $1; W. C. M., $1; E. C., $1; P. E. H. J. E. O., $2; P. E. J., $2; A Friend, $10.

WM. EVANS, *Treasurer*, 252 S. Front St. P

Friends' Library, 142 N. Sixteenth Str Phila.

—Open on week-days from 11.30 A. M. to 2 and from 3 P. M. to 6 P. M. The following books ar cluded among the recent additions:

BANCROFT, H. H.—New Pacific.

GODWIN, M. W. and others (eds.)—Historic New

HARLAND, Marion (pseud) —More Colonial Homest

HIGGINSON, T. W.—Contemporaries.

JOHNSON, Clifton.—Among English Hedgerows.

LOW, Seth—Trend of the Century.

MABIE, H. W.—Life of the Spirit.

SMITH, Goldwin—United Kingdom, a Political His (2 vols.)

UNDERWOOD, L. M.—Molds, Mildews and Mushroo

YOUNG, E. R.—Winter Adventures in the Great Land.

WESTTOWN BOARDING SCHOOL.—For convenience o sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., and and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twent cents each way. To reach the school by telegraph Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Su

DIED, at Flushing, Ohio, on the fifth of Eleventh 1899, in the twenty-seventh year of her age, EDITH ROW, wife of James W. Edgerton of Newtown Squar and daughter of Thomas and Mary Conrow. Duri early part of her illness, which was of several m duration, this dear young Friend passed through conflict of spirit, and through mercy, was enabled perience a hope of acceptance with her Father in h As her strength gradually failed she was favore much inward peace, and manifested a sweet and resignation at one time saying, "If it is the Lord's will get well; if not it will be otherwise." Her sm at times was great and was borne without a m Near the close she exhorted those about her to "p for death; it is what we must all come to." She h deared herself to a large circle of relatives and f who, while mourning her early removal, have the co belief that, through adorable mercy, she has bee mitted to enter that land whose inhabitants can say "I am sick," and of whom it is declared, "The hunger no more, neither thirst any more; neither a sun light on them nor any heat. For the Lamb w in the midst of the throne, shall feed them, and sh them unto living fountains of water; and God sha away all tears from their eyes."

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Trustees and Embezzlers of Time.

ace Mann said: "We might as well steal 's money as his time." There are several of robbing others of their time:

keeping them waiting past the appointed nt for us to be on hand;

aining them with talk which perishes he hearing;

worse, with conversation, which lives for g evil in the hearing (such as is deroga- o others' name makes two robberies at

king others wait on us when they would gaged in higher causes;

our idle moments endeavoring to kill or ourselves by taking up that of the

uiring the preparation of luxuries or of s for which no one is the better.

h are samples of a long list, to which we ld from day to day, as we discover our- taking from others time for which we r no righteous equivalent.

members one of another, we must be g of their time as well as giving them of and the mutual sacrifice is ordained to be ally helpful. One has a right to ask for thy or aid as he may have a real need, h he seem to cost a person's time or r in doing so. These cannot recompense rhaps, but we shall, under the law that more blessed to give than to receive," recompensed at the resurrection of the

The needy are not causing us to waste ime by drawing us into sympathy, into acrifice, into doing for Christ in the per- of his destitute or afflicted. They are ng us into durable riches above any of emporals they can receive of us. There- let no timid or needing heart shrink away overwrought humility from friends whose tion they long for, under the plea, "It is ry for me to take time where I, in my un- iness, cannot leave an equivalent." But the more highly favored, if faithful, get more than the equivalent, if not from thee, yet through thy need. The full and the abounding need the needy in a higher sense than the wanting ones need them. 'Tis only the *wasting* of others' time that would be robbery—wasting it on our foolishness, our selfishness, our lack of edifying, our procrastination, our whims or our lusts—but it is not wasting their time to be the occasion of their improving it for our own or another's relief and upbuilding.

Turning from our dealing with men's and women's time, which "is money," we are brought to the question, "Will a man rob God?"

In the journey of our lives we pass through large deserts of waste time, made so by heedlessness of occupying it even with thought. We set high value on a silent hour in a Friends' meeting, but hours at other times carry the same intrinsic value, and when long stretches of enforced silence or solitude are our lot, a fearful waste often goes on.

The waste of silence everywhere where silence might be occupied with our God—whether in the watches of the night or in solitary outward occupations, or in sickness, or in waiting for others—is ground for great accountability to be known when we shall be inquired of "What hast thou done with thy Lord's money?"

It is not less of silence that we need, but revival in the silences which we have, and all must have. In proportion as there is a revived silence in the Omnipresent One prevailing through the quiet periods of the week, will there be a revival of or in the true silence in Meetings for Worship. And as our daily silences are rightly occupied will anointed services arise day by day in their season, and the Giver of every good and perfect gift will not be robbed in time, in tithes or in offerings.

TABLE MANNERS BEFORE THE DIVINE HOST.—It is a custom with Friends to hold a brief opportunity for Divine communion at each meal when they sit down. Where this is more than a perfunctory form, the silent saying of grace *to* us will tend to modify and season the remaining conversation of the repast.

But it is sometimes said, "After the gift the thanks grow cold." Shall the Christian leave his table less thoughtful or thankful than when he sat down? "So *when they had dined* Jesus saith unto Simon Peter, 'Simon, lovest thou me more than these?'" (John xxi: 14.)

The after-dinner thanks and love were directed to be expressed in terms of feeding others. Thus a spiritual Lord's Supper may be continued. We may safely refer to the witness of the Spirit each man's required form of answer to the question: "What shall I render unto the Lord for all his benefits toward me?" Three answers were given to that question:—"I will take the cup of Salvation," "I will call upon the name of the Lord," and "I will pay my vows unto the Lord." (Ps. cxvi: 12-14.)

Falling by Heredity, Rising by Grace.

G. Campbell Morgan, in an article on "Heredity" in the *Record of Christian Work*, after speaking of the evil tendencies by which human nature is handicapped, says:

"We have to face these facts. Young men who are going from our city and country homes are suddenly overwhelmed and fall in the conflict. Why? They did not choose the sinful things, but suddenly, under certain conditions of life, they find a devil in them that had been sleeping. Somehow, he is aroused, and he masters them. They have inherited evil tendencies from someone gone before. So that I say to-day, men are starting in life from this standpoint, without the semblance of a chance; they are handicapped in the race from the beginning, and from before their birth.

"That is exactly what the apostle says here, 'By one man's disobedience,' and whether that man be Adam or your father, it does not affect the matter. 'By one man's disobedience many were made sinners.' That is the great law; sinners by yielding to the hereditary force that dwells within them, and for which they are not responsible. Such is the story of the lives of thousands of our fellow men to-day. What have we to say to these things? What has the preacher to say? What has the gospel of Jesus Christ to say?

"It has to say that there is another truth which Jesus Christ came to proclaim, side by side with that first one, and that the man who only declares that, tells but half the common truth of every life and soul of man. And what is the other truth? It is contained in this same passage to the Romans and the twentieth verse, 'Where sin abounded grace did much more abound.' . . . . "My inheritance in Jesus Christ He has trusted to no line of succession, but He brings it to me himself, by the power of his Spirit, and deals with me in direct personal communion."

THE only serious instruction is that which cultivates reason and conscience. The words which the teacher utters, however true or wise, have less influence on his hearers than his character. The man, not the speech, is eloquent. It is the spirit that is Divine, and words have irresistible force only when they spring

from the hearts of Godlike men. They who create new and beautiful ideals, which give a new and holier sense of the worth and goodness of life, are our greatest benefactors. The supreme need is of good men, for only they upbuild the kingdom of earth and heaven.—*John L. Spalding.*

A Testimony Concerning William Penn from the Monthly Meeting for Berkshire, Held at Reading, England, the 31st of First Month, 1719.

Our Friend William Penn departed this life at his house at Ruscomb, in the county of Berks, the thirtieth of the Fifth Month, 1718, and his body was conveyed thence the seventh of the Sixth Month following to Friends' burial ground at Jordans in the county of Bucks, where he was honorably interred, being accompanied by many Friends and others from divers parts, and being a member of our Monthly Meeting at Reading at the time of his decease and some years before, we can do no less but, in giving the foregoing account say something respecting the character of so worthy a man, and not only refer to other meetings where his residence was in former times, who are witnesses of the great self-denial he underwent in the prime of his youth and the patience with which he bore many a heavy cross, but also think it our duty to cast in our mite, to set forth in part his deserved commendation.

He was a man of great abilities, of an excellent sweetness of disposition, quick of thought and ready of utterance, full of the qualification of true discipleship, even love without dissimulation, as extensive in charity as comprehensive in knowledge, and to whom malice and ingratitude were utter strangers, so ready to forgive enemies that the ungrateful were not excepted.

Had not the management of his temporal affairs been attended with some deficiencies, envy itself would be to seek for matter of accusation, and yet, in charity, even that part of his conduct may be ascribed to a peculiar sublimity of mind.

Notwithstanding which he may, without straining his character, be ranked amongst the learned, good and great whose abilities are sufficiently manifested throughout his elaborate writings, which are so many lasting monuments of his admired qualifications, and are the esteem of learned and judicious men among all persuasions. And though, in old age, by reason of some shocks of a violent distemper, his intellects were much impaired, yet his sweetness and loving disposition surmounted its utmost efforts, and remained when reason almost failed.

In fine, he was learned without vanity, apt without forwardness, facetious in conversation, yet weighty and serious, of an extraordinary greatness of mind, yet void of the stain of ambition, as free from rigid gravity as he was clear of unseemly levity. A man, a scholar, a Friend, a minister surpassing in superlative endowments, whose memorial will be valued by the wise and blessed with the just.

Signed on behalf and by appointment of the said meeting. William Lambell, Jr.

Patience is fortitude fixed in faith, endurance lighted up with hope. If heroism is courage in activity, then patience is courage in repose.—*The Christian Instructor.*

Contentment.

"Do you see that little brown cottage on the hillside?" said my friend, as we drove along the bustling city in which she pursued the busy anxious calling of a physician. "Yes," I replied, "How cozy it looks with the apple tree at the side, and the old-fashioned garden and front yard."

"It's a genial, restful spot," continued the doctor, "and to it I often go to learn lessons of contentment. Two women, a mother and a daughter, have lived there for many years. The mother was once wealthy, but her husband died, and riches fled. The old story, you see. Since her childhood the daughter has known little of life but as a hand-to-hand struggle for food and shelter. But you never hear a word of complaint. I often get discouraged, hard things come into my life, as they come into most lives, and I am tempted to grow bitter and cynical and ask the question, 'Is life worth living after all?' Then I go to Widow Jackson's, and she is so cheery and bright as she talks about her plants and her work. Perhaps she tells me of her early experience in this western country when she was first married. how they roughed it, yet how happy they were. All the time her needle flies along the garment she is making, for she cannot afford to be idle a minute. In some mysterious way, the hope and cheer of her brave soul are breathed into me. I look at her, and feel ashamed that I ever harbored a discontented thought, and I go away quite happy again.

"It is for such humble souls, 'the unnamed millions,' that this old world is kept going rather than for the noisy few about whom every one is talking. Widow Jackson will never know how much her brave endurance helps me—she would not believe me if I told her. Perhaps that knowledge is kept for one of the blissful surprises of heaven. I am not the only one to whom she has given what no money can buy. Where, in all our busy city or in any other far or near, would we go for cheer, hope, courage and endurance?

"Truly does the Bible say, 'Godliness with contentment is great gain.' It is gain to those who possess it, and to all upon whom the serene light of their influence falls."—*S. W. H. in S. S. Times.*

A Japanese Convert.

A Japanese divinity student in Cambridge, Mass. was once asked to speak. He said he would tell how he was converted. He desired to enter the Imperial University of Japan that he might study philosophy in order to counteract the influence of foreign missionaries in his native land. He was unable to secure admission there, but was able to enter a school carried on by the American Episcopal church, where he had a Christian room-mate. One day these two young men went to Bishop Williams, the head of the school, as the representatives of the students, to complain of the defects of the building in which they roomed. It was cold, especially on the north side, where the speakers had their room. The venerable Bishop listened attentively, and expressed his regret that the Mission Board had not been able to send them sufficient money to keep the building in good repair. Then he turned to the Christian student and said:

"But this matter can be settled as far as you are concerned. You are young, and I old. My work is nearly ended. Yours is beginning. Your health and comfort must considered. I have a sunny room on the so side; *you shall take that room* and I will t *your cold room* on the north side." In vain young man protested; but the Bishop was sistent. His life was of little value. young man might injure his usefulness by pairing his health. The Christian student b into tears, and soon the heathen student the same, for around the brow of the self-sacrificing man of God he seemed to see a li divine. He had never seen such a spiri sacrifice among heathen people or heat teachers, and he said, "If that is what Ch tianity does for a man, I want to be a Ch tian.—*Selected.*

Testimony Concerning a Young Man.*

He was one with whom we had near u and religious fellowship. From his early y he had been of steady, innocent and exemp life and conversation, was a diligent atte of our Meetings for Worship and Discip also, of our Yearly and Quarterly Meeti and twice attended, as a representative, Yearly Meeting in London. He was in di sition and temper conspicuously amiable gentle, a kind, sympathizing relative and fri a man of truth and consistency, upright punctual in his dealings and intercourse amo men, and although necessarily and industrio engaged in trade, yet he lived loose to world, and we believe was preserved out o spirit. He was an example of meekness, mo ation and temperance in his family and concerned to have a portion of the Script read daily therein. A considerable part o time was devoted to the important concer our religious Society. In the share he ha take in the support of its discipline he m fested much humility and diffidence, and lately been appointed to the station of an e

Thus our dear Friend, by dwelling and w ing in the "fear of the Lord," and by ex iencing the work of sanctification to go ward in his own heart, became initiated the militant Church as a living member the and was thereby qualified to fill up his ra righteousness.

Although he was young, not having compl his thirtieth year, yet it may be said concer him, that he was "as a plant grown up in youth," and that "wisdom is the gray unto man, and an unspotted life is old age

Advance by Advancing.—While this s a very trite statement, there is contained an element of success that seems conce from many people. The advance is not m by wishing or theorizing. Go to work f fully, in even the little things. Make the steps firm and sure, and the second, third, so on, an increase in stability.

There is no royal road to learning any r than in the attainment of other desir things. Thoroughness has double effec attaining, and increasing the power to at more. It is compound interest. No man ever attained great results in education, more than in commerce, without carefu tention to details.—*Popular Science.*

* William Wright, Cork Monthly Meeting, Ireland,

For "The Friend."

e Account of John and Mary Hampton.

(Continued from page 220.)

iary, Tenth Month 6th, 1888.—"When I ke this morning this language ran through mind, 'Search me, oh God, and see if there ny iniquity in me.' This is not the text, is what took hold of my mind, followed n desires that I might be cleansed of every g that is offensive in the Divine sight, and prayer of my heart was that I might live life of the righteous, and that my last end ht be like his."

ate unknown.—"They who are fond of their ss know in their hearts that it is with a r to be admired that they thus adorn themes, and that they would not go to the pains e there none to see them but God and the angels. Oh, stop then. Aim at pleasing alone, and all these ornaments will soon o off."

econd Month 26th, 1889.—"This day comes my eighty-third year, and the thought es up, 'What good have I done? How often e I, through unwatchfulness, been so off my rd as to do or think that that was not t.'

And oh, how often have I besought forgive- and obtained a little relief!" And now, at advanced age, oh, how I have to admire goodness and compassionate, loving kind- of my Almighty Heavenly Father for his watchful care and long-suffering forbear-, following as with a rod and a staff; at es reproving, and then, as it were, pouring ne 'oil and the wine.'"

How can I ever be thankful enough or sufntly render unto Him his due? Who is ever hy of all honor, thanksgiving and praise? I am confirmed in the belief that true reon is a heartfelt work, a real birth in man, ion and communion with the Father and his son Jesus Christ. And it is by giving l to the inward Teacher, these little manifations of his love, that we may partake of peace, that comfort and that hope that world can neither give nor take away. And earnest desire of my heart is that, through few remaining days of my life I may 'live life of the righteous, and that my last end be like his."

welfth Month 18th, 1889.—"My heart goes in gratitude and thankfulness to the Great g . . . and I have to admire his good-, not only to myself, but to the rising eration, who are the joy of the present and hope of succeeding time. And as I trust g desires have been raised in my mind that, hey have begun they may continue.

'Although discouragements do oftentimes und, the gloomy state of society may be ressing, and the evils in the land cause sor- of heart, yet the language formerly may y, 'What is that to thee; follow thou Me.' The world has many attractions: The love loney, the love of self, the love of applause, many other things to allure us from the ight and narrow way, [following] which e can give true peace—that peace which, ve everything else we should strive to at-.

Oh, may I with you, and you with me, renunto Him his due who hath called us to y and to virtue, who hath followed us far ugh our lives, and showered spiritual and temporal blessings, and preserved us through dangers seen and unseen. Can our hearts be thankful enough for such numberless blessings?

"While on a visit to Ohio in the autumn of 1890, after attending the Yearly Meeting at Stillwater, my dear grandmother was taken sick at her cousin Elizabeth Wilson's in Barnesville. In writing to his children at home my grandfather said, 'Don't be uneasy about us, for we are very kindly cared for and in the midst of plenty. We try to feel contented and to feel resigned, that, in the ordering of Divine Providence, some unseen good may be the result of our being thus circumstanced, and taking this view, I hope it may all turn out right.

"Extract of a letter from grandmother to her cousin. E. Wilson, dated Eleventh Month 1st, 1890: 'I feel that we were wonderfully blest to have thy house for a home while I was so sick, and very thankful to thee for thy many and various kindnesses in so many ways. I do feel as if we never can remunerate thee, but believe thee has been, and will be, blessed for such kindnesses. I feel that we were cared for and blessed all the way home, for which I hope to be very thankful to the great and good Master, who has watched over me all my life long."

The three following extracts are to their son-in-law and daughter, then in charge of the boarding school at Hickory Grove, Iowa:

—— Month 30th, 1891.

(After speaking of several of their children and grandchildren visiting them, he says): "So we have some company, but, oh, we do miss you so much! We want you to come just as soon as your time is out there . . . for I feel like we will not be here long, or I in particular, for bodily symptoms and old age induce me to think so. But as times and seasons are not at our command, I think it best to look on the bright side, and try to be ready.

"We have so many favors, so much to be thankful for, that my heart very often (as it were) goes out in praises, praises to his ever adorable and most excellent Name, and, as I trust, living desires go out for the preservation of my children. Yes, for the children that you have the care of.

"I have very much desired that you and they may all love one another, for where true love is there are harmony, friendship and every virtue. . . . Now, with love to you and all the school, I bid farewell, and remain your poor old father, JOHN HAMPTON."

Eleventh Month 30th, 1892.—"Viola, Iowa. *Dear Children:* We are all in usual health and getting along in our usual way. We often think of you and the . . . care that rests upon you, with desires that you may be favored with strength, wisdom and ability to discharge the trust committed to you to the good of the school, to the good of society, and to the peace of your own minds. We feel lonesome without you, but hope you are in your proper places. And —— says he thinks you are."

M. H. to her children:

Fourth Month 23rd, 1893.—"Father asked me a while ago what they should do for a surprise for me next Sixth-day. I told him I thought if I lived to be eighty-one [years old] that would be surprise enough. A great age indeed, not to have attained to any more experience than I have. But I can say, I believe, in truth, that I feel more often than the coming morning a feeling of thankfulness for the blessings and favors bestowed all through my long life, now more than four score years."

(To be continued.)

Tenderness of Mother Love.

A wise, prudent mother, one day happening to leave some change on the table, near which her little girl, four years old, was playing, on returning to the room, missed the money. It immediately occurred to her that the child had taken it up to play with, and accordingly she asked her where the money was.

The child denied that she had touched it, but in a manner that betrayed some uneasiness. The mother, however, did not notice this, and rang for the servant, who said she had not been in the room since her mistress left it. The mother, now feeling certain that her daughter had the money, and seeing something folded in her apron, requested her, in a gentle manner, to show her what she had there. The child turned away, saying she had been picking some stones up in the garden.

How did the mother act? She wisely led the little girl into an adjoining room, where they might be quite alone, and then firmly but quietly unfolded the tightly grasped hands and discovered the money. How difficult, in such a not uncommon case, to act wisely, viz., to prove to the child the greatness of the fault, and yet avoid the appearance of severity. The mother thus touchingly surmounted the trial. Instead of betraying anger, instead of upbraiding or inflicting punishment, she sank into a chair and burst into tears. The child, instantly overcome by this direct appeal to her feelings of attachment and her highest sentiments, rushed broken-hearted, into her mother's arms, and hid her tears of shame and repentance in her bosom. The impression thus made has never been effaced, and the child was forever rescued from a tendency which, however slight in the first instance, might, if often repeated, have become a direct habit.—*Zion's Watchman.*

WOMEN IN MEDICINE.—The first woman in the world who was enrolled as a physician was an American woman, Elizabeth Blackwell, in 1849. One of America's most noted female doctors, Marie E. Zakrzewska, was a native of Berlin, but she had to leave the German capital in consequence of the strong prejudice aroused against her. That was many years ago, and women as physicians are now tolerated even on the continent. Even the far East has women as doctors, the best known among them being a Chinese woman, Dr. Hu King Eng, first physician to the household of Li Hung Chang. Dr. Eng is a Christian, and comes of a wealthy family. She took her degree in the United States, and is now in charge of a hospital at Foo Chow. As to the earnings of the female doctor, they vary, of course, very largely. There are women who count their income in thousands, and one practicing in the West End of London earns $20,000 a year. Annie Romberger, of Philadelphia, has a practice worth $6,000 a year, and she is one of many who earn as much. *Exchange.*

PUT aside self-will, and hell will find no fuel within you. Accept the will of God, and you shall receive heaven into your hearts, until it receive you into itself; for wheresoever abides the will of God, there is heaven.—*Philaret.*

On Dress, Viewed in Connection with the Society of Friends.*

BY HELEN BALKWILL.

It is not in the hope of being likely to say anything new, that we propose to add another to the already numerous articles, many of them so valuable, which are to be met with on this subject, but rather on the principle enunciated in the well-known words of the prophet Isaiah, "Precept upon precept, line upon line, here a little, and there a little."

There are some subjects not in themselves of primary-spiritual importance, which are yet so closely inter-woven with those that are—the seen with the unseen, and the temporal with the eternal—that we can hardly fail to recognize the skill of Divine handiwork, or to feel that, when we endeavor to disunite these diverse but associated elements, the work of Christ is interfered with, and confusion ensues. Such a subject we apprehend is the one under consideration, and if so, it is worthy of our earnest prayerful thought.

Although dress is itself utterly inconsequential, except for such self-evident requirements as personal comfort, cleanliness, adaptation to climate, etc., it acquires an importance in the thoughtful mind which feels that nothing affecting life is too small to be made an instrument either to God's glory or his dishonor, and which observes, in looking abroad on the world and back over the history of the past, how potent an agency it has been for good or evil, and how widespread its influence is both in action and reaction.

It is a subtle connection, but one perfectly easy of recognition, that exists between the social condition of any age or country, and the style of dress accompanying.

All barbarous and heathen nations love ornament; this taste is the unrestricted prompting of human nature. Should a country advance in its moral condition under wise and beneficent rulers, the requirements of dress will probably be few and inexpensive. Should it lapse into sloth and luxury, even although at the same time advancing in art or intellectual culture, the dress will follow suit, and become, among those who can obtain it, laden with decoration, luxurious and costly. This verdict is given by history again and again. Take, for example, the contrast of Spartan simplicity and Persian splendor and effeminacy; the plain costumes of the Vaudois or Huguenot, and the rich and gorgeous clothing of the voluptuous Court of Catherine de Medicis, and of the French nation under its influence. Again, the homely garments of the Puritan Fathers and Scotch Covenanters, and the extravagances of dress which characterized almost universally all other classes during the Stuart régime.

But individual contrasts are even more striking. Let us set side by side and compare a few of these as they arise in the mind. Socrates, in his philosophical contempt for outward show, and his gay pupil Alcibiades, with his gorgeous robes and hair decked with golden butterflies; John the Baptist before Herod; Paul and Nero; Cornelia, the noble Roman matron, whose sons—afterwards the famous Gracchi—she brought as her jewels of value, to put to shame the glittering ornaments of her friends; Cleopatra and Monica, mother of Augustine, each in their age a type of worldly, and holy womanhood. Let us set Savonarola (whose preaching led the citizens of Florence and the surrounding districts to collect their frivolous adornments together in large heaps and destroy them), and Luther, against the gay courtiers and ecclesiastics whose sumptuous attire as well as luxurious living they denounced. The fair and unadorned Madame Guyon rises up to the mind beside the richly apparelled Madame de Maintenon, her contemporary and patroness; and which picture commends itself the most to our approval? Again, and not to make our list too long, let us lovingly regard for a moment the dignified simplicity familiar to us in the portraits of William Penn and his sweet wife; of Elizabeth Fry, William Allen, or Mary Fletcher, and sigh as we also think of the long train of gay ladies and courtly gentlemen who trod the earth at the same time with them, but who spent their time, money and talents, in endeavoring to propitiate that most fickle goddess, the "Fashion of this World."

Dress, then, as other accidents of life, is important in a twofold aspect: firstly, as it is the result of certain causes, and, secondly, as it is the cause of certain further results. In the examples we have adduced it will be seen that both moderation on the one hand, and excess on the other, originated in adverse states of feeling, whether of communities or individuals. This being so, and dress being, therefore, an indication of exalted or debased moral conditions, and of every variety between these two extremes, it must be taken as one evidence of the class to which the wearer belongs; how desirable then, that to Christians it should be as the unfurling on a ship's masthead of a dearly-loved national flag—or the steady upholding of a banner representing some cause with which we have willingly united ourselves. In other words, dress should be to the children of God in Christ Jesus (to borrow a well-known formulary of the Church of England) but an "outward and visible sign of an inward and spiritual grace."

What, then, it may be asked, is the standard that we, as a religious Society, should strive to uphold, that so we may still fulfill the spirit, although many have laid aside the letter of the time-honored query of past days in regard to dress?

As before indicated there are certain desiderata that all admit in theory, although many dispute the exact definition and application of each word in practice. Adaptation of dress to climate, to the means of the wearer, and to circumstance, neatness and cleanliness, modesty and graceful propriety, we all approve—none probably being inclined to offer a plea in favor of unmended gloves, or thin boots in wet weather.

When we say that dress must be adapted to "circumstance," we know that on this word quite a superstructure may be raised in favor of the style of dress we deprecate.

A good position in life is said to be a "circumstance" which necessitates a certain richness and variety (if not ornament) of costume; but is it really so? Need a Christian woman, because she is entrusted with money or social influence, make more ado about the question wherewithal she "shall be clothed" than others? If she superabounds with this world's goods are there no worthier means of spending ever superfluous penny than on her own wardrobe? If such have their hearts glowing with the love of God, and devotion to his service, having raiment sufficient for cleanliness, neatness and warmth, will they not be therewith content, and joyfully devote their means as well as time to higher purposes?

A truly refined woman cannot fail, in the least expensive, or least ornamented attire, to be recognized as such. Simplicity is not a contradiction of good taste. Harmony of quiet coloring and elegant propriety of outline will be hers in right of her refinement; but her dignity will be maintained, and she will carry influence, and hold her position whether poor or rich, by the exercise of those Christian graces which the Apostle declares to be woman's best ornament. Apart also from the higher aspect of the case, it seems to us very questionable, whether good taste or delicacy of feeling permits the advertisement in personal attire of the resources of the wearer's purse.

In passing, we may here just advert to another "circumstance" which some Friends plaintively lament as preventing their adherence to the plain style of costume they would gladly maintain were it easily feasible; we refer to the obtuseness or self-will of the dressmaker, tailor, or milliner, who persists in sending home their garments more *a-la-mode* than their orders really justified. To remain thus subservient to the dulness or greed of those whose position makes them for the time our servants, is, however, evidently a weakness of our own, which we shall find some way of overcoming if we are really in earnest. As a rule, self-interest will prompt those we employ to seek to satisfy us if once they can be persuaded that what to them seems so extraordinary an idiosyncrasy is our real preference.

Another plea for following the stream is that "circumstances" throw the apology among those who hold a middle course between the open following of ever-changing fashion and a dress sufficiently plain to be singular. Against the practice of these they do not like to protest, saying, with an amiability admirable in itself, but we fear misapplied, "We see as those we love would have us to do; for we are we that we should set ourselves up to judge those so much better than we are or oppose their wishes?" Modesty and humility are beautiful in themselves, but may, like other virtues, be carried to extremes, and do harm. If we permit our deference to the views of others ever to interfere with our faithfulness to the dictates of what we feel to be the Spirit of Christ in our own hearts, we lend ourselves to the abettors to that stagnating policy of the Evil One by which he, transforming himself into an angel of light, chokes the natural upspringings of individual conviction, and hinders the growth and spread of Truth in the earth.*

To our own Master we each of us must stand or fall individually, and to the puzzled inquiry "Why then may ——— wear this or that with impunity which I cannot?" the answer may be applicable, "What is that to thee? *Follow thou Me.*"

*Slightly condensed, from an article in the London Friends' Quarterly Examiner.

*Notice in reference to this the condition of the French nation and Roman Catholic Church.

f thus led to run athwart the steam by the
et assertion of individual responsibility, let
ot doubt but that a blessing will be ours. It
even be that, thus doing, young confessors
be permitted to find that by their faith-
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to those very friends to whose opinions
formerly (whether from love or fear) sub-
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uthorized paths that we shall attain to their
ce of mind.
strong argument in favor of strict mod-
ion in dress is that attached to the uncon-
us power of example which the class to
ch Friends as a rule belong exerts over
e socially below them.

(To be concluded.)

John, the Nurse.

everal years ago, when yellow fever was
ing in Memphis, a stranger entered the city
went directly to the relief committee.
I want to nurse," he said.
he physician looked at him critically. These
e appalling times. The city was quaran-
d. Patients were numbered by hundreds,
nurses were so scarce as to command
r own prices. The man who had applied for
perilous position was the last person one
ld have picked out for such a service. He
of rude appearance. His face was coarse,
no trace of heroism in it. His hair was
pped close, and he shuffled as he walked.
physician concluded he was not fitted for
work, and told him he was not needed.
I wish to nurse," said the stranger. "Try
for a week. If you don't like me then,
niss me; if you do, pay me my wages."
he doctor again looked at the man's eyes
professional scrutiny, and found them un-
ching.
Very well," he said, "I'll take you, although,
e candid, I hesitate to do so. Keep honest
sober. What's your name?"
he man hesitated. "Anything," he an-
red. "It doesn't matter. Call me John."
he doctor, not liking the mystery, but in
its for nurses, gave the man directions and
him to work.
He wants money," thought the doctor,
d takes this desperate way of making it.
keep my eye on him."
ut John proved that he needed nobody's
upon him. With quiet persistence he
ked his way into the confidence of those
ut him, and in a few weeks had become one
he most valuable nurses on that heroic force.
storm yellow fever is as deadly an under-
ng as the ride of the Light Brigade. John
tireless and self-denying. Wherever the
ilence was hottest he worked the hardest.
he suffering and the sinking loved and rev-
l him. To the neglected and forgotten his
gh face was as the face of an angel. In a
of his own he spoke of Christian trust to
dying patients.
I cannot understand God," he would say,
ut I know Christ well." Before the nurse
w it he was greatly honored in the stricken
.

Yet there was still something suspicious about the hero, and especially about his conduct on pay day. He dodged around back streets, and when he returned he was always without money. What did he do with his large wages?

One day he was followed. The spy felt confident that he should entrap John in some misdemeanor. Relief boxes had been placed in certain streets for the benefit of the yellow fever sufferers. Before one of these, in an obscure spot, the suspected nurse stopped, and put into the box the whole of his week's earnings.

That was John's noble secret.

But his story, like that of many another heroic life, had a tragic end. John sickened and died of the plague. When his body was made ready for its unnamed grave, a livid mark was found upon it—the terrible brand of a criminal—and the hospitals rang with the news that John, the noble nurse, had been a convict.—*Youth's Companion.*

For "The Friend."

Life—Temporal and Spiritual.

It is written "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

What life is, no man can tell. We see its effects, but mark neither "its entry nor its departure into the body." And in this respect life temporal, which is but as a spark and goeth out, and life spiritual, which endureth throughout eternity, are alike, for the presence of either is only known by its effects. Man may destroy the body which is the tabernacle of the earthly life, but he cannot touch the life which is eternal, for it dwelleth in the soul. And as the life of the body is sustained by the daily partaking of natural food, so is the life of the soul sustained by daily partaking of spiritual food, a hidden manna, which, silently and all unseen, falls around the tents of those who walk in the spirit. And as he who lives, hungers and seeks for his food, so does he, who is born of the Spirit and lives and breathes the same, hunger and thirst for spiritual food, and this food is the "word of God." And like as the life, so is the food—the natural bread, like the body, is perishable; that which comes from above is imperishable, it "abideth ever." When therefore the Spirit prays, to the Father of the spirits of all flesh, "Give us this day our daily bread, it undoubtedly craves for that food which is essential to a child of God who thus prays in spirit, food, both temporal and spiritual. And he who prays not, does he live? What of the child, who neither hungers nor seeks for food? Does it live? Can it grow? Can we ever have hopes of its becoming strong? Alas! no. We sorrow that it is doomed to die. And what of that higher life and higher end of man's creation? Can that soul live which neither hungers nor asks food of the Father of mercy? All souls are mine saith the Lord," and God who created man and gave to him hunger and the power of speech to ask for food to satiate this natural craving, also gave to man this spiritual life, a life needing daily food, and He by his Son has told us "Men ought always to pray and not to faint," and again "Ask, and it shall be given you." He pours out according to his promise "the spirit of grace and of supplications" that we may look to Him, ask, and receive that our joy may be full. But if a man hunger not, does he need food? If he be not hungry, will he ask? If he ask not, will he receive? Can God hear and answer prayer never breathed to Him? Doubtless He pours out many blessings upon men, which they neither ask for nor desire. Such was the priceless gift of his only begotten Son, who died for us even whilst yet enemies to God. Such is God's goodness and mercy in daily loading mankind with benefits. But it is God's desire that man should come into a closer union and communion with Him, should become one of the family of God, those who do the will of the Father, and God makes this well known to man by his word, and the hearing of this word and the doing of the will of the Father is the child's food whereby he is nourished up into eternal life. "Jesus said to his disciples, My meat is to do the will of Him that sent me, and to finish his work;" so may each servant of Christ say, "My meat is to do the will of Him who hath called me with a high and holy calling." And he that hears the call and follows on in the path of obedience yet hears the voice of the Good Shepherd leading him in the way, by the still waters and into the green pastures of life.

Christ Jesus is "the way, the truth, and the *life*," and as He prayed the Father, so does his spirit in those who are his, breathe in prayer to God. God is a spirit, and prayer, an essential part of worship must needs be, whether expressed in words or not, "in spirit and in truth." Our inmost thought is not unknown to God, yet He by his Holy Spirit moves to and begets true prayer, for "Prayer is" as beautifully expressed by the poet Montgomery.

> "The soul's sincere desire
> Uttered or unexpressed,
> The motion of a hidden fire
> That trembles in the breast."

Christ Jesus by his light whereby He "lighteth every man that cometh into the world," makes known to man his need; by the power of his love He draws man to himself, and prepares his heart to seek the Lord and pray to Him; as man's faith is begotten and grows He enlarges his needs that he may ask the more, but no prayer asked according to faith, and in the spirit of resignation to the Divine will, exceeds the power of God to grant, for this, if we walk well pleasing to God, He will answer far more abundantly than we can either ask or think.

Since then God provides so bountifully for the wants of our natural bodies which crumble into dust, beyond compare does He provide for our spiritual needs. Let us see to it then, that we neither reject nor neglect his abounding mercies, but, draw near to and live close to Him, so fulfilling his desire and purpose in our creation, to "glorify God in our bodies and in our spirits which are his."

W. W. B.

Some think they are too well to go to a doctor, though dying of a stealthy disease. Others have a sort of spiritual hypochondria, imagining they have everything ailing them, while a visit to the doctor reassures them that they are well. All should welcome God's revelations of self, for they can but reassure the holy, and will clearly indicate the weak spot of the sickly.—*The Christian Standard.*

James Green.

James Green was born in 1813. He was the fifth son of John and Mary Green of Annahilt, near Hillsborough, and was one of a family of sixteen. He had thus the discipline which is inseparably connected with such social surroundings, especially in humble life. His elder brothers were educated at Lisburn School, but he had not that privilege. He was sent to the village school.

His father was a small farmer, struggling hard, with a devoted wife, to provide things honest in the sight of all men. In later life James Green often spoke of his father, remarking on his devout bearing in family worship, and how, after the reading of the Bible, he would frequently address his children, sometimes in a few words, on other occasions at greater length. He was in the station of Elder, and in this capacity words of exhortation in meetings often fell from his lips.

His mother lived to be eighty-seven years of age and was held in loving remembrance. Her son had been heard to say, "I seem now to see my mother walking through the fields, with her 'Friends' cap' on her head and the 'plain bonnot' hanging by the strings at her side."

Nurtured among religious influences, we believe in very early life the Divine call was distinctly heard by our dear friend, to which he was wise enough to respond. The fact that he had enjoyed but limited advantages as to education did not hold him back from obeying the heavenly voice, or yielding to the belief that his Lord had a public service for him in meetings for worship.

The Master, who selects his instruments from every walk in life, who sent "Amos the gatherer of sycamore fruits to prophesy in the King's Court," took possession of our dear friend and made him a channel through which the Divine blessing reached many hearts.

Though obedient to the heavenly vision, his times of conflict and discouragement were very real and humbling to the natural man. In his youthful days the Society of Friends was only recovering from the shock of Unitarian heresy, which desolated its borders and carried away every minister in Ireland except one, John Conran, who came into the Society by convincement. This state of things having robbed the Church of fathers and mothers in Israel, it became difficult for the younger people to obtain the help and encouragement they needed. But in simple reliance on his heavenly Master he continued speaking in meeting for nine years, without receiving any encouragement, and not until he had been speaking for fourteen years was he recorded a minister.

He settled down with his first wife, Sarah Douglas, near Brookfield School, and they attended Ballinderry Meeting. Speaking of his wife he used to say: "She left a little earthly paradise to come to me."

We have already stated that he was no stranger to spiritual conflicts; and to these were added after his marriage many severe temporal trials. Having invested his money and strength in his farm it seemed as though his faith was to be tested by the loss of all things. His potato crop failed; his cattle died; and his great fear was lest he should now be unable to meet his small debts At one time, quite overwhelmed by this prospect, chiefly on account of his position as a Christian, he retired to his room and buried his face in his hands, ready to say with one of old: "My affliction is greater than I can bear." Just at this moment his faithful wife stole into the room, and laying her hand on his shoulder, said: "James, it will all come right." She encouraged him to look up and trust in his Heavenly Father, and soon the truth of her words was proved. Next year, in consequence of the high prices during the Crimean war, the crop of grain was sold at four times the amount of the former year. This relieved the anxiety under which he suffered, and enabled him to pay his rent.

Up to this time he had been attending Ballinderry Meeting, a short distance from his home; but a concern was now laid on his heart that it would be right for him to attend Lurgan Meeting, involving a drive of six miles twice a week. Lurgan Meeting-house was the first built in Ireland, erected by William Edmundson in 1696. The old building had fallen into a dilapidated state; the rain was making its way through the roof, and the attendance had diminished to about a dozen Friends.

It was a trying prospect to James Green to give up to this service. In the first place there was a turnpike gate on the road, which made him very thoughtful as to whether he could afford to pay the toll twice a week, when going to meeting; secondly, to change his Monthly Meeting and to leave his own larger meeting of friends and relations was a close trial. The first day that he and his wife mounted their gig and turned their horse's head towards Lurgan he could not restrain his tears, which continued to flow most of the way. Very soon the toll-gate ceased to exist; and finding peace in attending Lurgan Meeting, he set to work to renovate the old meeting-house and make it comfortable; and soon the attendance of the meeting largely increased. Eventually our friends believed it right to move to a smaller farm somewhat nearer Lurgan. In process of time, largely through James Green's influence, subscriptions came in, and a beautiful and commodious new meeting-house, capable of holding three hundred people, was built in 1887 on the site of the old building. He also lived to see Lurgan Meeting enlarged in numbers and spiritual power, so that it now holds quite an important place in Ulster Quarterly Meeting.

The revival of the meeting was not accomplished without much prayer and earnest effort. James Green told a friend that he used to rise in the night to plead with God for blessing on the objects near his heart.

A nephew thus adds his testimony: "When accompanying my uncle in several of his journeys in Scotland and Ireland, I was in the habit of sleeping in the same bedroom, and was much impressed with his deep spiritual exercises during the night for the welfare of souls and the spread of Truth."

It was not only at home that he was known and loved; he very frequently held a minute for visiting meetings and families throughout Ireland. For the latter service he seemed to be specially gifted; and in his ordinary visits, after pleasant and social intercourse, a hush would fall on the circle, and our dear friend would be led out in loving sympathy and exhortation, in which the children, if any were present, were not forgotten, as they held a special place in his regard. He received three minutes from his Monthly Meeting for service in Scotland, and retained the last for several years, visiting that country five or six times. Of these visits, some were paid to those in Ayrshire and the neighborhood who had adopted Friends' views. The first visit was some thirty years ago and led many to closer inquiry into Friends' principles, some of whom afterward joined the Society His interest in these continued to the last.

Among the causes which built up Lurgan Meeting was his kindly hospitality to the members and attenders, many of them in humble life, whom he often invited to his house. He had a living concern that the Society of Friends was suffering from the want of social intercourse in these days of rush and hurry.

After many years of domestic happiness, his wife was taken from him by death, and a time of loneliness ensued until he once more found a true helpmeet in his work of faith and labor of love. He married Fanny Chapman in 1883, and his testimony on his death-bed was touching in regard to the blessing, temporal and spiritual, which followed this union. His home became increasingly the resort of those who needed help and sympathy. Each winter he collected a sum of money from his friends for those connected with the congregation in Lurgan who had fallen into needy circumstances and he took pleasure in distributing personal coals and clothing amongst them.

A few days before his death a friend asked him if there was anything she could do for him, when he replied: "There is a poor woman greatly afflicted; her income is very limited and she fears she may not be able to lay enough to pay for her funeral expenses." The matter was easily settled; but it showed how his mind even then was dwelling on the needs of others rather than his own.

In the spring of 1899, he contracted a severe cold. Being a healthy and active man, he did not pay sufficient attention to it, and pneumonia followed. After medical treatment and confinement to bed the lungs cleared and improvement set in, to the doctor's surprise; but at eighty-five years of age there did not seem power to rally. For three or four weeks after this he lay peacefully trusting in the great mercy of his heavenly Father through the blessed Saviour to one so "unworthy" as he; ways and constantly expressed himself to be When able he was much pleased to see friends. He was greatly interested in his young medical attendant, his Christian concern and love flowing out towards him.

He was very anxious not to give trouble to any one. He would say: "I should like the room to be a sanctuary." One of his friends exclaimed on leaving his bed-side: "This place is like a little heaven on earth!"

When oppressed by weakness and wearing he exclaimed: "How long, O Lord, how long I am listening for the chariot wheels! Bless be God for a well tuned harp! I am unworthy unworthy, but Thou hast given me the victory."

Near the end he awoke, exclaiming: "The glorious First-day morning! It is not a day Christ we worship, but a living and risen Lord And again: "I love everyone. Oh, if I could gather the whole world in my arms and them at the feet of my Saviour!"

Over and over again he spoke of God's lo

mercy and sustaining power; and at dif-t times dwelt on the words "the incor-ble inheritance." But although he longed, said, "to hear the feet of the messenger," here was never a shadow of impatience. end who was often at his bedside remarked: ever witnessed such victory over death!" d the word death was seldom mentioned, t did not seem to concern him.

the first of Fifth Month, trusting in Him had trodden the dark valley before him, eard the joyful call, and fell asleep in .

om a local newspaper we quote the follow-"The funeral took place on the 4th instant e secluded little graveyard of Lynastown. s largely attended and a most impressive ion. Many around the grave had felt the y influence for good which the dear friend, e remains were being committed to the , had exerted upon their lives. Several from life-long acquaintance with the de-d, and their loving testimonies found an in many hearts.

"Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."

—*Annual Monitor.*

Gentle Call.

metimes the Christian life begins very y, especially with the young. Among who have been under good influences in ome, the church, the school, and have living sweet and gentle lives, free from er forms of evil, it is unreasonable to t any violent "experience" or marked ge in the manner of living. Failing to nize this fact, many parents continue to le with God in prayer for the conversion eir children long after that change has taken place, while the children and young e themselves, on account of the same ken impression. continue long in deep, isfied longings to become Christians after as indeed accepted them and they are lly living devotedly in his service. It is for us all to recognize how simply and y the Christian life sometimes begins.

thoughtful girl of sixteen years, living in ountry read the memoir of a Christian n. On closing the volume, she said to lf, "That was a beautiful life." After a thought, she added, "and I should like e such a life." A few minutes later she ed down and said, "Lord, I will try from time." The decision was made. She on steadily, and is still a useful and in-ial Christian woman, honored and be-and widely known for her beautiful and t character.—*Evangelist.*

RE are moments when whatever the at-of the body, the soul is on its knees.—*ugo.*

Items Concerning the Society.

only *we as individuals* are to be faithful to ts entrusted to us, but that *we as a Society,* be faithful also. We are not to consider es simply a band of Christians united in l Christian work, but as a body of believers to be faithful to the trust given to us. This cially important at the present time, when s such a strong tendency towards ritualism. Episcopalians show tendencies towards Roman-ism, the Methodists towards Episcopalianism. All denominations are more or less affected by the same tendency, and Friends have by no means been an exception. There is, under the circumstances, a peculiar need that we not only maintain our position, but that we become aggressive in showing forth the truth of the simplicity of the Gospel.—*The Interchange.*

Our friend Ephraim Smith has kindly collected for circulation the following statistics of the membership of Philadelphia Yearly Meeting, Twelfth Month, 1899:

Monthly Meetings		Adults		Minors		Total	
		Males	Females	Males	Females		
Philadelphia	Phila. Quarter	66	110	22	15	213	
Phila. N. District		73	114	19	15	221	
Phila. W. District		284	312	85	58	739	
Muncy		60	75	12	15	162	
							1,335
Abington	Abington	5	10	5	4	24	
Frankford		178	193	69	50	490	
Gwynedd		14	22	5	9	50	
							564
Chester, Pa.	Concord	93	136	41	44	314	
Goshen		22	30	8	3	63	
Concord		12	13	1	2	28	
Wilmington		42	54	11	12	119	
Birmingham		83	132	20	23	258	
							782
Sadsbury	Caln	3	9	2	6	20	
Bradford		41	50	16	21	128	
Uwchlan		24	20	5	6	55	
							203
Kennett	Western	16	17	12	11	56	
New Garden		105	123	40	39	307	
London Grove		26	27	6	1	60	
							423
Burlington	Burlington & Bucks	51	73	9	10	143	
Chesterfield		23	39	1	3	66	
Upper Springfield		17	21	*	*	38	
Little Egg Harbor		14	10	3	....	27	
Rahway & Pl'field		8	19	3	2	32	
Falls		37	58	14	11	120	
							426
Haddonfield	Haddonfield	47	72	13	17	149	
Chester, N. J.		83	134	42	50	309	
Evesham		27	31	4	3	65	
Upper Evesham		54	55	9	8	126	
							649
Woodbury	Salem	18	29	5	4	56	
Salem		12	14	1	3	30	
							86
Total number							4,468

*Three of these are minors.

The series of Quarterly Meetings now about to recur in the limits of Philadelphia Yearly Meeting, is as follows—all at 10 A. M:

Philadelphia, at Fourth and Arch Sts., on Second-day, Second Month 5th.

Abington, at Germantown, on Fifth-day, Second Month 8th.

Concord, at Media, on Third-day, Second Mo. 13th.

Salem, at Woodbury, N. J., on Fifth-day, Second Month 15th.

Caln, at East Caln, on Sixth-day, Second Mo. 16th.

Western, at West Grove, on Sixth-day, Second Month 23rd.

Burlington and Bucks, at Burlington, N. J., on Third-day, Second Month 27th.

Haddonfield, at Haddonfield, N. J., on Fifth-day, Third Month 15th.

Notes from Others.

WOMEN'S MINISTRY AS INCREASINGLY RECOGNIZED IN DIFFERENT CHURCHES.—The first woman in the world to be ecclesiastically ordained was Antoinette Brown Blackwell, who now lives in New York city. She was a graduate of Oberlin, and was ordained in 1852 in South Butler, Wayne County, N. Y., by the council called at Malone, N. Y., in 1863. She is the first woman ordained in the Universalist denomination. She was closely followed by Augusta J. Chapin, who was ordained in 1863. She is the first woman to receive the title of doctor of divinity. She was ordained by the First Congregational Church, but a Methodist minister preached the ordination sermon. Olympia Brown was the next woman ordained. Next came the ordination of Phœbe A. Hanaford, who was the first woman to be ordained in New England. She was ordained at Hingham, Mass., in 1868.

Since these women were ordained there have been nearly one hundred ordained in various denominations. Twenty-five years ago the appearance of a woman preacher in an orthodox pulpit would have created no end of excitement. To-day, it is so common an occurrence that on a recent week in Chicago three women preached in three different pulpits and no one saw in the fact anything unusual.—*Phila. Times.*

Brooklyn, N. Y., has often been called "The City of Churches," but there is only one church in it to every five thousand five hundred people. It is estimated by the clergymen who are united in a revival movement, that there are seven hundred and eighty-nine thousand persons in Brooklyn "who do not attend church."

It is absolutely necessary for a Church to uphold the standard under which it exists, if it would continue as a separate organization, even if there was no question of faithfulness to the truth involved.—*N. Y. Sun.*

Forms are important, but perilous if we forget what they stand for. Phrases are convenient, but easily become conventional. Religious forms tend toward formalism, and strike our honesty a blow. —*S. S. Times.*

Being born, the first time or the second time, is clearly not a duty to be performed by ourselves. No man can "born" himself. Turning to God, submitting himself to God—that *is* a duty. Being made a new man, being spiritually renewed, being given a clearer sight—that is a blessing from above. Turning, trusting—that is man's part. Renewing, regenerating—that is God's part. If we will do our part, God can be relied on to do his part. To doubt this is wrong and unjustifiable.—*S. S. Times.*

Theodore L. Cuyler asks whether some of the falling off of conversions in recent times is not to be attributed to a falling off in many minds of an implicit faith in the perfect truthfulness and inspired authority of the sacred Scriptures. "A certain style of reckless and irreverent criticism is working sad havoc in these days. The minister who wastes his week over studies that unsettle him, and then mounts his pulpit with shaking knees is not likely to win many converts."

SUMMARY OF EVENTS.

UNITED STATES—The Senate has refused to reconsider its vote of ratification of the Samoan Treaty.

The House of Representatives, by a vote of 268 to 50, adopted the majority report in the Roberts case, and refused to admit the Representative-elect from Utah. The minority resolution, to seat and expel, had previously been defeated by a vote of 244 nays, 81 yeas.

The New York correspondent of the *Public Ledger* says: The President has approved a recommendation by the Sec-

retary of War that a part of the peninsula in Alaska embracing part of Point Spencer be reserved for public use.

The N. Y. Anti-Saloon League has started in this city the crusade which has proved so effective in Ohio. It hopes to combine the churches in a life to life grapple with the saloons. To-day (First Month 28th) addresses on the subject were made in fifty to sixty city churches, Rev. J. Q. A. Henry, who is the State Superintendent of the League, speaking in the Park Avenue Methodist Church. The work is not confined to this city. The whole State is to be divided into twelve districts, with a man in charge of the work in each district. J. Henry said in his address: "We want to accomplish a federation of all the churches to work against the saloons. This is the first time in the history of the temperance reform movement that there has been a plan in which the churches of all denominations can combine. The reason is that in the minds of ministers and laymen there is a firm conviction that there is a finish fight on between the church and the saloon. One or the other is right; one or the other is wrong. One must triumph. If the saloon stays, the church must go. The solution of the problem is in the church. The charge cannot be turned over to any other body. The saloon is hostile to Christianity, to citizenship and to true Americanism."

A report shows that there were landed at New York during 1899 107,415 cabin and 303,762 steerage passengers. They were brought over in 826 ships.

Since Third Month of last year New Jersey has enrolled corporations that represent a face stock value of $4,403,400,000.

It is said that the definitive notes, growing out of the negotiations for the "open door" to trade in China, have been received in Washington from all of the Powers, excepting Japan and Italy.

The official census of Puerto Rico, just completed, shows that the population of the island is 957,000. San Juan has 32,500 inhabitants and Ponce has 56,000.

Professor Henry A. Hazen, of the Weather Bureau, whose skull was fractured in a bicycle collision in Washington on the night of First Month 22d, died the next night.

The *Kansas City Journal* says: "The people of the United States consume 4,000,000 bushels of peanuts annually, at a cost of about $10,000,000. The growing of the peanut in this country is gradually increasing, but much of the product consumed is still brought from abroad, notably from Spain, Egypt and Japan. Yet the South Atlantic seaboard and the Lower Mississippi Valley, as well as other parts of the United States, have been shown to be abundantly responsive to the cultivation of this ground nut, the average yield being about sixty bushels per acre.

"Although the peanut has been used mainly as a confection, rather than as a food, its value as a substantial is remarkable when analyzed and placed in comparison with the values of other vegetable products. For example, it is shown that the nutrition of this nut is greater than that of bacon or butter, nearly twice as great as that of cheese or peas, about three times as great as that of veal, beef, rye flour or rice, and about ten times as great as that of milk or potatoes. The cost of the peanut per nutritive unit is about one-eighth as much as that of beef or veal, one-sixth that of butter, one-fifth that of bacon, one-fourth that of cheese or milk, and considerably less than that of rice, rye flour, potatoes or peas.

"The peanut vine is a most excellent article for fattening cattle. Its fatty property is 15.06 per cent., as compared with 2.11 per cent. for clover hay, 1.97 for timothy hay, 4.04 for cowpea hay and 2.03 for alfalfa.

"Isn't it time that the peanut were taken more seriously by our agriculturists in the peanut zone?"

The wages of mill operatives in New England are higher than at any time since 1881.

Vermont in maple sugar stands first in the Union, making nearly 2,000,000 pounds annually. More butter per cow is made in Vermont than in any other State—more pounds of wool per sheep are clipped than in any other State, and more bushels of potatoes are raised per acre than in any other State.

"Within the next five years Missouri will startle the world," predicts State Geologist Gallagher, in a recent interview, "with the great amount of lead, zinc, copper, nickel, cobalt and coal mined in the State. Missouri is rich in these minerals, the richest of any State in the country."

The *Chicago Tribune* says: According to the American Lumbermen's annual review the stock of white pine lumber in the country continues to decrease rapidly. The stock at the mills is now 2,278 million feet, a decrease of 766 million feet from that of last year. Going back through the previous years it appears that the present stock of white pine is the smallest since 1890, while at the same time the white pine resources of the country are over 25 per cent. less than they were at that time. This shrinkage in the forest area already means a shortage of 2,000 million feet, which must be annually filled by the substitution of Georgia yellow pine. It has been estimated that the whole remaining area of white pine forests will be practically denuded within five years, and by the time that happens the areas of Southern pine will also be greatly reduced by supplying the increasing deficit. At present the Minnesota pineries show the greatest activity, while those of Michigan and Wisconsin have ceased to produce in large quantities. In what is known as the Chicago district, including Michigan and Wisconsin, the cut of 1899 showed a falling off of 345 million feet since 1898, and of 1,200 million feet since 1892. Even Minneapolis already feels a shortage. In a few years the white pine industry will have gone the way of the whaling and sealing industries. Unfortunately it will be more difficult to supply the place of white pine than of whalebone and sealskins.

The American troops, under General Schwan, have occupied Santa Cruz, on Lagunda de Bay. The town was found to have been deserted.

General Otis reported that the coast of Lagunda de Bay and neighboring sections will be opened to unrestricted traffic on the 27th, and that the western coast of Panay is now open to commerce.

General Otis cabled from Manila that released Spanish prisoners, including 74 officers, 1,000 enlisted men, 22 civilian officials, 21 wives and 35 children, were furnished transportation to Spain on First Month 26th.

There were 498 deaths in this city last week, reported by the Board of Health. This is 27 less than the previous week and 20 less than the corresponding week of 1899. Of the foregoing 270 were males and 228 females: 72 died of pneumonia; 58 of consumption; 44 of heart disease; 23 of diphtheria; 18 of convulsions; 17 of apoplexy; 16 of debility; 16 of inflammation of the brain; 15 of marasmus; 13 of inflammation of the stomach and bowels; 12 of nephritis; 11 of pericarditis; 11 of old age; 10 paralysis; 10 of uraemia; 9 of peritonitis; 9 of bronchitis; 8 of cancer, and 8 from casualties.

Markets, &c.—U. S. 2's, 102$\frac{1}{2}$; 4's, 114$\frac{1}{2}$ a 114$\frac{3}{8}$; new 4's, reg., 132$\frac{1}{2}$ a 133$\frac{1}{2}$; coupon, 133$\frac{1}{2}$ a 134$\frac{1}{2}$; 5's, reg., 112 a 112$\frac{1}{2}$; coupon, 113$\frac{1}{2}$ a 113$\frac{1}{2}$; 3's, reg., 109 a 110; coupon, 109$\frac{1}{2}$ a 110$\frac{1}{2}$.

COTTON—The market was firm, on a basis of 8$\frac{1}{2}$c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.40 a $3.70; city mills, straight, $3.35 a $3.50. RYE FLOUR, $3.15 a $3.30 per barrel as to quality. BUCKWHEAT FLOUR $2.20 a $2.30 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 71$\frac{1}{2}$ a 72c.

No. 2 mixed corn, 37$\frac{1}{2}$ a 37$\frac{3}{4}$c.

No. 2 white oats, clipped, 31$\frac{1}{2}$c.

BEEF CATTLE.—Extra, 5$\frac{3}{4}$ a 6c.; medium, 4$\frac{3}{4}$ a 5c.; common, 4$\frac{1}{4}$ a 4$\frac{1}{2}$c.

SHEEP AND LAMBS.—Extra, 5$\frac{1}{4}$ a 5$\frac{3}{8}$c.; good, 4$\frac{3}{4}$ a 5c.; medium, 4$\frac{1}{4}$ a 4$\frac{1}{2}$c.; common, 2 a 4c.; lambs, 5 a 6$\frac{1}{2}$c.

HOGS were firm at 6$\frac{1}{2}$ a 7c.

FOREIGN.—The British War Office on the 25th ult., made public a despatch from General Buller telling of the capture by General Warren's division of Spion Kop, an important strategic point, held by a small garrison of Boers, near the Tugela River.

The British War Office surprised London by making public a despatch from General Buller stating that General Warren had abandoned Spion Kop, which he captured in the recent night attack in Natal Colony, after a sharp fight with the Boer forces.

The whole of the British forces have withdrawn to their old position to the south of the Tugela River.

During the first half of last month the deaths from grippe in Berlin numbered 117.

A despatch of First Month 25th, from Rome states that there are several thousand cases of influenza there. The Piece Cavour at Turin is closed. There are 10,000 influenza cases in that city, and many thousands are reported all over Italy.

The Polar explorer, Vaze, announces that he will lead an expedition next summer into Arctic regions in the hope of finding Andree, the missing aeronaut, or his remains.

In upper Silesia, in Germany, electric alarms are introduced into the mines to warn of danger. There is not only a bell to sound an alarm, but an indicator, so that in case there should be any noise going on, to drown the sound, the watchman can see the indicator.

Baku has the best harbor on the Caspian, and is the outlet for the trade of Central Asia. Its naphtha industry gives it wealth out of all proportion to its population, which is hardly 100,000.

A royal edict in China announces that the Emperor has abdicated in favor of Putsing, the son of Prince who was to ascend the throne First Month 31st.

The steamship Rio Jun Maru brings news from Yokohama to Seattle, that the telephone system in Ja rapidly being extended and perfected. The Minis Communications has officially announced the open through lines between Yokohama and Kobe and be Yokohama and Osaka. The rate is 75 cents. A tion from 25 to 20 cents is announced on the lin tween Yokohama and Tokio.

The Japan *Herald* says that an American comp to supply ties and sleepers on a wholesale scale f North China Railroad. The price of American ties to 94 sen as delivered at North China ports, about cheaper than Japanese goods.

In 1899 there were only four insurance compa Japan, with a capital of $1,434,000. In 1898 there seventy-three registered companies, with a capit $30,900,800.

The weather in the vicinity of Melbourne, Aus has broken all records for heat recently. On New Day five deaths occurred from heat prostration, a late as 5 o'clock in the afternoon the thermometer at 114 in the shade. In the sun the temperature w corded as high as 156 degrees, and it stood at that for several hours.

A wharf laborer of Sydney, N. S. W., has been st with the bubonic plague, and the attending doctor of the opinion that he was inoculated with the di through the bite of a flea.

From far away Noumea, in New Caledonia, Com cial Agent Wolff writes of prosperity, a rapidly gr commerce and increased trade with Western Ameri stone quay, the finest in the Pacific, is under con tion, and a plant for the electric lighting of the t erected.

A report of vital statistics of Havana for 1899 an apparent excess of deaths over births of about

It was computed not long ago, that not fewer 774,000 wild geese are killed annually by the Indi Hudson Bay, and not fewer than 1,200,000 of geese their breeding grounds by the Hudson Bay at the ning of winter for the South.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., an and 4.32 P. M. Other trains are met when req Stage fare, fifteen cents; after 7.30 P. M., twen cents each way. To reach the school by telegraph Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *S*

DIED, at her residence in Pennsville, Morgan Ohio, on the morning of the 19th of First Month, RACHEL HARMER, widow of the late William Harme ing just entered her eighty-ninth year. A mem Pennsville Monthly and Particular Meetings. Bod flictions severe in character were allotted to thi Friend during much of her lengthened life. Unde an evidence of Christian fortitude and resignation Divine will was apparent, and that her spirit wa clothed with a manifestation of that lively hope wherew loved us. With increasing infirmities and the weight of years, she realized that to her it was towards evening, and her earthly day far spen evincing by her cheerful and resigned spirit that l in life she had desired to serve did not forsake he her strength should fail. Her Friends are comfo believing that to her the "new name" has been gi

——, Suddenly, at her residence, on the Thirty-Twelfth Month, 1899, ELIZABETH R. LEVICK, in t entieth year of her age, a member of Western Monthly Meeting, Philadelphia. In very early ch she was made sensible of the quickening power Holy Spirit, and, being obedient to its tendering n tations as she came to maturer years, the fruits were abundantly shown forth in her life, and she a good example to all with whom she was ass For many years, owing to physical infirmity, confined to her home, but her interest and love e to all mankind, and those with whom she mingl drawn to her by the sweetness of her disposition. a meek and humble follower of her Divine Master less her immortal spirit has been gathered in th lasting home of the redeemed of all generation joice forever in the presence of God. "Blessed dead who die in the Lord."

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THE FRIEND.

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rother's Keeper, or our Brother's Brother?

eries of examination questions covering
ie ground of pure morals and Christian
ony is now passing in review before the
of all Friends who assemble in their re-
ve Quarterly Meetings. It depends on
oth of each one's spiritual concern whether
queries are used for inwardness or for
rdness.

ts open reading in our hearing each Query
mplete without this silent query, "Lord
?" The baptism of a heart-searching
se accompanying such solemn engagement
be one of the most wholesome and reviv-
rifiers of the camp. Instead of this secret
tion one's attitude too often is, "I am
xpected to have the state of the Society
consideration and not my own state."
o we are set to work judging real or ap-
ided conditions of other members. There
ace for living exercise for others, and on
nt of deficiencies in the church. But this
se will best be found joined to the truest
lness of spirit, where the seat of judgment
e's self and for others may be known.
val of the beam from our own eye clears
ght for pulling the mote out of our brother's

have felt a jealousy lest our queries and
rs may be diverted from their true pur-
by being abused to breed a spirit of out-
criticism and scrutiny of our brethren's
d conversation, to the neglect of the Judge
door, speaking to our individual condition.
that "state of Society" in any locality
members have grown so shy of one an-
s judgment that the name "Friends"
seem applied in irony.

'or the divisions of Reuben" there well
e "great searchings of heart." And under
umility in which we discover our secret
the light of a Saviour's countenance, will
be felt a sympathy with others in their infirmities, to change us from censors of their faults to upbuilders of one another in love.

WHILE the principles of Truth and righteousness, for which this periodical must stand, have their bearing on all politics and human conduct, yet we deem the usefulness of THE FRIEND will be best maintained by holding up the standard of Truth for its universal light upon all departments of life, rather than lowering it to the dust of partisan politics. If the Truth, faithfully presented, smites at a party, we cannot help that—but our aim is the Truth, and not the party.

We desire to be preserved from admitting any political mention which shall draw out political discussion, as such, towards our pages, since these are not designed for such an arena. Even the admission of a correspondents' view that our Chief Magistrate would, in the first place, have avoided the war had Congress permitted him, has seemed equivalent to our exonerating him from responsibility of all the warfare of which he has been the instrument since. We cannot exonerate any man from being the consenting instrument of a war which he administers. Every Adam has his first inducement, which does not excuse the sin which is the sequel of yielding to the temptation. With this general statement we leave campaign details to papers whose business they are.

WE regret that, through an error, both of memory and of judgment, in attempting to transfer a name in Stephen Grellet's account of Thomas Paine's last days (page 214 of this volume), the initials "W. H." were made to read as William Hinsdale." We are informed that there was no William Hinsdale connected with the matter. The inference under which we spelled out the initials appears now unwarrantable.

WE may take occasion from this circumstance to remark that we have generally preferred to see, in literary articles, the names (or at least surnames) of persons printed in full, rather than their mere initials. There may sometimes be, as there was in the above case, a reason more serious than *brevity* for presenting the initials only. But in general the effect of the bare capitals is to mar the appearance of a page and to cheapen the dignity of the name so scantily presented. As different parties are having in preparation for our columns manuscripts concerning deceased Friends, this suggestion may be timely.

FOR "THE FRIEND."

Our Attitude Towards Pastorate Bodies.

My attention has been arrested by an article in THE FRIEND on "An Aspect of the Pastoral System." The statements made by the writer in the *Atlantic Monthly* are informing. . . . I was not aware that the tendency spoken of by the author to confine the paid ministry to young or middle-aged men, had made such progress. But if it has, it is a tendency inherent in the system. Friends need have little to do with it beyond being quiet spectators.*

Yet we need not be looked upon as waging warfare against the prevalent theological training of the clergy, while steadfastly maintaining that such practice is altogether foreign to our vital principles. Nor do we feel hostile to the Christian sects around us in maintaining that such educated ministry is foreign to the religion introduced by Christ and his Apostles. It does not appear that any of the primitive messengers of the Cross had a literary training for that office. The case is so plain to the mind of an unprejudiced observer that Neander, a converted Jew, says, in his church history, "The institution of a separate order of men to attend to the religious interest of the masses of humanity, has no warrant in the sayings of Christ or in the writings of his Apostles. It is altogether borrowed from the Jewish priesthood."

Friends, while formerly maintaining this ground, should provoke no controversy with their neighbors who patronize theological seminaries. The distinction between their system of worship and ours is a broadly defined one, so that while a stated ministry can have no place among Friends, it is one of the necessities of the manner of worship of others. It is a well-known circumstance in Christian history that, along with the outward Church, coming under the patronage of the temporal powers, arose the demand for a body of trained clergy to administer its offices.

And it is also known that during the first centuries of the Church there was a considerable body of Protestants who, in their deeper

* Our correspondent here evidently confines his view to bodies *outside* the name of Friends, as carrying on the system of paid and stated ministry. His position has our sympathy wherever that exclusive view is permissible. It would be a relief to stand apart in a living, silent testimony, and as quiet spectators of others' systems, if we could do it as at a distance, and not see their pastorate system entangling itself with bodies under our own name. We may say these thus adopting the foreign system are not *Friends*. Their change to the outside principle of ministry is a rightful forfeiture of the name of "Friends." Still, their profession of our name brings on us the burden of a disclaimer and of remonstrance concerning practices which belie the name of Friends. Our contention on the pastorate system is aimed without the camp, chiefly for its application within the lines professing our name. Here, also, we may yet come to the point where a free and living ministry will be its own best and sufficient vindication.—EDITOR.

experience in religious life, found no occasion for the services of these educated clergy.

In realizing a closer walk with God, the preaching among them was by revelation from a Divine call to the ministry. History appears to show that most of those who were steadfast in the faith amid the rigors of persecution, those whose names, if we had them, would make up the list of martyrs, were dissenters from the ceremonial worship as maintained by the learned and the great of this world.

From the sheltered position which Friends occupy, we may look with a deep interest upon the progress of our fellow-professors, whose mode of worship thus differs from ours. It is obvious that, apart from the question of youthful energy, their system has its difficulties. If it were the extent of their object to hold a congregation together on a platform of respectability, the trouble would be lessened. But as the solemn business of bringing souls to Christ is a foundation purpose of their organized association, there is involved the necessity of pressing home upon every member, high or low, the great work of regeneration. To do this earnestly is calculated to give offense to the refined respectability of the people, and the consciousness that he is dependent upon that people for the means of supporting his family adds sadly to the embarrassment of the instrument who is disposed to be faithful to his high trust. It was for fulfilling his duty just here that the great and good Jonathan Edwards was discharged from his living at Northampton, and I am inclined to think that here is one of the causes for the preference of young or middle-aged men for clerical services, as stated by our author.

But the distinction between the worship of Friends and that of those who pay their ministers is so well defined that, while a sermon and vocal prayer are an essential part of the latter, they are no necessary part of the former mode of worship. We believe that God, in his care for his Church, does, from time to time qualify and call men and women to the ministry, and when this ministry is exercised in faithfulness to the Divine guidance, it promotes the comfort and edification of the assembly. But as this is not a necessary part of worship, we may enjoy a full measure of heavenly help without it. So fully is the worship for which He calls to be performed in Spirit and in Truth, that we have cause to believe the Divine life is best nourished where meetings are commonly held in silence. On these solemn occasions it is highly unprofitable to be in continued expectation of hearing preaching.

L. B.

THE SECRET OF A CALM AND HAPPY LIFE.—The secret of a calm and happy life and death is to have an habitual sense of God's presence and communion of our soul with Him. To walk with Him in the absorbing consciousness of his loving eye never removed, his loving arm never untwined. Christ dwells in the believer's heart, and He is always near. What we all need to learn is how to walk with Him, hour by hour, as a man with his friend—without effort thinking of Him, without hesitation obeying Him, to have Him wherever we go, to make joy safe by asking Him to share it, to rob care of its carefulness by casting it on Him in prayer.—*The Episcopal Recorder.*

Some Account of John and Mary Hampton.

(Concluded from page 227.)

First Month 2nd, 1893.—"In an unsent note for a circulating letter among some of his grand-children, J. H. wrote, 'In looking over a long life, I think my stream has run remarkably smooth, the ripples and currents have been small, compared to very many others, and I lay it to three things: First, by endeavoring from early life to do right; second, favored mostly with good health; and third (but not the least), a good companion, a real help-meet. . . . I often look back with thankfulness that I was thus favored in my choice, believing that I was wisely directed. Oh that every one would seek wisdom! Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding' (Prov. iv: 7).

"I presume the writer meant Divine wisdom. The whole chapter is worth reading. I have so little to do. I read a good deal. I have read the journal of Ann Branson regularly through and am now going through the five volumes of 'Piety Promoted.'

"It is very interesting to me, as there are accounts of so many that I knew, or knew about. But I can't read all the time, and I sometimes think . . . that I most wish I had something I could do, for . . . time sometimes hangs heavily upon me, and I am ready to wonder why I am kept here so long, unless I could be of more service."

"A Morning Thought," written about two years later, seems to be appropriate here:

Why do I live? I've sometimes sighed,
In walking thus life's thorny road,
But stern reproving thought replied,
"Ask not such question of thy God."

Then—how can I improve my time,
Since I've no work my hands can do,
But read and write until I'm tired,
Then sit and take a nap or two.

Sometimes a friend or two comes in,
And then in pleasant conversation
We seem to while away the time,
And thus receive some consolation.

Thus day by day speeds on,
And year succeeds to year,
Until the sands of life have run
Their nine and eightieth year.

What has this lengthened life attained
With all the accounts brought in?
Have I the cause of Truth maintained,
Or walked in ways of sin?

And now my allotted time is short—
Earth's pilgrimage 'most done.
Oh, may my end be joy and peace,
A crown of life be won!

Thus I with firm, resigned will,
My stay upon this earth commend
To Him who holds the thread of life—
My Guide, my Comforter and Friend.

JOHN HAMPTON.

Second Month 26th, 1896.—"I am ninety years old to-day. Was at our usual week-day meeting, and all our children that are living, six in number, came here to dine with us. We received several letters in kind remembrance of my ninety-first anniversary. We had a very pleasant day indoors and out. The children are now gone home: The evening has come, and to me it has been a solemn, yet agreeable day. Gratitude, thankfulness and praise are feelings of my heart, as I pen these lines.

"Where shall I find language to portray feeling, in thinking of the numberless blessi bestowed on me and mine through such a n ber of years. Oh, how can I enough magn honor and adore the great and merciful G whose tender care has watched over and n cifully guarded me through so long a life. now, oh, Holy Father, leave me not when earthly man faileth, but keep, oh keep m the way I should go and be with me to the that I may depart in peace and be with eternally at rest."

Second Month 26th, 1897.—"According the account of my birth as given in my moth Bible, I am ninety-one years old to-day. I mother's Bible because it was given to he her father Zachariah Betts, and she a s time before her death gave it to me. A vorite legacy, and one that has been well c for. Having Bibles of later date to rea have been very careful of it."

From a letter dated Second Mo. 4th, 1 to —— ——. "I feel that I may say to t 'Arise, shine, for thy light is come, and glory of the Lord is risen upon thee.' my desire is that true faithfulness may abode in. Turn not aside to the right han to the left. Go not before the Guide no behind. . . . Be patient, watch and p Be careful in conversation. Let thy coun ance preach, and though tribulation, trials poverty may be meted out (for all that godly will be tried as in the furnace of a tion, yet if there is a steady eye to the Guide, the reward will be peace. With te regard I remain thy true friend,

"JOHN HAMPTON

The following piece was written in Se Month, 1898, to be read when his chil should be together, on what proved to be last birthday:

"In taking a retrospective view of ev and occurrences that have transpired in times of ninety-two years, many things up before the mental vision, which give were, food for thought in old age, som which I may note down.

"I have passed through vicissitudes of tune; I have seen peace and war; I have adversity and prosperity; I have felt so and gladness: I have mourned over the lo beloved children, when they were called from this scene of probation; and I have preserved and kept through a number of breadth escapes from immediate death, thr youth to old age.

"I have been remarkably favored a health. Also, there has been spared to kind and dutiful companion for nearly s eight years. Also, among the many favo stowed on me, now in the decline of life, enjoyment of having such kind and l children, to come and bring, as it were sunshine of joy and gladness to our door; . . my heart goes out in . . praye these, that they may grow in grace; th they are . . . in the world they may be from the evil of the world; that I with and they with me, may rejoice . . a the end be prepared to hear the welcome guage of 'Well done, good and faithfu vant; thou hast been faithful over a few th

l make thee ruler over many things; enter into the joy of thy Lord.'

But how can I conclude this little sketch, out alluding to (may I say) a misspent

My omissions and commissions . . veryday walks in the world, with the poor ple I have set before my children, all up before my view, and bring feeling of abasement. But I hope my dear children 'orgive and as much as possible forget, so there may be nothing treasured up in the of our peaceful landing on that happy , where sorrow ceases and grief shall be ore.

Times and seasons are not at our com- . The time of our departure is wisely l from our view. 'The young may die, but ld must die' [has often been said], so ac- ng to the course of nature, I must soon away; and probably this may be the last I may mingle with you, my dear children, is social way; and though I feel to be a creature, yet I feel my mind drawn to en- ge you more and more to seek to lay up enly treasure, 'where neither moth nor doth corrupt, and where thieves do not through nor steal; for where your treas-, there will your heart be also.'

Be not over-anxious for the treasures of world, but seek for that peace that the cannot give, nor take away, striving stly to 'live the life of the righteous,' your 'last end may be like his.'

"JOHN HAMPTON."

ary, Second Month 26th, 1898:

"A thankful heart I feel,
In peace my mind is staid."

is seems to be the last writing we find, short account of my grandmother's life f their last days will complete this nar- e.

ry Hampton, the loved companion, so af- nately alluded to in my grandfather's ngs, was the daughter of Samuel and Williams, and was born Fourth Month 1812, near Mt. Pleasant, Ohio. Her great lfather was Edward Williams, of Derby-, North Wales; and her grandfather was rt Williams. My grandmother was one of ost unpretending mothers in our Israel, ed most by those who knew her best," as yet highly esteemed by those who were n in her company for only a short time. many who were hitherto strangers, have ied to their appreciation of her worth, a short acquaintance; while those who friends and neighbors through a long pe- f years, can testify to the evenness of her er, constancy of spirit and her readiness lp and cheer in time of trial and affliction. ing little in writing for the perusal of e she has left behind, she, "being dead, peaketh."

r the memory of her quiet, unassuming , her modest appearance at all times, and small appreciation of self, as well as the f cold water she was ever ready to hand , all speak in louder terms than fluent s from tongue or pen.

urneying together through a period of st sixty-eight years, the language seems cable to them. They "were lovely and sant in their lives and in their death they not [long] divided."

ooking with a quiet assurance, that their day's work had not been left until the evening hour, they each calmly waited for the coming of the pale messenger, as trustful children wait for the expected parent to come and take them home.

Illustrative of this, we find these expressions taken down by a grandchild, to whom they gave them forth a few years before their summons home.

She was very unwell and said in substance, "I don't see how this will turn with me, whether I'll get well again or not, but I hope 'twill all be right. It would be a poor time to make our peace of mind on a sick bed."

He feelingly said: "I'm just waiting till my time comes to leave this vale of tears."

The seasons of suffering which these dear ones were given at the close, were of short duration. The sands of life were so nearly run, that it took but little time for disease to run its course.

My dear grandfather was taken with severe suffering on the fourteenth of Fourth Month, 1898, and breathed his last on Third-day morning, the nineteenth of the same, aged ninety-two years, one month and twenty-three days. During his acute illness he was frequently heard to say that it would be all right whichever way it turned. His day's work had been done, and he did not seem to have much to say, though a few times some sweet expressions dropped from his lips, showing his mind to be stayed on the goodness of the Creator.

No dark forebodings harassed his thoughts of the future, and his passage through the dark valley was quiet and easy, so that his relatives and friends believe that he was permitted an entrance into the everlasting realms of peace and joy, prepared for the righteous of all generations.

Not quite nine months after his departure, his beloved companion was also taken to join his ransomed spirit, as we reverently believe, in ascribing glory and honor and high renown unto the Lamb that was slain.

On the eighth of First Month, 1899, she went to the bedside of the first-born son who was very low with pneumonia, he lovingly kissed her, and said, "My dear mother. As bright as an angel!" This she said repaid for all the trouble she felt in giving him up.

The next day she sat beside his bedside, and watched him breathe his last; and a day or so later she was taken to her home, being far from well, but very anxious to go, and expressed herself as being very thankful to be at home.

But she continued to grow rapidly worse, with the same disease, until the morning of the sixteenth, a few hours less than a week after her son peacefully passed away. She too, calmly left us, aged eighty-six years, eight months and eighteen days. Thus ended another beautiful life. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Neither of them had left it until their dying day to offer loving counsel to their offspring and friends; and these now testify that all along through their long and useful lives they hesitated not to give their testimony to the watchful care of the unslumbering Shepherd of Israel to advise and entreat those with whom they had to do, to follow the guiding of his Holy Spirit; and to count not the pleasures of the world of sufficient moment to estrange them from the love of the dear Redeemer.

An Old Letter Concerning Stephen Grellet, Mary Dudley, &c.

Third Month 5th, 1819.

Thou hast most probably heard that Stephen Grellet has spent part of the winter in London, where he had a meeting with the Jews. From the general abhorrence which these people entertain for Christians and their places of worship, it was expected it would not be large, but contrary to anticipation, about 1,600 assembled, conducting themselves during silence pretty orderly. After Stephen had stood for some time a considerable restlessness appeared, with many going out, which was trying to his feelings. However, this soon subsided, the sequel proving that so great was their satisfaction with what was communicated that they had only gone out to collect and bring in more of their friends. With such a people, (continued M. B., who sent this account to a friend in Lincolnshire), it is cause of humble gratitude that he was so helped, that the excellent cause was so exalted.

S. Grellet's labors have been of an extensive and extraordinary description. His last general service previous to his leaving the city was (accompanied by W. Forster) visiting all the prisons, excepting King's Bench and Marshalsea, to which they were denied access. At least 1,000 individuals were visited in these abodes of misery, and, in Newgate, of unspeakable wretchedness. Their tender hearts were moved with the deplorable state of the females particularly, the prison allowance of three ounces of bread per day being below the par on which human nature can subsist, compelled the sale of every, and more than every, suitable garment. Elizabeth Fry, having been warmly interested, is now engaged, after a survey of the prisoners, in deeds of kindness, providing clothing for the destitute; and probably will prevail on some to go, or join some friends to procure an amelioration of those forlorn ones. The state prisoners of Cold Bathfields stood aloof at first, but a great change in their dispositions to the visitors was evident before the work was got through, and in many instances remarkable solemnity and tenderness evinced that mercy and goodness were there.

Mary Dudley had a meeting in Westminster quarter with the rich and noble. S. Grellet had one in the same quarter with the ignoble and abandoned females. The opportunity afforded him some consolation, and many by their tenderness evinced they felt the touches of Divine love awakening them to a sense of their condition.

M. Dudley's concern extended to Windsor. The invitation that was given was better attended to than in the former instance, and many of the most distinguished persons of the town and its vicinity were present, several from the castle, and, by all accounts, a most memorable time it was. After a most powerfully convincing testimony, she was favored in a most extraordinary manner in supplication, and was led to petition for the king in a way that tendered almost all present. The solemnity was said to be marvellous, and she has at times since acknowledged she had never experienced the like descendings of divinely empowering

influence. A person present, after the supplication, penned it down from memory, and presented it to the queen, who was greatly affected at its perusal to the shedding of many tears. She dispatched a lord in waiting, with a message to M. D., directing every comfort and accommodation might be rendered her. A clergyman spoke to her at the close of the meeting, offering her his church I think, saying he was convinced, beyond all manner of doubt, that she was commissioned to preach the gospel, and if she came to his place he would give every information and take the needful care. On her enquiry where he lived and his naming the place, she said she had not been without thoughts of being there, and soon after went, and a season of favor was there witnessed.

She next went to Stains, and there was largely engaged and with great power. Being much exhausted, she fainted as soon as the meeting was closed. On recovering and looking up she saw the clergyman standing over her, and she exclaimed, "Art thou here?" He replied, "Yes; and what is far better, the Lord is here also."

"WORSE THINGS THAN WAR!"

Worse things than war! O breathe it not to me,
That aught on earth more terrible can be!
That men their noble talents should bestow
With dire effect to lay their brethren low!

Worse things than war! Is human blood so cheap
That we therefrom may plenteous harvest reap?
Is tenderness of heart so rare a thing
Men can rejoice in human suffering?

Worse things than war! If fiends were set at large,
Well might they glory in "*a splendid charge!*"
With lance in rest, and all their soul on fire,
How would they dash through mingled blood and mire!

Worse things than war! These deeds of madness came
From lust of power, and thirst for worldly fame!
Heard ye that crash? 'twas but a bursting shell
That 'mid the homes of peaceful mortals fell!

Worse things than war! What do I now behold?
More awful scenes than can in words be told!
Dismembered bodies gasping yet for breath,
And wounds that mean protracted living death!

Worse things than war! Where, Virtue, where art thou?
Nor sex nor age can hope for mercy now!
'Twere vain to plead for grace in Pity's name,
When lust of victory doth its victims claim!

Worse things than war! Well may we kneel to pray,
That from this world such scenes may pass away!
Should not all nations for this end combine,
And round the Saviour's brows their laurels twine?"

—*Wm. Kitching, in the Herald of Peace.*

"The ground of a thousand mistakes is the not considering deeply that love is the highest gift of God—humble, gentle, patient, love; that all visions, revelations, manifestations whatever, are little things compared to love. It was once thought that the sea separated nations; but we have come to look upon it as the great highway of the world. So we once thought that our trials would separate us from God, but we have learned that they are the highway over which we pass to closer fellowship with God.—*M. H. Kendrick.*

On Dress, Viewed in Connection with the Society of Friends.

(Concluded from page 229.)

All will admit this, and grieve that factory and servant girls, &c., should be led astray as they are by the love of display—but are we doing all in our power to turn them aside from this, to them, often fatal indulgence? Could we possibly reckon up the number of lives ruined by the inordinate love of dress, how it would appal us! It is a passion springing from vanity and the love of admiration, and these in turn take their rise in that secret self-love which reigns supreme in the carnal mind, and lurk in hidden recesses of the renewed heart, until finally driven out by the expansive power of the love and life of Christ. Oh, what untold mischief it has accomplished! A favorite weapon indeed in the enemy's hands for the fall of the unwary. What money has wrongfully been used in its indulgence! What thought, what time, what loving hearts and happy lives have been turned to gall and bitterness by its power! Hand in hand with strong drink, this besetment has smoothed the downward path to destruction to many thousands of our sisters—and yet it is so trivial a matter, we are told, so unworthy of our thought, so unimportant!

We have many times lately been led to regret the inclination apparent among some Friends to return to the custom of the world in the wearing of mourning. To enumerate all the evils attendant on this particular bondage would make this essay too long.

We believe the rational explanation of this habit of Christendom is, that the customary style of dress is felt to be incongruous with the solemnities attendant on death. Face to face with the awful realities of such a time, the heart turns with loathing from its accustomed vanities, and finds in sombre garments a more harmonious clothing; but *even here* fashion often intrudes and deflects this feeling into but another channel for needless display.

The Christian woman, on the other hand, if living in the continual presence of her God and Saviour, is familiar with thoughts of eternity. Death is robbed of its terrors to her, its lessons are consecrated even amid sorrow. She learns to think with peace and trust of those called away, and feels or need feel no unfitness in wearing by the graveside the clothes deemed fit and proper for Christian life. Earnestly do we hope that a testimony so long borne, so much respected, and still so loudly called for by the needs of the present day, may never be relinquished by our Society as a body, whatever may be done in this respect by individual members.

In favor of the study of the beautiful and ornamental in dress, we have heard some Friends adduce the "lilies of the field"—a simile used by our Lord with an opposite application. "Consider the flowers," they say, "how gay, how bright! What variety of form and hue! Does not God teach us a lesson through them that the young in the flower of their age should be adorned, and 'beauty go forth beautifully?'" To this we answer that God has given to every creation its own charm, as to "every seed his own body." The beauty of the flowers is one, the beauty of childhood and youth in the human race another, and they are not to be confused. To deform the fair proportions of the human frame by ugly garments we would never advocate, but the young, when simply attired, to a pure taste, we do not hesitate to say lovelier than when decked in the vagarie fashion.

To each creation its own beauty; and as advancing years produce changes in highest creature, man, we also believe every age should be attractive. Manhood womanhood, not with the fleeting beauty o flowers or the charms of youth, but wi higher and more dignified adornment. Wh say how admirable is the full developmer maturity? While old age and hoar hairs, linked with the Christian graces peculiarl plicable to its advanced stage of life, h beauty all its own—one better felt thar scribed.

The beauty of our race, then, is, we bel best maintained, under every condition, b sociation with moderation in dress, harr in detail and absence of superfluity.

There is a weakness connected with thi sire for beauty, apart from appropriatene dress which leads people to assume a quite unfitted to their years and condi Who, we would ask, can think of Volt decked with wreaths of roses and holiday on the eve of decay and death, without a der, or see middle age imitating the appear of youth, and old age of maturity, without ing that the want of perception portraye deeper than in missing the fitness of c fabric or cut, and consists in a sad, if not gerous, obliquity of spiritual vision or du of spiritual life?

Another argument in justification of the ent liberty exercised on this subject amc us is that it is only a truthful evidence of ing. "The generation before ours," it is "were coerced by moral compulsion intc hypocritical wearing of a badge known as timony against fashion, which their own sciences did not require of them, and matters are better because now we see we really are." Well, supposing this is so that these endless varieties of costume (d ing according to the hour of the day), embroideries and laces and ribbons, chignons and head-dresses, these feather flowers and jewels, these (so-called) pan and other curiously tortured and contrived ments, which to the uninitiated seem wit number, are truthful in what they indicat question still remains, What do they indic Are they not so many "outward and vi signs of inward and spiritual" conditions? (*not* graces). If so, is it any cause for gratulation?

It is a grief to many to notice that among Christian mothers there is a gro laxity on this point. They gratify their in spending money to adorn their sweet ones, thinking that their innocent minds not in infancy be hurt by the pretty robes ribbons, and, as they grow older, the little and dresses. But we would affectionately these dear mothers when and where they be able to draw the line? Can they detec first sense of gratified vanity, heartbur envy or pride, as it passes over the young h and sears as it passes? Do they consider thus the future character may be marred, rows laid up in store for years to come, or it be bitter struggles, should an awakened science protest against the habits of early

equire that they be laid aside? Do these g-hearted ones consider also that insen- their own hearts and minds grow accus- d to superfluities in the dress of their ren which they would never have indulged emselves? Oh, what great responsibilities on the Christian parent in this respect !

ference has already been made to the ads' peculiar dress, and, although it is cer- y contrary to custom to enter a plea for iarity as well as simplicity of style, we hat, while dealing with the entire subject affects the Society of Friends, this ques- of a distinct costume must not be entirely ooked, and, *a priori*, we cannot help ob- ng that one style of dress, simply and con- ntly adhered to, does away at one sweep a multitude of the difficulties which prac- y beset this question.

course, form is immaterial in itself, and hen one form, unobjectionable in its char- and answering every purpose the garment signed for, is understood by the world as senting a protest against gayety and fash- ve think it may have a mission, and a use- ne. But the Friends' dress does more. It esents striking and uncompromising religi- principles on a variety of topics, and these s of ours need to be upheld before the eyes ristendom by every means in our power. re a very small body, and therefore can- afford to lay aside any justifiable means, r of union among ourselves, or of holding tinct testimony before others. The mere of a plain-dressing Friend is thus useful minding people of wholesome truths they t otherwise forget; and so thoroughly has riendly appearance won the respect of the ral public, that evil or profane conversation ldom attempted in its presence. While is a check upon evil, it is also often pro- ve of good. What opportunities for serious ersation has it not opened? What appar- chance meetings in travel, etc., have gh its means resulted in large blessings ife-long friendships.

before hinted, it is also a bond to unite gether. The pleasure of recognizing "the d" at the first glance we have probably of us felt, and how much we may miss gh our present inability to do so. An y-read distinctive token of membership by should never be divorced from careful licity, but need not in the least interfere as much variety in other particulars as be desirable. It does not at all imply that ho wear it should be tied down to one ex- pattern of dead uniformity.

ch a mark is undoubtedly a help to one has determined to dress plainly, who is ched to our principles, and who yet con- ly associates with those who would not ple to dispute every divergence from com- custom which the young or timid disciple t feel it right to make. "This is so be- ng," and that "nothing but proper." None is, however, is attempted with the wearer well-known plain costume, an innate sense ropriety teaching people that fine clothing congruous with a Friend's coat or bonnet. same remark applies to the attendance of es of public amusement, to which, although y young Friends, and some of them teachers rst-day schools, think it permissible to go themselves, they do not often invite their acquaintance who wear a Friend's dress to accompany them. Can we guess why?

Both to the Friend thus marked, and to his or her associates, the dress is found to be a silent monitor, saying, like the friendly signpost, "This is the way, walk in it;" "This is inconsistent;" or "This is lawful and right;" "Do this;" Leave the other undone." In wearing the Friend's dress you not only feel the responsibility of acting up to your own views, but also of maintaining a course which shall be in accordance with the character of the Society you thus outwardly represent.

Plain dressing is a sign, recognized by all ranks and classes, that you are in earnest, or wish to be in earnest, in the matter of practical piety, and, if it provokes a smile, it also, as a rule, wins respect. It unmistakably opens the door among the poor. The Friends' dress is seldom, if ever, unwelcome by the bedside of the sick, where gay clothing seems little else than a mockery, and to the wretchedly poor and sinful it comes with soothing. They listen to one who they see has a little cross of their own to bear, however indistinctly they may read all its meaning, while they often inwardly resent and turn a deaf ear to the exhortations to self-denial and self-sacrifice which come from some visitors equally devoted to the Lord and to them, and whose words are equally good, but who in themselves bear no evidence of the graces they inculcate.

The chief objection to a peculiar garb which has met us is that of *its peculiarity*, "making one's self different from others," as if it implied "stand not near to me, for I am holier than thou." But they misunderstand its meaning who interpret it thus. When peculiar attire indicates worldly distinction or earthly honors, it is not objected to. If any ordinary useful purpose suggests its adoption, it is also readily accepted as matter of course. Do we object to the police uniform, or the distinctive dresses of railway officials? But, it may be replied, that the inmates of our prisons and workhouses and reformatories often object to their peculiar dress. Yes; but why? Because that dress denotes shame and disgrace. That is the reason, and these various examples all lead to the conclusion that, if we love that of which a peculiar dress is the outward sign, we shall love the dress, and *vice versa*. If we thoroughly love Quakerism, and believe in it, as the purest amd highest system of Christianity extant, we shall not dislike the dress. If, on the contrary, we have not adopted its distinctive tenets, but take our stand on the broad basis of entirely undenominational Christianity, then we shake it off.

Before leaving the subject, let us see if Scripture gives any sanction for a distinctive garb. The priestly vestment we will not adduce, as we have not adduced the clerical dresses of the present day, believing both to belong to the old dispensation. But there was the prophet's garb; there was the raiment of camel's hair, and the robe without a seam; there were the holy women of old, who, forsaking the chains, the bracelets and the mufflers, etc., of their day, *must* have been singular enough among the proud daughters of Jerusalem.

In post-apostolic times there were the early Christians, who long maintained, history tells us, a most striking and singular simplicity. In the middle age the testimony was again upheld, though sadly overstrained and perverted, by the different orders of monks and nuns who arose—and in later times no religious body has more clearly and distinctly held up the standard of simplicity united with singularity than our own. And what women have arisen under its auspices!* Mothers in Israel, adorned not with "that outward adornment of plaiting the hair, or of wearing of gold, or of putting on of apparel," but with the "meek and quiet spirit, which is in the sight of God of great price."

And now, in drawing this essay towards a close, we would most lovingly exclaim, Oh, were we but obedient! Could we but be obedient to the discipline of the Cross and to our Master's Spirit on this one point of Christian duty, what blessed results might follow! How would fresh light arise and shine in our hearts, fitting us for higher service, and enabling us cheerfully to brave the ridicule or dislike of that world, which we know, on highest authority, loves its own and hates that which opposes it. Let us, then, weigh afresh, as in the balance of the Sanctuary, the needfulness of these passing fashions, arraigning each one in order before us, and if it is found wanting to our deepest sense of right and fitness, let us unhesitatingly discard it. It was thus our ancestors did in their day, and why should we degenerate? If we do, others must arise to take our place. Already a society is formed to encourage inexpensive propriety of dress, and here and there we hear of ministers and others striving to lift up their congregations and friends to a purer Christian grace. Like the great missionary, Judson, they feel the contradiction that the common custom of Christendom presents to the self-denial they seek to inculcate. These good and enlightened men and women lament with common consent the decadence of our Society on this question.

Surely, then, it becomes us, the women of a Society so long associated with an unwavering testimony against worldliness, to query with ourselves very closely whether the time has indeed come for the standard to fall from our hands? Are we—who alone of any class of women in the world, hold unchallenged and unhindered, nay, warmly encouraged by our brethren, the commission, unmistakably bestowed upon our sex through the prophet Joel, and confirmed to us in apostolic days, to preach as the Spirit of the Lord may direct, the glad tidings of great joy to the praise of his glory; who may also hold dignified and responsible positions in the Church as elders and overseers; and in other ways share in the exercise of its discipline—now to let fall this testimony? The responsibility of our position we cannot escape if we would, and it lays a burden upon us so to endeavor to order our lives and conversation so as to adorn the doctrine of God our Saviour in all things.

Firmly and unhesitatingly do we affirm that the time has not come for so doing, and need not come (if only we are faithful to the light and ability afforded), until that glorious period, shadowed forth in Scripture, when occasion for peculiar testimony bearing shall cease, because righteousness covers the earth as the waters cover the sea.

* This essay, it will be seen, is chiefly addressed to the women of our Society.

May, then, the most seemingly unimportant aspect of our lives breathe the Spirit of Him who pleased not himself, but humbled himself unto death, that his holy life might rise again and shine forth in his children.

Let us open our hearts to the precious influence of his grace more and more, under whose transforming power the commonest, most matter-of-fact and every-day details become worthy portions of a God-glorifying Unity, which, burning as the incense of the olden tabernacle on its golden altar, shall rise up, not only at morning and evening, but unceasingly, an acceptable sacrifice, in obedience to his blessed will whose love first lit its heavenly glow.

"If ye therefore be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth," said the great Apostle of the Gentiles to a convert church, while the beloved disciple left the watchword for all future time—with which we bring to a close these very imperfect but heartfelt remarks: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."

The Tragic Side of War.

But the life here is not all a joke. A few days ago a reconnoissance was made towards Novaleta. Two battalions of the Fourth Infantry went out with the brigade commander and ran up against the trenches, which we knew were there. It seemed a pity that a life had to be sacrificed for practically nothing, but it was so.

There is in the regiment a detachment of sharpshooters and scouts, made up of four privates and a non-commissioned officer from each company, all under the command of an officer. This detachment had the advance, and coming near the enemy they proceeded to develop the force. That word develop does not sound serious, but it really means getting shot at, and, as the enemy was present, there was soon a lively fire. Our men got down behind the rice dikes and fired volleys. Soon one of them was hit in the left breast, and he toppled over, but immediately straightened up and tried to repeat an order that was being shouted across the field. He was not of the "hero" kind, or, at least, he did not mean to be; he was just paying attention to his duty, and, if anybody could have spoken to him about it, he would probably have said: "Why not? What should you expect me to do?" But in the midst of his attempt the blood gushed from his lips, and he went down again and did not get up.

Can you imagine such a scene? The ground was deep with water and mud; there were no cheers or shouts of encouragement; it was a cloudy, rainy day, and the only thing unusual was the popping of rifles off there from the bamboo thickets that lined a small stream, and the corresponding zipping of the bullets as they kicked up the mud and water. And this man died as quietly as anybody ever died, and with no idea but to do his duty. Pick out some man you know and think of him in that position, and see how it feels. And it has happened several times since we have been out here that only a few days after such an occurrence a letter has come from a mother or sister asking about her boy or brother who had been perhaps a little careless about writing home. I tell you those letters are not easy to answer. I saw a short verse the other day entitled, "Only One Kiled," but to somebody he was the only one thought of and dreamed of and perhaps followed with prayers and hopes for his safety.

Let whoever he may be who shouts for war and doesn't go remember that these men are out here doing this work, and dying, some of them, for his pet theories, and then let him go away and be honest and consider his opinion of himself. Fighting for a principle is all right, but will somebody please tell us what we are fighting for out here?—*Ex.*

A Recent Rescue.

The story of a vessel burned at sea, days and nights spent in an open boat on the ocean, and of the landing on a strange island near Formosa is told by P. W. Patton, wife of Captain Patton, of the American ship *George B. Stetson*. She and her year-old baby and sixteen of the crew have arrived here on the United States transport *City of Sydney*.

P. W. Patton told her story as follows:

"I was the only woman passenger on the ship. On the night of the burning of the vessel I had gone to my cabin to put baby to sleep. My husband ran into the cabin and told me to hasten on deck with the baby, that the ship was afire.

"The ship was loaded with lumber. There was a crew of thirty men. There had been some grumbling among the men because of the quality of the food served to them, and it is supposed that one of them set fire to the cargo.

"As I reached the deck the flames had already ascended the foreriggging. The hold was a mass of fire.

"My husband attempted to rally the crew to fight the blaze, but the men refused to obey. I got into the long boat with baby and my husband. Eight of the crew were in the boat. The ship was now all flames, and burned to the edge as we rowed away. My baby laughed and cooed at the sight, and clapped her little hands as she watched the burning vessel that had been her cradle for so long. We were in the boat two days and two nights. Then we landed on the little island of Ti Pin Tsen.

"Baby and I were the greatest curiosities to the natives. Few of them had seen a white man, and most of them had never seen a white woman or a white baby. They are savages and sometimes practice cannibalism. They crowded around me, placing their hands on my hair, my face and neck. They all tried to touch me, and many attempted to wipe the white off my hands and neck.

"The baby was even a greater curiosity than I. Her blue eyes, golden hair and milk-white face and hands were beyond their comprehension. The baby was pleased with the sensation she caused, and chuckled with delight. The savages treated us well, and directed us down the coast to a harbor, where we boarded a Japanese steamer and received every courtesy. We were landed at Nagasaki, and secured transportation on the *Sydney*. Every one of the crew was saved, all the boats having landed on the island."—*Philadelphia Bulletin.*

KEEP thy tongue from evil.

The Habit of Defeat.

I knew a little girl once who had a habi
saying, "I can't." Her mother was an inv
and her father a busy man, and so the sa
went unrebuked during her childhood. W
ever a thing seemed too hard for her to do,
refused to attempt it, with the ever ready
mula, "I can't do it." She was not a naug
child, nor a selfish one, but she never gain
victory over any hindrance, and she develo
a habit of defeat. So it went on, year a
year, until one day, in the high school she
countered an unusually hard algebra les
She went home with the old phrase. "Mot
I can't learn algebra," she said, and the mot
as usual, yielded to the announcement. "
says she can't learn algebra," she said to
husband, "so I suppose she will have to
it up," and Mary was allowed to drop the st
after a few protests from her father, w
did not shake her conviction that algebra
impossible for her to learn.

Mary gave up her algebra. But, as she v
on, she met geometry. And she could not
derstand or conquer geometry, because she
said "I can't" to algebra, and then, bein
failure in mathematics, she was not allowe
graduate, and she could not enter the teach
training class because she had not gradua
and, without a teacher's diploma, no posi
was open to her. That "I can't" had shut
doors of her chosen profession against
She had made for herself a habit of de
that did not stop where she chose, but wen
through the whole long chain of failure.

It was such a useless habit, too. It m
just as well have been a habit of victory
stead, for the things that this little Mary c
menced by saying "I can't" to were things
other little girls no brighter nor stronger t
she, found that they could do, not very ea
perhaps, but by an effort that was not at
impossible to make. Perhaps they were at
tious, some of them, and said, "I will!" or
haps their parents were sterner than Mar
and so they said to themselves, "I must;"
at any rate, none but Mary said, "I can't!"
so they succeeded where she failed; and
more they succeeded the more able they w
to face the next difficult thing that mi
come, while poor Mary grew weaker with e
lost battle.

The habit of victory is a very import
habit to have, girls. It is a courageous ha
and a cheerful habit, and a Christian ha
too. A girl who acquires this habit thorou
will make a woman who will be useful to
world wherever she goes.—*S. S. Visitor.*

THE VALUE OF THE INDIVIDUAL.—One th
that the Gospel has done is, that it has brot
out the value of the individual. The time
when a single life did not count for much.
community, the nation, the government,
everything. The single individual, as an i
vidual, was regarded as a trifle. But suc
not the case with the present order of ci
zation, and the high state of civilization in
day is the fruit of Christianity. There ca
no doubt in regard to this. The Gospel
been moulding human society. And one of
things that has been accomplished is that
life of every individual has come to be rega
as having a value in itself.

And this life needs to be protected and

ed, for, as individuals become strong with -conscious power of their own, so will the unity and the State become powerful and nt.—*The Reformed Church Messenger.*

-DAY REFLECTIONS OF LEWIS EVANS OF IPETER, LANCASTER CO., PA., WHO DIED N 1835, IN HIS THIRTY-SECOND YEAR.

ne, my soul, retire from the world, and delusive pleasures, dedicate in silence vening to instructive meditation.

v solemn it is, seriously to reflect on the lapse of time! Seven and twenty suns have eir annual course, since thou wast called eing; thus already has passed a longer an thou had reason to expect. What hast done? Important is the consideration! years back thou wast an infant, enveloped the shades of ignorance; now arrived at ate of manhood, thou art busied in the s scenes of life:—and many years cannot ere this frail body must return to nature and the immortal spirit ascend before ker to receive a *retribution according to tions in which thou art daily engrossed.* nen cast around thee an eye of solicitude, e what thou art doing:—how thy account ? The Lord's providence hath been ned over thee; He hath favored thee with blessings. Art thou living answerable to nevolent regard? Year after year fraught renewed mercies, hath passed over thy

Let therefore no murmur ever enter thy but sensible of much weakness, let deep ty and gratitude influence every thought ction.

rge portion of thy life has passed away, ! how little hast thou done in thy Master's rd. Many of thy companions have been from works to reward. Thou art still ued in probation. That thy time is thus led—that thou art favored with an opportof preparing for the solemn change—n this as an unspeakable mercy. Oh! re-er with shame thy former inactivity, and chfulness, thy self-willedness and disobedand anxiously strive to double thy dili- that no future day or hour may pass roved. Lord! guard my life. Oh! anine to run the race thou hast set before "Create in me a clean heart and renew me a right spirit." Teach me to number rs, that I may see how frail I am. Finally, e pleased through all the perils of my jourere, to preserve me so chaste, and upright dient in all things to thy Holy will, that be strengthened to stand before Thee nayed in the great and terrible day of ent.

DAY AT A TIME.—A certain lady met very serious accident, which necessitated painful operation and many months' connt to her bed. When the physician had d his work and was about taking his the patient asked, "Doctor, how long have to lie here helpless?" "Oh, only a a time," was the cheery answer, and or sufferer was not only comforted for oment, but many times through the sucg weary weeks did the thought, "Only a a time," come back with its quieting ace.

ink it was Sidney Smith who recommended "short views" as a good safeguard against needless worry, and One far wiser than he said: "Take, therefore, no thought for the morrow, for the morrow shall take thought for the thing of itself. Sufficient unto the day is the evil thereof."—*Presbyterian.*

The Social Development of Peace.

The sympathetic emotions are still too feebly developed, even in the highest races of men. We have made more progress in intelligence than in kindness. For thousands of generations, and until very recent times, one of the chief occupations of men has been to plunder, bruise and kill one another. The selfish and ugly passions, which are primordial—which have the incalculable strength of inheritance from the time when animal consciousness began, have had but little opportunity to grow weak from disuse. The tender and unselfish feelings, which are a later product . . . have too seldom been allowed to grow strong from exercise. And the whims and prejudices of the primeval militant barbarism are slow in dying out from the midst of peaceful, industrial civilization. The coarser forms of cruelty are disappearing, and the butchery of men has greatly diminished. But most people apply to industrial pursuits a notion of antagonism derived from ages of warfare, and seek in all manner of ways to cheat or overreach one another. And, as in more barbarous times, the hero was he who had slain his tens of thousands, so now the man who has made wealth by overreaching his neighbors is not uncommonly spoken of in terms which imply approval. Though gentlemen, moreover, no longer assail one another with knives and clubs, they still inflict wounds with cruel words and sneers. Though the free-thinker is no longer chained to a stake and burned, people still tell lies about him, and do their best to starve him by hurting his reputation. The virtues of forbearance and self-control are still in a very rudimentary state, and of mutual helpfulness there is far too little among men.

Nevertheless, in all these respects, *some* improvement has been made, along with the diminution of warfare, and by the time warfare has not merely ceased from the earth but has come to be the dimly remembered phantom of a remote past, the development of the sympathetic side of human nature will doubtless become prodigious. The manifestation of selfish and hateful feelings will be more and more sternly repressed by public opinion, and such feelings will become weakened by disuse, while sympathetic feelings will increase in strength as the sphere for their exercise is enlarged. And thus at length we see what human progress means. It means throwing off the brute-inheritance, gradually throwing it off, through ages of struggle that are by and by to made struggle needless. Man is slowly passing from a social state, in which he was little better than a brute, toward an ultimate social state, in which his character shall have become so transformed that nothing of the brute can be detected in it. The process of development is an advance toward true civilization. Fresh value is thus added to human life. The modern prophet may again proclaim that the kingdom of heaven is at hand. Work ye, therefore, early and late, to prepare its coming.

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and propet, the inspiration of the great musician, is confirmed in the light of modern knowledge, and as we gird ourselves up for the work of life, we may look forward to the time when, in the truest sense, the kingdoms of this world shall become the kingdom of Christ and He shall reign for ever and ever, King of kings and Lord of lords.—"*The Destiny of Man.*"

African Martyrs.

There have been no martyrs who have shown themselves made of sterner stuff than Africans. It seems amazing to think of the transformation of superstitious, fetich barbarians into Christians of the first rank. Here are two instances given by the missionaries of Uganda, of negro martyrs under Mwanga's cruel order. These are not of the first century, but of the latest; nor where Christianity has been long established, but where yesterday it was not. The story runs thus:

"Fredi was an earnest Christian, whose life was a cause of deep thankfulness to the missionaries. He had been zealous in teaching others and winning them to Christ. When the young converts were murdered he was standing by. The fierce chief who was executing Mwanga's commands turned to Fredi, and threatened to burn him and his whole family. Fredi replied, 'Well do so; I am a Christian, and I am not afraid.' After the execution was over he took one of the missionaries, to visit the scene of the martyrdom. 'When we reached it,' says his companion 'he kneeled down with me and poured out his heart to God that he would bring his salvation to those in darkness.' Fredi was warned to flee. He refused, and at last was taken and unmercifully clubbed to death and then flung into the flames.

"Roberto, another Christian, was a member of the native council. He was engaged in holding prayers in his home with several lads when the executioners suddenly appeared. All the lads save one bolted through the thin reed wall of the house and escaped. Roberto remained. 'Do not be afraid that I will shoot you,' cried the Christian; 'come in and take me.' They bound him and took him with the young lad to the king. 'Do you read?' said Mwanga. 'Yes.' 'Take him and roast him,' was the summary sentence. The lad was sentenced at the same time, but was released on the payment of a ransom by his friends. Roberto was kept a few days in stocks, then one of his arms was cut off and roasted before his eyes, next a leg was cut off and burned, then the whole body was burned.

"After the massacre of the Christians the head executioner reports to the king that he had never killed men who showed such fortitude and endurance and that they had prayed to God aloud in the fire."—*N. C. Advocate.*

IN France once a church edifice was discovered buried in the earth; it was disinterred, and there it stood in all its old-time beauty and strength. Pray God to dig away from our churches all the accumulations of that which is of the earth, earthy, their pride, their formality, their worldliness, their exclusiveness, their spiritual coldness, and we will live yet to see the time when "men shall rise up and call her blessed."—*W. H. Davis.*

"THERE is no Divine freedom under a hierarchy, and there is no permanent power in a movement which depends on impulse instead of on God."

SUMMARY OF EVENTS

UNITED STATES—For the First Month, 1900, the Government receipts from all sources amounted to $48,012,164, as against $41,774,930 for First Month, 1899. The expenditures aggregated $39,189,096, as against $51,122,770 for First Month, 1899, leaving a surplus last month of $8,823,068.

The monthly statement of the public debt shews that at the close of business First Month 31st, the debt, less cash in the Treasury, amounted to $1,125,636,227, a decrease, as compared with last month, of $8,663,780.

A despatch from Washington says: It is learned at the State Department that none of the cargoes seized by the British war ships off South Africa now remain in the possession of the British Government except such goods as await the orders of their owners or those whose ownership remains to be proved.

The Senate, on the 5th inst., ratified The Hague peace treaty and the extradition treaty with the Argentine Republic, without objection or division.

The President has issued a proclamation fixing the tariff duties and taxes for the island of Guam based upon the Philippine tariff.

A Manila despatch says that General Kobbe's expedition has occupied the islands of Samar and Leyte. Troops from two regiments have occupied nine towns and placed 180,000 bales of hemp on the market.

The population of Puerto Rico is placed in the preliminary enumeration at 957,679. The last census taken in 1887 showed a population of 806,708.

The Cuban census shows the population of the island to be 1,572,840, which is between 50,000 and 60,000 less than when the last census was taken by the Spaniards in 1887.

State Senator William Goebel, the Democratic contestant for Taylor's seat as Governor of Kentucky, was shot and fatally wounded in Frankfort on the morning of First Month 30th while passing through the State House yard on his way to the Capitol. The shots were fired from an upper window of a building occupied by the offices of the Governor and other State officials. One shot struck Goebel, passing through the right lung. On the 31st the wounded man was sworn in as Governor of the State by Chief Justice Hazelrigg of the Court of Appeals. Governor Taylor has summoned the Legislature to meet at London, Ky., on the 6th inst. Goebel died on the evening of the 3rd inst., and an hour later J. C. W. Beckham, Democratic candidate for Lieutenant Governor, took the oath of office and issued a proclamation calling upon the militia to disband.

Governor Taylor, at Frankfort, has announced his willingness to submit the question as to the Kentucky Governorship to any three fair men who might be selected as arbitrators by the Supreme Court of the United States.

The report of Secretary of Internal Affairs of Pennsylvania Latta shows a taxable real estate valuation of $2,725,163,336, and total collections last year in taxes of $55,808,585, an increase of five and a half millions over the previous year.

There has been a total of fifty-two cases of the bubonic plague in Honolulu, with forty-one deaths. All of Chinatown has been burned in an effort to stop the spread of the disease.

A scientist says that only 900 persons in 1,000,000 die from old age.

A special to the *Public Ledger* of Second Month 4th, says: "Recent experiments in this city have shown the possibility of conveying medicines through the skin and into any portion of the human body by placing them in the path of an electric current. Gout, rheumatism and consumption are now being treated by utilizing electricity to convey drugs to the affected parts, and while no positive cures have been wrought results have been attained that seem to demonstrate the value of the new treatment.

"Electricity has long been used by physicians in treatment of nervous troubles and for its tonic effects upon the system generally, but its employment as an agent to carry mechanically particles of medicines is new. It is asserted, for instance, that by its use the drinking of lithia water for the gout will be unnecessary, as the lithia may be made to pass through the skin and into the member that is affected. Rheumatic joints may be treated in like manner, and the derangement of the stomach by taking medicine in the usual way will be avoided.

A remarkable case of drift was reported to Lieutenant Herbert O. Dunn at the Baltimore Hydrographic Office last week, in a letter from United States officials at Baracoa, Cuba. It was the return to the office of a letter placed in a bottle and thrown overboard by Captain Mitchell, of the Neptune steamer *Ohio*, on Tenth Month 23d, 1895, while the ship was bound from Carthagena for Baltimore with a cargo of iron ore. Captain Mitchell enclosed a note stating that the bottle, with its contents, was thrown overboard on that date in latitude 35.37 and longitude 36.30. He requested that if the bottle was picked up that it be sent to the Baltimore Branch Hydrographic Office. Remarks were appended to the paper received that it was picked up on First Month 16th, 1900, in latitude 20.21.40 and longitude 74.45, which is in the vicinity of Baracoa.

If the bottle had drifted in a straight line from where thrown into the water to where found, it would have traveled 2,000 miles. In its four years and three months' drift it is possible that it covered several times that distance.

There were 507 deaths in this city last week, reported to the Board of Health. This is 9 more than the previous week and 5 less than the corresponding week of 1899. Of the foregoing 266 were males and 241 females: 88 died of pneumonia; 48 of consumption; 41 of heart disease; 28 of apoplexy; 24 of diphtheria; 17 of inflammation of the stomach and bowels; 16 of convulsions; 15 of inanition; 15 of nephritis; 14 of cancer; 12 of bronchitis; 12 from casualties; 12 of Bright's disease; 12 of inflammation of the brain; 11 of old age, and 6 of typhoid fever.

Markets, &c.—U. S. 2's, 102½; 4's, 114¾ a 115; new 4's, 133 a 134; 5's, 112¾ a 113; 3's, 109¼ a 109¾.

COTTON was quiet, but firm, and 1/16c. per pound higher, influenced by the rise in New York, closing on a basis of 8 3/8c. per pound for middling uplands.

FLOUR.—Winter, super., $2.30 a $2.50; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.35 a $3.50; spring, straight, $3.35 a $3.75; city mills, straight, $3.35 a $3.50. RYE FLOUR, $3.15 a $3.30 per barrel as to quality. BUCKWHEAT FLOUR $2.20 a $2.30 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 71 a 72c.

No. 2 mixed corn, 38 a 38¼c.

No. 2 white oats, clipped, 31¾ a 32c.

BEEF CATTLE.—Extra, 5¾ a 6c.; good, 5¼ a 5¾; medium, common, 4¾ a 5¼c.

SHEEP AND LAMBS.—Extra, 5¼ a 5¾c.; good, 5 a 5¼c.; medium, 4¼ a 4¾c.; common, 3 a 4¼c.; lambs, 6¼ a 7¾c.

HOGS were active at 6¾ a 7¼c. for Western.

FOREIGN.—A despatch from Cape Town reports that the British have occupied the town of Prieska, on the Orange River, about 100 miles from Kimberley.

The British War Office announces that the losses in Buller's forces at the recent fight at Spion Kop aggregate about 1400.

Smoke nuisance represents a loss of £4,000,000 or £5,000,000 a year in London alone, and no one can estimate the human suffering it entails by shutting out the invigorating sunshine and by poisoning the air.

In the Royal Albert Hall, London, 10,000 persons protested against the use of the mass and confessional in the Church of England.

A large trade is done in Germany in artificial sponges, which are produced by a patented process depending principally on the action of zinc chloride solution on pure cellulose.

Professor Koch, the celebrated bacteriologist, in the Deutsche Medicinitsche Wocheschrift, reporting upon the results of the Java malaria expedition, says that these fully corroborate his theory, already illustrated on the German East African coast, that where there are mosquitoes there is always malaria, and that where there are no mosquitoes there is no malaria.

Influenza is raging in Rome, and the Queen is suffering from the disease.

A loan of 22,500,000 rubles, to run seventy-five years, at the rate of five per cent., has been guaranteed by Russia—customs receipts of the Persian Empire the basis of security. England regards the act of Russia as an aggressive one. The newspapers of St. Petersburg express immense satisfaction at the Persian loan, to be floated by the loan Bank of Persia, a Russian institution; but think Russia showed "excessive delicacy" in not including the custom houses of the ports of the Persian Gulf among the guarantees. They urge the prompt building of a railroad as the best means of shutting out the claims of other nations. Other people think the first thing Persia ought to do is to extinguish her indebtedness to Great Britain, and thus regain her freedom of action in the Province of Fars.

Australia sent only $1,123,503 gold to the United States last Tenth Month against $3,569,992 in Tenth Month, 1898. For the ten months we have received from the same source $9,000,000 less in gold than we obtained last year.

The press of the City of Mexico continues to denounce the growth of the liquor traffic in Mexico and ascribes to the increasing consumption of ardent spirits in va forms the augmented mortality and crime. The Mi dists there, headed by Bishop McCabe and Rev. Dr. have begun a campaign against intemperance, and local Catholic journals are exhorting their readers arouse themselves to prevent the country from becon a prey to alcoholism. It is reported that the Governo will endeavor by means of public action to aid the perance movement.

The Mexican Government has granted a concessio Chicago capitalists of one million acres of valuable fronting on the Gulf of Mexico and lying in the Stat Tamaulipas.

The depopulation of Peru is illustrated by the fact the valley of Santa, which in the days of the Incas h population of 700,000, now has only 5,000.

On the 3rd instant 102 sunstrokes were officially ported in the city of Buenos Ayres. Of these, 93 fatal. The temperature was 120 in the shade.

A despatch from St. John's, N. B., says: "Duri tornado last night an express train on the Newfound Railroad was lifted off the track and deposited in a some distance away, only the engine holding to the r The track was not disturbed. The baggage car took and was destroyed, with its contents, including the w Colonial mail for Canada and the United States. No was injured."

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meetin the Committee on Admissions will be held at Fourth Arch Streets, on Seventh-day, the 17th inst., at 10. JOHN W. BIDDLE, *Cler*

Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authori Chester Monthly Meeting, Pa., to be held in the meet house at Lansdowne, Pa., Fifth-day evening, the inst., at eight o'clock.

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., and and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85. EDWARD G. SMEDLEY, *Sup*

Friends' Library, 142 N. Sixteenth St Phila.

—Open on week-days from 11.30 A. M. to 2 and from 3 P. M. to 6 P. M. On First Month 31st, the following books were added:

BOLLES, A. S.—Pennsylvania, Province and State, 1790. (2 Vols.)

BOURDILLON, F. W.—Night has a Thousand Eyes.

CARY, E. L.—Browning, Poet and Man.

DUNBAR, P. L.—Poems of Cabin and Field.

EARLE, A. M.—Child Life in Colonial Days.

HOWE, J. W.—Reminiscences, 1818-1899.

MAHAFFY, J. P.—Old Greek Education.

MARBLE, A. R. (ed.)—Nature Pictures by Amer Poets.

PATTEE, F. L.—Foundations of English Literature.

POWELL, L. P.—Historic Towns of the Middle St

Receipts for Aid of Suffering Doukhobo to Second Month 6th, 1900.

J. D. S., $2; O. H. M., $10; Dunkard Congrega Salem, Pa., $14; W. S., $5; C. W. T., $5; J. W. J. C. O., $5; P. G., $5; Rich Square Monthly M ing, N. C., $31.10; J. H. B., $25; A. P., $20; J Ohio, $6; B. B. Iowa, $5; Friends' Frankford Mon Meeting, $10; Paullina, Iowa, $7; per C. P., $6; England Yearly Meeting for Sufferings, $100; E. I $15; J. B. F., $15.

WM. EVANS, *Treasurer*, 252 S. Front St. P

DIED, at her residence, near Paullina, O'Brien co Iowa, on the Fourth of First Month, 1900, ELLEN L. WELL, widow of the late Hubert Rockwell, in fifty-fifth year of her age; an esteemed member elder of Paullina Monthly Meeting of Friends. dear friend was of a meek and quiet spirit, and example was one of modest simplicity and faithfol ever manifesting a spirit of charity and good-will to She bore a short but severe illness with becoming tude, while from the nature of her disease (paral she could express but little. Her relatives and fr have no doubt but her purified spirit was ready fo summons home. "Blessed are the dead which die in Lord from henceforth; yea, saith the Spirit, that may rest from their labors and their works do follow th

THE FRIEND.

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KNOW Whom I have believed." This is a mony to direct acquaintance with a trusted ". "I know *what* I have believed"—this ies to a creed, or things believed about the other to life eternal, that they might Him, the only true God.

his knowledge of Him and of Christ whom as sent is as a house built upon the Rock, that which has no deeper foundation than belief of a creed—statements, traditions, sitions—is built as upon insecure sand. a belief, rather than faith. For "faith *evidence* of things *not seen*"—the resting ting on the Witness for the Truth of in- e realities.

e recall no language where Christ has salvation conditional on the belief of a sition—important to right faith as true ments of doctrine must be; but rather the g faith is expressed as "believing Me," or eving in Me"—something deeper than ac- ng a form of language *about* Him. Through ving Him, or on Him directly, comes a dis- nent of things said about Him, whether are consistent with what we livingly know m. So a saving faith in Him will not only is commandments, but will, according to aithfulness, believe in the sayings of every ture of Truth about Him. "He that be- th on the Son of God hath the Witness in elf."

e faith which in these days we fear for, at which is not founded on the Rock; not l on the true and holy Witness in the heart n living experience; the faith which can say, "I know *what* I have believed"—not aith which was Abraham's long before the was written, and would still live on, gh every book on earth should be de- ed.—"Before Abraham was, I am."

ut the loss of the sacred Scriptures, or the editing of them, would be a calamity to beyond expression; and we believe they bear delibly the spiritual stamp of proceeding from the Author and Finisher of our faith, that they cannot perish from among men so long as their Author shall "find faith upon earth." But Christian experience is baptized in the Fountain rather than in the "declaration of the Fountain;" and walks in Him as the "primary rule of faith and conduct"—the living authority both of its own life and of all Scripture given by Divine inspiration. And Christ still speaks to men's condition "as one having authority, and not as the scribes" who are planted only on letter and text. It is these who are no more deeply planted, that stand in jeopardy of the shipwreck of their kind of faith, if they place their faith in the "higher critics" in an even balance with their confidence in the Scriptures. To these Bible-wreck and faith-wreck seem the same. They who have insisted on the Scriptures as being "the primary" or "the sole rule of faith and manners," or "the Word," are in a pitiable plight if they now deem they must say: "They have taken away my Lord, and I know not where they have laid Him!"

We do not apprehend that in the ultimate issue the Scripture can be found to be criticised away, or broken. But from those who search as if they think they have in the Scriptures themselves eternal life, a slipping of this foundation into unbelief may be dreaded. But "other foundation can no man lay than that which is laid, even Christ Jesus." Of Him it is that the Scriptures testify, to direct us to come to *Him* that we might have life.

Our concern is that, in view of the bewilderment of the times, we may be all the more dedicated now to know Whom we have believed. There is a faith which overcomes the shakings of the "higher criticism," and there is a faith which is overcome by them. For the former we plead. "Turn ye to the stronghold, ye prisoners of hope!" Therein alone can we safely see the havoc of the tempest that is passing by. "In the shadow of thy wings will I make my refuge, until these calamities be overpast."

We have been counselled of late to read Robert Barclay's Third Proposition—that concerning the Scriptures. We may rise from that reading with a feeling that the war now waged over the Scriptures is none of Friends' war; and that others who in their theologies have been giving the Scriptures a preposterous position, will be the chief sufferers. While the transition period will probably be of fearful cost to the churches, yet the Society of Friends is the one which need least be affected by the turmoil, as they stand steadfast upon their primary foundation, which was before words were and shall stand sure when words have ceased. While some are being driven as from bibliolatry to spirituality, and others to infidelity, we anticipate in the distance, as an outcome of the Divine overruling of the conflict of faith, a solid and general movement of the church of Christ to the Foundation once so clearly heralded by the early Friends. Will the church of the future then find a Society or a remnant still preserved as worthy successors of that prophetic movement? It rests with us of today to step humbly and faithfully on the Foundation of all true knowledge, and in the spirit of revelation in the knowledge of Him, to know Him the only true God and Jesus Christ whom He has sent, if we would be worthy welcomers of those who hereafter may, as doves to our windows, be drawn to the like precious faith.

In number 28 of our present volume appeared a statement, which has been read here and there in years past, of the results of the prince of Granada's counting up of chapters, verses, words, letters, and names of the whole Bible, while he was in prison. By comparing a portion of his numbering with corresponding words as given in Strong's Concordance, which undertakes to note *every* word of the English Bible, we find a great discrepancy. Whether this is accounted for by the prince having used a Spanish version, we cannot say. But we would correct the impression that his figures are wholly to be relied on for our English Bible.

While we would have preferred for the prince a higher engagement for occupying time than with the mere letter of Scripture, yet his assiduous industry has a service in showing possible fruits of leisure, however shut in.

In illustration of the view that the siftings of the Church now taking place are over-ruled to drive some thoughtful minds towards acknowledging the position early taken by Friends, the following quotations from a recent article of S. D. McConnell, a prominent Episcopalian clergyman, seem permissible:—

"It is so much easier to live by rule than to live by spirit. At least it seems to be easier. In point of fact, the distinguishing feature of the religion of Christ is that it vacates all external mastership, turns the individual soul in upon itself, and declares that by so doing it will find itself face to face with God. . . .

The Church, the Bible and Reason, have all their necessary place . . . The question

of Holy Scriptures is one which the High Churchman *who knows the ground upon which he stands* is not vexed by. It does not touch him, so long as he keeps out of questionable company. . . My quarrel is the same with the bibliolater, the ecclesiastic, and the rationalist. They all, and all alike, sit down satisfied when they have reached an authority which in their opinion ought to be final.

"The real vice of all these champions of 'authority' is that they cannot admit the reality of God governing directly. They have the feeling that a moral cause can go before the Almighty only on appeal from a lower court. The contention of Jesus is that God has original jurisdiction, and that he has machinery for communicating his judgments. This is what the Jews could not take in. They lived by [outward] 'authority.' The priest, the lawyer, and the scribe spoke to them the final word. When Jesus bade them venture immediately into the presence of God their Father, they were shocked and scandalized. His disciples, however, gathered courage to follow Him, and so were made free men in Christ Jesus. In the centuries since, they have always tended to grow weary of the burden of liberty, and to turn to the ecclesiastic, the scribe, and the logician, begging to be ruled.

"The real authority in the moral sphere is the actual concurrence of the will of God with the moral consciousness of the individual. Whenever this concurrence is reached in any particular case, the individual recognizes it. He may not obey it, but that is because he prefers to bear the penalty rather than to do God's will, but he knows that the King has spoken. He knows it just as the organ-builder knows that a pipe speaks the right note. . . When he has found it, he is satisfied, for he knows what is truth, and what is duty."

In our last number, third column and third paragraph, the word "formerly" should be replaced by "*firmly*," so as to read, "Friends, while firmly maintaining this ground, should provoke no controversy," etc.

Some writer, in considering "the sin which doth so easily beset us," has ascribed to it thirteen characteristics as follows:

"1. The sin you do not want to be reproved for. 2. The sin you are readiest to defend. 3. The sin your thoughts run most upon. 4. The sin that leads you captive the easiest. 5. The sin you find the most excuse for. 6. The sin that oftenest beclouds your spiritual sky. 7. The sin that causes you remorse of conscience the most frequently. 8. The sin that makes you doubt your entire acceptance with God. 9. The sin you are most unwilling to acknowledge you possess. 10. The sin you are most unwilling to give up. 11. The sin you are all the time trying to persuade yourself is an infirmity. 12. The sin which must be laid aside in order to enjoy full salvation. 13. The sin which is as dear as a right eye, but which must be given up."

Some Account Respecting Edward Browne, Formerly of Sunderland; From the Records of Newcastle Monthly Meeting, and from a Letter to his Sister, Anno 1729-30.

Although the time is past when many interesting particulars respecting Edward Browne might have been obtained from his cotemporaries; yet some little being known of his character and certain papers having been preserved which tend to its further elucidation, and which may convey highly important caution and instruction to succeeding generations, it is presumed that their being more generally read among the members of the religious Society to which he belonged may have a beneficial tendency. After his apprenticeship at Sunderland, removing to Ireland, the certificate from Newcastle meeting evinces not only their tender concern on his behalf, but also that by early attention to the calls of Divine love, his circumspect walking through the slippery paths of youth, had rendered him a good example to those of his own class and a comfort to his more experienced friends.

Almost every production of his pen marks his superior talents and acquirements; and he was doubtless a truly valuable character, while his mind was preserved under the influence of the principle of Truth, which keeps all things in their places, and bounds the desires of the humble followers of Christ. But when after the decease of his beloved wife, in 1724, he became disobedient to the heavenly vision and let out his mind after worldly greatness, the consequences that ensued are best described by himself in the succeeding pages.

From the following draft of a certificate of removal, it appears that he served an apprenticeship with a Friend of said Monthly Meeting and removed into Ireland presently after. The certificate is as follows:

"To our Friends and brethren in the nation of Ireland or elsewhere, a salutation of dear love in the Truth; we send this on behalf of our Friend Edward Browne, certifying that he served the time of his apprenticeship with a friend who is a member of this meeting, during which time, considering his years, he walked as became the Truth in which he was educated, and was an example of sobriety to the youth amongst us, and is in good unity with Friends, whose tender concern, on his behalf, is that he may be preserved faithful to the manifestation which it has pleased God to visit him withal amongst us, and in that concern we recommend him to you, that the same Christian care may be continued over him, that that plant which the Lord hath planted may be nourished and grow to the praise of his name, and that the exercises and trials he may probably meet with may not blast nor crush that tender bud, is the hearty desire of your friends and brethren in the blessed Truth.

"Signed on behalf of the Monthly Meeting of the people called Quakers in Sunderland in the county of Durham, Fourth Month, 1710."

It is probable that Edward Browne returned again not long afterwards to Sunderland, for, by the minutes of Sunderland Preparative and Newcastle Monthly Meeting, it appears he had been for several years a very useful member, had acted in the capacity of cashier, librarian and clerk, and in 1716 was appointed to the office of overseer. He married Margery M ford of Sunderland in 1715. She died in 17

Edward Browne kept a draper's shop in S derland, and was a considerable coal fitter a ship owner; but departing from that sa humble walking which Truth preserveth its f lowers in, he built a grand* residence for hi self near the moor, the end of Silver Stre also other houses (now called Fitter's Ro for masters of ships and for his keelmen; that time it was understood he intended to h married again, and paid his addresses to A Hodgson of Newcastle; when his affairs beca embarrassed and the balance owing to the c owner was about three thousand pounds, which he was induced to give a bond and ju ment—this the coal owner entered up in courts against him, contrary to intention the time of giving it; and being unable to s port his credit he became a bankrupt, to great concern of Friends, with whom he been held in much esteem. Said Edw Browne went to London to appear to the Ba ruptcy, and while there Friends judged it th place and duty to write to him respecting failure in the payment of his just debts, wh had brought reproach on the Truth we p fess, which, they add, called for an open c demnation either for himself or them." after some time Edward Browne wrote to Monthly Meeting, a copy of which is as follo

"London, fifth of Sixth Month, 172

"*To Friends of Newcastle Monthly Meeting*

Whereas by not closely adhering and keep my mind subject to the humble and self-deny life of Jesus, I have been too much elated aspired above my sphere, and thereby throu the just judgment of the all-wise Dispo woefully experienced the wise man's prov verified that 'Pride goeth before destruct and a haughty spirit before a fall.' D friends, pray for me, that this evil seed r be burnt up, both root and branch, that may not henceforth be high minded, but f and being thoroughly resigned to the refin fire, may know judgment brought forth victory.

"Hereby in true self abasedness and c trition of soul I condemn all these my acti and projects that proceeded from living ab the meek and holy principle of grace and Tru which brings into lowliness of heart, and c tentedness of spirit, with that station wh unerring Providence places in. Those who are fluenced thereby strive not to soar above his pensations, but to follow as He by his wisc and power leads and opens the way, and set always before them that they err not from righteous path, lest they dishonor his name, pierce themselves through with m sorrows and plunge their poor souls into de and misery by forsaking the fountain of ete life and exhaustless felicity.

"From a wounded and disconsolate bre filled with remorse and anguish, under deep sense of my failings and disobedienc the heavenly vision, I heartily grieve and lan that through me cause should be taken to sp evil of the pure immaculate Truth; and

*It commanded an extensive sea view, and had gardens belonging to it. The other houses were int for the captains of his ships, his keelmen, etc. It is derstood that the whole cost E. B. about five tho pounds. The house is now, 1820, the custom hous the port of Sunderland.

profession of the Divine and glorious light Christ, in which all the nations of them t are saved must walk, should by my folly misconduct, suffer any eclipse or reproach- sully.

I entreat and earnestly beseech the God of rcy and his tender-hearted compassionate ple, who have tasted that the Lord is gra- us, to forgive and blot out my offences, to claim liberty to the captive aud to restore into favor, that so I may rejoice in tribu- on, and in unity with God and his church I y live and die and be happy everlasting.

"EDWARD BROWNE."

(To be continued.)

The Mennonites in America.

taught where He might teach, that God was God of love,
t war and rapine's hand, were not Christ's healing hand,
t pomp of church and state and constant bicker- ings, prove
eavy curse, and scourge to any, every land;
l lo, he preached a gospel of great peace,
d constant prayed that war and strife might cease,
t brother love should come, and Christly life in- crease.

n the year 1677, William Penn of the En- h Friends, who was known in those trou- us times as a generous, broadminded Chris- n, in visiting Germany, became acquainted h the Mennonites and preached among the gregations of the Palatinate, and later when came into possession of the province of nsylvania in America, he made known to s people, that he intended the country as an lum for those who were persecuted and op- ssed, and cordially invited immigration to s country. Many accepted the invitation the first of their number sailed on the sel *Coneord*, which landed in the City of otherly Love, on the sixth of Tenth Month, 83. They settled at Germantown, now a part Philadelphia, and very soon followed many re from the Palatinate and Switzerland and ce this time up to the present, Mennonites e continued to emigrate from Europe to erica. Those who came earliest settled in stern Pennsylvania, especially in Lancaster unty, those coming later settling in Ohio l States yet farther West. From their ther State they have spread within the last y years over a large number of States of the ion and Canada, the first emigration being this province in 1800. In the year 1708 ir first meeting-house was erected at Ger- ntown and in 1786 there were nineteen con- gations in Pennsylvania and one in Virginia. After Joseph II of Austria had issued his ct of tolerance to the Protestants in 1781, ne of the Mennonite brethren of the old ntry, openly confessed the faith of their hers, in hopes that their privileges would the same as that of other Protestants; but ving otherwise, they fled to Russia, and all t remained of these people emigrated in 74-6 to South Dakota where they have at s time eight congregations. These are own as the "Hutterische Bruder"—the Hut- ite brethren, named after Jacob Hutter, who d a martyr in 1536.

There had been congregations in Prussia ce the time of Menno Simons, and from ere at the invitation of the Zarina Catharine Russia, they emigrated in considerable num- bers to the steppes of Southern Russia, where for a number of years they suffered great privations. In the year 1871 the colonists received the alarming intelligence that all inhabitants of Russia should become subject to military service, and although this was afterwards modified so that the Mennonites are now chiefly employed in forestry, instead of serving in the army, yet thousands of families were induced by the restriction of their privileges to emigrate to America, where they settled during the years between 1873-6 in Kansas, Nebraska, Dakota and Minnesota in the United States and in Manitoba, in the Dominion of Canada.

There are (census of 1890), five hundred and fifty-one congregations and four hundred and five houses of worship in the United States, with a membership of about forty-two thousand. These are divided into a number of branches, of which the most numerous are the Mennonites proper, the Amish Mennonites and the General Conference Mennonites of America. Indiana and Michigan have twenty places of regular worship, while Lancaster County, Pa., alone has seventy-four places of worship. As regards the literature of the Mennonites see pamphlet of John Horsch, called the "Mennonites, their History, Faith and Practice." We have obtained from the same valuable source nearly all the data for this article.—*Young People's Paper.*

Pass It On.

Once, when I was a schoolboy, going home from the far-away little town in which I dwelt, I arrived at Bristol, and got on board the steamer with just enough money to pay my fare; and that being settled, I thought in my innocence that I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill and past caring for anything, when there came the steward and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," said I, in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him.

Instantly he took off the cap he wore, with the gilt about it, and held out his hand. "I should like to shake hands with you," he said.

I gave him my hand and shook his as well as I could.

Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, pleasantly, "but I am glad it has."

"So am I," said I.

As soon as I got ashore I told my father what had happened.

"Ah!" said he, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to them."

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket, when I saw a little lad crying—a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What's the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly it flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow the story of long ago and of the steward's kindness to me. "Now, today," I said, "I pass it on to you; and, remember, if you meet anyone who needs a kindly hand you must pass it on to them."

"I will sir, I will!" cried the lad, as he took my hand, and his eyes flashed with earnestness.

"I am sure you will," I answered.

I reached my destination and left my little friend. The last sign I had from him was the handkerchief thrown from the window of the carriage, as if to say: "It is all right; I will pass it on."—*Home and School Visitor.*

Cultivate Resources.

A lad of fifteen was laid up with a sprained ankle. The injury, though severe enough to make quiet an absolute necessity, did not cause him any especial pain, and yet the days of his enforced invalidism will be long remembered in that household.

He had never cared for reading. He was fond only of those games which demanded physical exertion. He was an indifferent student, and he rejected impatiently the suggestion that he should spend a part of his undesired leisure upon his school-work. He passed his time in complaints which actually retarded his own recovery, to say nothing of the discomfort he produced in the home.

A cousin about his own age, who was confined to the house for an equal time by a slight indisposition, had a very different experience. "I have done so many of the things I've been putting off ever so long," she said. "What with reading and writing letters and helping with some sewing and talking with the people who came in, the days fairly flew."

The contrast between these two young folks illustrates a point we need to emphasize. It does not do to be without resources. Perhaps your favorite enjoyment is bicycle-riding, but if you cannot be content unless you are engaged in that pastime, you are likely to pass a large part of your year quite unhappily. We have all known people to whom a rainy day seemed a disaster, and who could not face a two hours' wait in a railway station with any degree of equanimity. Cultivate more than one faculty of your mind. Find pleasure, if possible, in things widely diverse, which can be enjoyed under totally different circumstances. Have resources, so that if one road is blocked, another will be open to you. It is a sort of slavery to be so dependent on circumstances that our comfort is destroyed by a rainy day or a week of enforced inactivity.—*Selected.*

SOME persons think they are too young, too weak or too ignorant to do anything until they reach a time of life when they are too old, and then they suddenly realize that it is too late.

For "THE FRIEND."

Whether or Not to Justify the Dangerous Game of Football.

Upon the subject of the justification or the rejection of the game of football, now, perforce, claiming prominent mention in many papers, and lately presented with cogency to our members through the editorial remarks in THE FRIEND of Twelfth Month 16th last, the article following by W. C. Allen, and again, in the *Westtonian*, by Samuel Emlen, and perhaps by others, the protest against the game, as at present conducted, appears so conclusive that it would seem almost unnecessary further to pursue the subject, were it not that there is an urgency that we forthwith reach safe ground and take our stand there for our own preservation in the ways of Truth and the benefit of our fellows, just as we are enabled to do in the matter of non-engagement in carnal warfare.

When a coroner's jury, as at St. Louis, in the case of the pupil of the Christian Brothers' College, killed at the game, returns the verdict "We find that the game was played strictly according to Rugby rules, but we believe the game is dangerous and should be prohibited," and when we bear in remembrance that, during the last three months of the past year, the record of the dead and severely wounded upon the football field ran up into the scores, there is surely sufficient ground to ask for "a substitute better suited for a majority of the students," and that we can scarcely, with consistency, be found standing in defence of a practice sought to be justified upon arguments that fit "the highwayman's or the prize-fighter's mode of life, and (such as are) used for carnal warfare between nations." So justifying the game, it was the fighting Governor of one of our States who, a few years ago, was rash enough to say that, "if any son of his should weigh broken bones against the honor of being one of a football eleven, he would disinherit him." Nevertheless, some very recent experience of this high official in dealing with prize-fighters and their abettors, and an acquaintance with the football fatality list of the past year would likely incline him to hesitate before again expressing himself in the language given above.

Upon the opening of the winter term of a college in an adjoining State, its president, in his annual address in the chapel, spoke of the importance of athletics, that a sound body was one of the prerequisites of a sound mind, referred gratifyingly to the students' successes, yet reminded them, while "athletics should have a prominent place," they came to college primarily to study. Following these words, however, rival classes, as they came from the chapel, became involved in a "rush," necessitating the interposition of the president to stop the disorderly proceedings. It appeared that athletics were yet too prominent.

This fostering of rivalry, finding rough vent in manifestations of rowdyism, has had its encouragement in the dangerous game now considered; the popular inter-collegiate feature of it; the strenuous play before great crowds of people, with the daily papers' printed details and comments thereupon spread broadcast. With this there is a reaching out for applause, even notoriety—but at what a surrender of the true (comprehensive withal) scholastic idea and proper Christian principle—an idea and principle which may well and unitedly prevail in the hearty, bounding, fun-loving boy.

Writing in the *Public Ledger* of what he designates a degeneration into "brutal, disgusting and disgraceful 'sport,'" one who signs himself "Class of 1867," having referred to a long list of strains and maimings incurred by chief players on the football field, as cited by a university physician, begs to ask "whether such a game is war or play, healthful exercise or reckless and unnecessary brutality. If the play were by dogs or bulls, in the presence of a crowd of spectators, with such results following, the officers of the law would stop it, or, if they failed to do so, the Secretary for Preventing Cruelty to Animals would interfere. Have we all gone so mad," he concludes, "on the subject of athletics that we approve what are, to all intents and purposes, gladiatorial combats?" *

And this latter remark brings to recollection how earnestly, in his *De Spectaculis*, Tertullian pleaded with the Christians of his day that they drag not into contempt their religion by countenancing the shows, spectacles, gladiatorial contests of the amphitheatre. "What is more merciless than the circus," he says, "where people do not spare even their rulers and fellow-citizens?" Has it not come to be so that there is shown a good deal of the same indifference to life and broken limbs on the hard-fought football field before assembled thousands?

"Glory or the grave!" were the words said to have been uttered by some British soldiers in the present South African war, when about to risk their lives in the attack upon a strongly fortified position of the enemy. Almost it seems as though this might be the feeling in connection with the pursuit of a game capable of such fatal sequences when the "blood is up."

The Carlisle Indian football team has been cited as one that sets a very praiseworthy example of self-restraint and decorum to its Anglo-Saxon competitors, yet I regret to note—though the accompaniment is not unexpected—that, in complying with our civilization, mention was lately made, after their successful contest with a New York "eleven," of their walking up Broadway to the *theatre*. Perilous diversion of this sort is a common snare besetting visiting clubs, teams, lodges and the like, and illustrates the Apostle's warning that "evil communications corrupt good manners," a saying of Paul's, be it said, immediately succeeding his remarks as to how "after the manner of men I have fought with beasts at Ephesus." That sort of fierce combat received none of his approval, but how eloquently and exactly he enumerates the articles of the panoply which should cover and effectually defend the pilgrim in the holy warfare!

So I believe that Friends, in their educational institutions everywhere, would do well to keep clear of, or, where previously adopted, relinquish the game in question for "a substitute better suited to a majority of the students," and that they likewise maintain the rule against inter-school or inter-collegiate matches.

JOSIAH W. LEEDS.

* The following, from the *Christian Intelligencer*, voices a very common sentiment of the religious press upon this subject: "We do not hesitate to say positively that the game should be abolished. Last year five deaths resulted from it, this year eleven, and the number of injuries scores up into the hundreds. Is the sport worth this great sacrifice of life and limb? What is the gain that justifies this irreparable loss? We leave it with those who mourn their dead and wounded."

A NAME IN THE SAND.

BY HANNAH FLAGG GOULD.

Alone I walked the ocean strand,
A pearly shell was in my hand;
I stooped, and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast—
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more;
Of me, my frame, the name I bore,
To leave no track nor trace;

And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands,
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame!

A Peep Through a Window.

An old physician, as well known for his shrewd philosophy as for his skill in healing tells what shaped his life.

"My character," he once said to a friend "was to a degree formed by a single inciden in my childhood. Our home was a log hu in the suburbs of the town in which we lived The door and two windows opened into th squalid street, a pig sty and a vacant lot int which the refuse of the town was thrown. Bu through a small window, hardly more than chink, at the back of the house, we had glimpse of the mountain tops, about which th clouds hung and shifted perpetually.

"My mother had a habit of closing the doo and side windows, and opening this little chink whenever we children were tired or cross, o discouraged. She knew, though we did no that that glimpse of wonderful peace and beaut would probably help us.

"When I was leaving home to seek my for tune, I said to her, 'I wish I could take tha with me,' looking up at this window. 'Yo can't do that, John,' she said, 'but I am sur there never will be a place in your life so mea and poor but that some chink in it will open o something beautiful and good. Keep it open.

"I have tried to obey her," said the old man "If there is but one hopeful symptom in patient, I keep it in sight for him and mysel If there is but one good trait in a man's char acter, I try to look at it alone and shut out a the rest.

"I see that God sends pain into men's live as a discipline, but He does not hinder them from finding comfort in many ways—I hel them to find it. Life is hard and squalid enoug sometimes, but there is always a 'chink' some where through which one can see the mountai tops and sunlit clouds."

There is always a crack in the barest lif through which the stars shine, if we choose t look for it.

It was in the night of his poverty and blind ness that Milton saw the heavens unclose an breathed immortal airs.—*Selected.*

ONLY toy boats are disturbed by every wave let of change.

For "The Friend."

Neander on Church Discipline.

do not find in the New Testament spe-
irections for the disciplinary government
e Church. In the Jewish law the regu-
s are minutely put down for its cere-
l observances, and perhaps it was to make
ontrast more striking that our Saviour
g bequeathed to mankind the spirit of
that would lead into all truth, he and
nspired apostles refrained from positive
ions in many details of Christian duty.
ever may have been designed, in regard
discipline which should bind together the
eligious community, the first purpose was
se up the members of that community by
hing repentance and amendment of life.
ong the converts thus called together, the
y had not come in quickly and sowed tares,
ong their ownselves men had not arisen
ing perverse things to draw away disci-
after them, it may be that some George
night have been called to the work of
ng a discipline that recognized only spir-
worship and a ministry only of the Divine
ntment. But before any such order had
established human wisdom and culture
ome in for a large share in the manage-
of church affairs. The hierarchical sys-
vas set up, which with some modifications
ow for many centuries marked the pro-
d militant church.

making the settlement of a distinct order
en to look after the spiritual interests of
s, it is the testimony of Neander that it
orrowed altogether from the Jewish priest-

This system of ministry and worship
ow been so long established and has gained
general acceptance throughout the Chris-
world, that each succeeding generation as
are brought under some sense of religious
accept as a foregone conclusion that the
vable church establishment of their fathers
ll founded.

ander appears to have been not brought
a Christian, and therefore not prejudiced
e support of this ecclesiastical system.
Jew he was a close student of the Scrip-
, and when, through Divine grace he was
believe that the prophecies going before
fulfilled in Jesus of Nazareth he applied
stly to learn from Him by his spiritual
festation the great lessons of human duty.
es not appear that he ever read the life
eorge Fox or that he was in any degree
nced by the conclusions of Friends about
ation for the ministry. He had learned
nqualified truth that Christianity is a spir-
religion. He had both the language of
lew Testament and his own convictions in
rd to the purposes of Christian worship.
time like this, when human learning is
nating religious sentiment, so that even
under the name of Friends are giving
his testimony on these points is of pe-
r value. The first extract shows Neander's
eciation of the internal power of the Gos-
by virtue of which it changed the hearts
en and made its way in the world inde-
ently of formal organizations:

Nevertheless, all outward dealings and
cles would have created for this religion
ch access to the hearts of men, had it not
essed in its inward nature such an attractive
r for that in human nature which is related to God, however it may be darkened and overwhelmed either through false refinement or through carnal grossness. They would have been unavailing had it not shown itself victorious over all the impostures, which taking prisoner the human mind, opposed it; had it not shown itself the only fundamental source of satisfaction to the religious wants excited in an age of ferment; had it not proved itself the only thing that would create for the spiritual world peace and tranquillity in this wild ferment of opposing elements; and had not this religion as soon as it had taken root anywhere by the activity which showed itself in it, been irresistibly impelled forward in its course. As the Redeemer in his prayer, had commended the faithful to his Heavenly Father, that their communion with Him, the glory received from the Father which He bestowed on them, beaming through their life, might lead men to believe on Him, so it came to pass. The witness which genuine Christians gave of their Lord through their conduct, the healing power of the gospel which revealed itself in their life, was a most powerful engine in the conversion of the heathen. The distinguishing virtues of the Christian must have come vividly into contrast with the prevailing crimes and vices. The strictness of Christian virtue was sometimes carried to excess in contrast with universal depravity of manners. The inward brotherly love of the Christian contrasted with the selfishness which divides all men from one another and makes them distrustful one of an other, which prevented men from understanding the nature of the Christian community and made it a source of never-failing wonder to them. "See," said they, "how they love one another." "This surprised them beyond measure," says Tertullian, "since they are accustomed to hate one another, that one man should be ready to die for another."

In the passages which follow Neander expresses his judgment of the general character of the church government that would be adapted to a truly Christian community. He dissents, as may be seen from the order that was established, but still recognizes the body of those who have lived subject to that order as the visible church.

"The formation of the Christian Church as it developed itself out of the peculiarities of Christianity must essentially differ from all other religious unions. A class of priests who were to guide all other men under the assumption of their incompetency in religious matters whose business it was exclusively to provide for the religious wants of the rest of mankind and to form a link between them and God and godly things; such a class of priests could find no place in Christianity. While the gospel put away that which separated man from God by bringing all men into the same communion with God through Christ, it also removed that partition wall which separated one man from his fellows, in regard to his more elevated interests.

The same High Priest and Mediator for all through whom all, being reconciled and united with God, become themselves a priestly and spiritual race. One heavenly King, Guide and Teacher, through whom all are taught from God! One faith! One hope! One spirit which must animate all! One oracle in the hearts of all! the voice of the spirit which proceeds from God! and all citizens of one heavenly kingdom with whose heavenly powers they have already been sent forth as strangers in the world! When the apostles introduced the notion of a priest which is found in the Old Testament into Christianity it was always only with the intention of showing that no such visible distinct priesthood as existed in the economy of the Old Testament could find admittance into the New; that inasmuch as free access to God and to heaven was opened up once for all unto the faithful, through the one High Priest Christ, they had become by union with Him, himself, a holy and spiritual people, and their calling was only this — to consecrate their whole life as a sacrifice of thanksgiving for the mercy of God's redemption and to preach the power and the grace of Him who had called them from the kingdom of darkness into his wonderful light, and their whole life was to be a continual priesthood, a spiritual serving of God, proceeding from the affections of a faith working by love, and also a continued witness of their Redeemer (see 1 Peter ii: 9, Rom. xii: 1, and the spirit and connection of ideas through the whole Epistle to the Hebrews.) And thus also the furtherance of God's kingdom, both in general and in each individual community, the furtherance of the propagation of Christianity among the heathen and the improvement of each particular church was not to be the concern of a particular class of Christians, but the nearest duty of every individual Christian. Every one was to contribute to this object from the station assigned him by the invisible Head of the Church and by the gifts peculiar to him which were given him by God and grounded in his nature—a nature which retained indeed its individual character, but was regenerated and ennobled by the influence of the Holy Spirit. There was here no division into spiritual and worldly, but all as Christians in their inward life and dispositions, were to be men dead to the ungodliness of the world, and thus far departed out of the world; men animated by the spirit of God and not by the spirit of the world." . . .

"The condition of the Corinthian church, as it is depicted in the epistles of Paul, deficient as it was in many respects, shows us how a Christian church should act; how all in that church should mutually co-operate with their mutual gifts as members of the same body with equal honor supplying one another's deficiencies. The office of a teacher was not here exclusively confined to one or more, but every one as he felt called to the office might address a discourse to the assembly of the church for the instruction of all. According to the differences in the particular natures of individual Christians, who served as instruments to the working of the Holy Spirit, and by which the difference in the form of its manifestation among them was determined, the efficacy of the spirit came forth, sometimes under a creative form as in the gift of prophecy; sometimes, as in the gift of trying of spirit, as a receptive or critical power. We hence find great varieties or differences in the degrees of inspiration and in the relation of the human to the Divine among them: sometimes the deep reflective, purely human energy prevailing in others while this is kept in the background, the spirit of God in its omnipotence outweighing it; and here too, we find the manifold degrees of the

gift of tongues, down to the ordinary, regular gift of teaching." . . . "Now, although all Christians had the same priestly calling and the same priestly rights, and although there could not be any distinct class of priests in the first Christian Church, yet every church as a society for establishing and extending the kingdom of God, an union for the avowal of the same faith in word and work for the mutual confirmation and animation of this faith, for communion and for the mutual furtherance of the higher life which flowed from this faith, a union for those most lofty aims must obtain a form and consistence proportioned to them; for without this form nothing can continue to exist among men. Christian churches stood still more in need of such an established order, since they must develop themselves and make their progress in a world so foreign to them and under the influence of such various sources of threats and disturbance, or at least of afflictions. In them as in every society a certain government and conduct of the common interest must exist. That form of government must have corresponded best with the spirit of Christianity, and the purpose for which churches were formed, which was most calculated to further their free development from within outwards, and also the most to further the collected and mutual efficacy of all individual powers and gifts. The monarchical form of government would probably lead to a result, by which that which is human would be prized too highly, and one man have too much weight, so that he would become the centre around which everything would gather instead of the one invisible Shepherd of all becoming the centre of all. How anxiously do the apostles strive to keep off such a danger. How much does the Apostle Paul in his first Epistle to the Corinthians insist on the free co-operation of all, that no one power and disposition might overwhelm the rest and reign triumphant! The apostles themselves, conscious as they were of that higher degree of illumination which was necessary for them alone in their capacity as founders of the first Church, and teachers of pure Christianity for all times, conscious as they were of a higher degree of authority and power, delivered to them by the Divine Founder of the church himself, such as was given to no other men* yet came forward as little as possible in a commanding manner, and endeavored, as much as in them lay, to act with the free co-operation of the churches in all the circumstances which concerned the church. Peter and John in their epistles, placed themselves in the same rank with the leaders of the churches instead of claiming to be the general governors of the churches over them. How difficult must it have been to find one individual who united all the qualities requisite for the conduct of the affairs of the churches and who alone possessed the confidence of all men. The monarchical principle in spiritual things accords but ill with the spirit of Christianity, which constantly points to the feelings of mutual need and common deliberation and prayer. Where two or three are gathered in the name of the Lord, there also He promises He will be among them."

L. B.

THE hardest thing to get on with in this life is a man's own self.

* I leave Neander to sustain this bold assertion.

Doukhobor Notes.

WEST GROVE, Pa., Second Month 10th, 1900.

WM. EVANS:

Dear Friend—This morning's mail brought Canadian letters relative to Doukhobor interests, so little has been known regarding the Russian settlers of late that even limited information will be of interest.

Interpreter Leonhardt, who was with J. S. Elkinton and myself among the settlements, is now engaged in travelling through the villages as a government correspondent. His instructions, from Commissioner of Immigration McCreary, are, in part, to inspect a "dry wood" section between Conan and Swan River, the region having been visited by fire, and if satisfactory, arrange for Doukhobors to cut and pile the wood for 75 cents per cord. It is quite an extensive undertaking; he is expected to make a general tour among the various settlements, to ascertain their condition at this time, and know of pressing needs.

It is relieving to know that this particular person is making the rounds. It would seem that a Providence was in his apparent accidental appearance in Winnipeg when the first company of Doukhobors arrived there. He had left Russia perhaps ten years before, partly to find relief from military duty, and went to Dakota to farm; he drove his team all the way to Winnipeg, and engaged in hauling, for some time, in the city. Hearing of the expected arrival of the Russians, he was at the R. R. Station when they came; his mother tongue had been for the most part forgotten; but, knowing a little of the language, he was pressed into service by the Commissioner. He entered into sympathy with the immigrants, went with them, located some of their villages, assisted them in planting crops last spring, and has been actively engaged in various ways to ease the burdens of strangers in a strange land. That he was held in esteem by the Doukhobors in general, was quite evident, when we were in that country.

Nearly 950 pounds of garden seeds have been purchased and forwarded to Winnipeg, there to be divided into packages for the various villages, about fifty-five in number.

As there seemed a lack of knowledge on various matters, a circular, giving directions regarding planting crops, and advice on other matters, has been prepared and forwarded to the Director of the Canadian Experimental farms for his approval or criticism. This has been translated into Russian, and five hundred copies are now being printed at a New England establishment, together with tags for each bag of garden seed, with name in English and Russian, the idea being that, having gone to some trouble to ascertain varieties adapted to their climate, if these were satisfactory, they would know what to order another year. Farm seeds, in large quantities, will be needed in the near future, and much more money will be required in their purchase than was the case with garden seeds. The Dominion Government intends to supply seeds not furnished by our Friends, though the amount thus advanced must be *returned by the Doukhobors*, who must also pay a ten-dollar Government fee for each quarter section in order to gain a title to their lands.

Thy friend,

WM. B. HARVEY.

OFFICE OF THE COMMISSIONER OF IMMIGRATI
WINNIPEG, Manitoba, January 26th, 190

TO FRED. LEONHARDT,

Sir:—As agreed upon verbally to-day, I sire that you should proceed to-morrow to S River with Zeberoff and Archer, in the capa of interpreter and correspondent for the G ernment among the Doukhobor colonies, b North and South, for the next few mon Your engagement will be by the month at rate of forty dollars per month, we to pay y expenses and to furnish you with a team conveyance. . . . .

You will first get off at Fisher's Mill, betw Cowan and Swan River and, with Zeberoff John Sinnott, Contractor, inspect the limit dry wood near that station, and if the re sentations of Mr. Sinnott are correct, b Zeberoff close a contract on behalf of the Do hobors to cut and pile this wood at seventy- cents per cord. Sinnott to furnish camps, e stoves and saws, together with one or two to keep the saws in shape. In this way Doukhobors should be able to earn consider money, as women can assist in piling and men should be able to cut a cord to two c per day. Urge upon them to be careful of standing trees, as it is quite likely that the will have burned the earth away from the ro and should a windy day come these may t down and are liable to injure the Doukhol without warning. From personal experie I know this is a most dangerous bush to w in—that is what is known as wind-fall standing trees here and there. So warn t specially on this point. . . . .

On reaching the North Colony, you could your horse a couple of days, and on foot the various villages, show them the letter w I have addressed to the Doukhobors—encl —and have a general talk with them as to t future condition, telling them that you return later on with more details.

The object of your going among these pe is that you as a representative of the Gov ment, may meet them, learn their wishes write me. You will keep a diary . . and report to me three or four times a mo at least, in writing in German language, w you have done. These letters with your d sent in each month will keep me in close to with the colonies. One of the chief thing do on your first trip is to learn definitely much seed of various kinds they will requ . . . . When you visit a village you sh devote at least a couple of pages of your di telling exactly what they have in the wa ploughed land, cows, horses, oxen, water sup food supply, and in fact all particulars that can think of, and which I should know. I s be able from this book to check the statem sent me down by Archer and the Philadel Friends, a copy of which statement Mr. Ar tells me he has handed to you. . . . . leaving Pelly you need not call at many villa as I said before, but I think it might be ne sary for you to go to the villages of Koge of the Cyprus Doukhobors, where the Gov ment horse which St. John has been usin being wintered. You will take this horse, bu and harness into Yorkton. . . . .

You will, of course report to Crerar t trip through the South Colony, and to Ha while in the North Colony. Write to me have them write full particulars, and keep t

of what is transpiring. I will write ain to Yorkton.

I am, Sir,
Your obedient servant,
(Signed) W. F. McCreary,
Commissioner.

Our Northern Border Line.

ny of our people ever query how the divid- between the United States and the Do- of Canada is marked, and how travellers e wild regions northwest of the Great an tell when they step from the domains cle Sam" into those of Queen Victoria? ny years the question of boundary be- he United States and the possessions of ritain was discussed, and at last, at the tion of London, held in 1818, the forty- arallel of north latitude was decided A parallel of latitude, however, being ginary line, is a very poor guide to a r, so the next thing to do was to mark e so that all who passed that way should here it was located.

rdingly the country in that vicinity was d, and monuments were set up at even ervals, the British placing one between wo of ours. These extend from the f the Woods to the Rocky Mountains. he line enters forests, the timber is cut nd the ground cleared a rod wide; where es small lakes, stone cairns have been ometimes being eighteen feet under nd eight above; in other places, earth seven by fourteen feet, have been The most of these monuments, which three hundred and eighty-eight in all, ron. It was found that the most solid posts were not proof against the rav- he Indians, prairie fires and the weather, nothing but iron would do.

pillars are hollow iron castings, fitted id cedar posts, and well bolted through, sunk four feet in the ground. They t feet high, eight inches square at the d four at the top, and upon opposite cing north and south, are the inscrip- st in letters two inches high: "Con- of London" and "October 20, 1818." ars weigh two hundred and eighty-five each, and were made at Detroit, Mich. see the border line is very distinctly all the way from the lakes to the sum- he Rocky Mountains.—*Wide Awake.*

For "The Friend."

For the Isolated Ones.

things we may be instructed. As the at before a blazing pine knot, with his rned inward to the Lord, he reflected ugh single and alone, the knot burned giving forth heat and light until con- The old saying was recalled, that it three sticks to maintain the fire upon rth; but not so with the pine knot. is ability to serve thus singly its useful ? Simply because it was saturated in re and fibre with the highly combusti- n. So, while it is good for the Lord's to dwell in companies for mutual and help, yet when any find themselves from those with whom they were wont communion and enjoy sweet fellowship, remember that our Heavenly Father he needs of all his children, and if looked unto in faith will so fill our whole being with his life-giving presence that we shall be enabled to keep alive the fire upon the altar of our hearts, and to serve Him by shedding spiritual warmth and light about us. G. A.

Good Reference.

John was fifteen, and very anxious to get a desirable place in the office of a well-known lawyer who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference at present.

"I'm afraid I'll stand a poor chance," he thought, despondently; "however, I'll try to appear as well as I can, for that may help me a little."

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well, but there had been others quite as cleanly; another glance, however, showed the finger-nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment; "can speak up when necessary. Let's see your writing," he added, aloud.

John took a pen and wrote his name.

"Very well, easy to read, and no flourishes. Now, what references have you?

The dreaded question at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said slowly; "I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation, "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it: It was a short letter.

"*My Dear John:*—I want to remind you that wherever you find work you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon, but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go.

"You have been a good son to me, and I can truly say I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over the second time. "That's pretty good advice, John—excellent advice. I rather think I'll try you, even without the references."

John has been with him six years, and last spring was admitted to the bar.

"Do you intend taking that young man into partnership," asked a friend lately.

"Yes, I do. I couldn't get along without John; he is my right-hand man!" exclaimed the employer, heartily.

And John always says the best reference he ever had was a mother's good advice and honest praise.—*Selected.*

Selected for "The Friend."

The Friendships of Duty and of Choice.

. . Behind all personal relationships which men establish with one another, there is the common bond of the universal human relationship; this larger fellowship inclosing all lesser fellowships, as the nation includes all shades of citizenship. All men and women of any sensitiveness put the highest value on personal relationships, and count their friends among the foremost gifts of life and their friendships among their invaluable possessions; but there are a great many who never recognize in any practical way the larger fellowship of humanity; who treat friendship as if it were a luxury to be prized and guarded like a precious vase or a rare book, and not a large, free, noble opportunity for drawing out the best from another and giving the best in return.

Our friendships are often selfish without our being conscious of the fact. We look to friendship as a fountain from which only sweet waters ought to flow; as a tie which ought to bring us only good cheer, comfort and pleasure. But friendship has obligations and duties, and is to be sought, not only among those who are by nature akin to us, and who therefore fall in with every mood and respond to every emotion, but among those who in many ways may be personally distasteful. Most men and women are thrown to a considerable degree with those to whom they are not personally drawn; whose personality, manners, temper or quality of mind repels rather than attracts; and when intimacy with such persons is forced upon us by circumstances, we rebel against it as an intrusion upon a domain over which we have absolute sovereignty. Such persons are often put to us in the place of friends, and in positions in which it is practically impossible not to accept them as friends. Our instincts tell us that we have a right to avoid intimacies with all those who are not thoroughly congenial, but the conditions of life often contravene the instincts and place us in intimacies without our will.

Under these circumstances it is possible to take one of two attitudes: an attitude of unwilling acceptance, or an attitude of open-minded endeavor to get the best out of an association which we did not seek; to attempt to substitute for the personal tie the universal tie, and to treat our forced companionship as a chance to learn something more of our common humanity. If one has the clearness of sight and the courtesy of soul to accept an enforced relationship in this spirit, it is surprising how much he can give and how much he can get out of that relationship. Out of such companionships, unsought and reluctantly accepted, have sometimes come the sweetest of friendships; and in all such companionships there are the richest possibilities of mutual helpfulness and therefore of common growth. We cannot afford to be selfish in the selection of our friends; if we are, we diminish our own capacity and contract our own resources for spiritual growth. The strong nature can afford to give where it does not look for a return; to develop an interest where it does not instinctively feel one; to foster a regard and admiration when these things do not come of themselves. It owes, as a matter of fact, much to the larger relationship which is forced upon men by the mere fact of race-fellowship.

Items Concerning the Society.

The membership of Haddonfield Monthly Meeting is now ascertained to number 197. Statistics collected in Twelth Month and reported in THE FRIEND of the 3rd inst., gave the number as 149.

We are in receipt of the first number of a periodical in Spanish, published in Havana, Cuba, and bearing the title: "EL AMIGO—*Defensor del Christianismo Evangelico* (THE FRIEND — Defender of Evangelical Christianity). Its publisher is Francisco Gonzalez Cala, whose change from Romanism to a general acceptance of Friends' views has heretofore been noted in our columns. The scope of his monthly periodical may be gathered from these words: "Although our periodical bears the name of the church which its publisher represents in Cuba, this publication does not aim to sustain sectarian religion in the field of the press, but to proclaim Christ and declare his holy Gospel to all men." Some of the titles of contents are: "Divisions of Protestantism," "Romanism and Paganism," "The Love of Jesus," "The Origin of Protestantism," "Notices of the Churches."

SUMMARY OF EVENTS

UNITED STATES—Last week brings the interesting announcement from Washington that the amount of money in circulation on Second Month 1st was $2,003,149,355, the largest amount in our history, this being the first time the two billion mark has been reached. The per capita amount is $25.98, which also breaks the record. The increase in money in circulation since Seventh Month, 1896, has been $494,000,000. Inflation always means increased speculation and higher prices, and thus on a gold basis has come about that expansion for which Bryan proposed the free silver fallacy.

Thomas R. Bard has been elected United States Senator for California to succeed Stephen M. White.

The Senate has ratified the extradition treaty with Peru and the Mexican boundary treaty.

A bill was introduced in the Senate on the 12th inst. by Senator Foster, of Washington, providing for the construction of a Government cable line from the United States to the Philippines by way of Alaska, and for an independent cable from San Francisco to Hawaii. On the same day, the House Committee on Mines and Mining acted favorably upon a bill to create a new Cabinet officer, to be known as the Secretary of Mines and Mining.

The President has issued an executive order placing the island of Tutuila, our Samoan Island possession, under the control of the Navy Department.

The American flag has been raised over the Tatanes and Colagan islands, which were omitted from the Paris Treaty of Peace, because lying north of twenty degrees of latitude. A gun-boat went to the Bayat islands to raise the flag found the Japanese flag flying there.

The President has appointed Circuit Judge Taft, of Cincinnati, Chairman of the Philippine Commission. He will sail from San Francisco some time after Third Month 15th.

The Marine Hospital Service advises from Honolulu, relative to the plague, indicate that there had been no new cases between First Month 25th and Second Month 2nd. Seventy-four hundred persons were under quarantine, and the outlook was encouraging.

Lieutenant Commander J. C. Colwell, United States Naval Attache in London, witnessed at Yeovil, on First Month 17th, the test of an invention which has been offered to the Government for steering torpedoes and submarine craft by means of a wireless electrical device on the lines of the Marconi system. The invention, however, is not in any way connected with Marconi. Lieutenant Commander Colwell was much pleased with the experiment, which demonstrated that the principles were correct.

The India Relief Association, of Abilene, Kansas, shipped a carload of corn last Seventh-day to Bombay, India, for the relief of famine sufferers. Two more carloads will be sent.

Consul Hill, at Amsterdam, has transmitted an appeal for aid of the diamond workers, 3000 of whom are out of work on account of the South African war.

Governor Taylor, of Kentucky, decided, after a conference with a large number of prominent Republicans from all over the State, not to sign the Louisville compromise agreement, but to let the controversy over the State Government take its due course. He issued a proclamation, reconvening the General Assembly in Frankfort on Second Month 12th, at noon. The greater part of the militia were at the same time ordered to their homes. Applications for injunctions against the Kentucky State Board of Election Commissioners and the Democratic contestants for minor State offices have been made to Judge Taft, in the United States Circuit Court of Appeals, in Cincinnati.

The total candy output of the United States last year was at least $75,000,000.

The salaries of New York city for 1900 will amount to $40,804,837, or $6,000,000 more than for 1899.

The arrests for drunkenness in Boston last year averaged sixty-five per day, or 4 per cent. of the population.

Statistics concerning building operations show that the year 1899 was one of great activity. The total for twenty-one cities was $229,900,000 in 1899, and $163,500,000 in 1898, an increase of over $66,000,000.

Eighty per cent. of the cost of the world's governments is caused by wars—past, present and prospective.

Signals have been sent by wireless telegraph through a suite of seven rooms, the doors of which were closed. They were transmitted through a telegraph switchboard containing both dead and live wires.

There were 531 deaths in this city last week, reported to the Board of Health. This is 24 more than the previous week and 38 less than the corresponding week of 1899. Of the foregoing 289 were males and 242 females: 87 died of pneumonia; 61 of consumption; 35 of heart disease; 23 of diphtheria; 21 of bronchitis; 19 of apoplexy; 17 of convulsions; 17 from casualties; 16 of inflammation of the brain; 15 of marasmus; 15 of nephritis; 13 of inflammation of the stomach and bowels; 13 of old age; 13 of cancer; 11 of inanition; 10 of uræmia; and 9 of atheroma.

Markets, &c.—U. S. 2's, 102½; 4's, 114¾ a 115¼; new 4's, 134 a 135; 5's, 112¾ a 113; 3's, 109¼ a 109¾.

COTTON was in a fair request and steady, on a basis of 8⅛c. per pound for middling uplands.

FLOUR.—Winter, super., $2.30 a $2.50; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.40 a $3.60; spring, straight, $3.35 a $3.65; city mills, straight, $3.35 a $3.50. RYE FLOUR, $3.15 a $3.30 per barrel as to quality.

GRAIN.—No. 2 red wheat, 72 a 73c.

No. 2 mixed corn, 39½ a 39⅞c.

No. 2 white oats, clipped, 31⅜.

BEEF CATTLE.—Extra, 5⅜ a 5¾c.; good, 5¼ a 5⅜; medium, 4¾ a 5¼; common, 4¼ a 4¾c.

SHEEP AND LAMBS.—Extra, 5¼ a 6c.; good, 4¾ a 5¼c.; medium, 4 a 4¼c.; common, 3 a 3¾c.; lambs, 5¼ a 7¼c.

HOGS were active at 6¾ a 7¼c. for Western.

FOREIGN.—The third unsuccessful attempt of the British to advance for the relief of Ladysmith was begun on the 5th inst., by Buller's army, which crossed the Tugela on that day. Furious fighting followed, in which artillery and infantry were engaged on both sides, and continued two days. The army then recrossed the Tugela River and took up its old position. It is said that with the fresh additions to the British forces in South Africa, soon to be made, Lord Roberts will have an army of effective men in the field, numbering 194,000.

The olive crop of France, Italy and Spain is practically a failure. As compared with an average crop it will hardly reach a third in the opinion of well informed judges. The Italian olives are the greatest sufferers from the pest to which existing conditions are due. Southern France being also affected, and Spain in some localities. The damage is wrought by a fly which deposites its eggs in the green fruit.

Merchandise imports into France during 1899 decreased $51,000,000; exports increased $79,640,000.

The German direct cable from Embden to New York, by way of the Azores, will be laid by a London company. It will cost £985,000. The cable will be 4336 miles long.

The influenza, which has spread throughout Germany, now numbers 60,000 victims in Munich. In Berlin every bed in every hospital is occupied.

A decree has been issued at Lisbon announcing that the bubonic plague has disappeared from Oporto, and that the quarantine of that port has been raised.

The mortality from the plague in Bombay on the 6th inst. was unprecedented. There was a total of 408 deaths, and the situation is aggravated by the famine refugees.

The British India Office has received a dispatch from Lord Curzon, saying that distress from the famine is increasing, and that those now in receipt of relief number 3,784,000.

On the express trains running between Vienna and Constantinople the use of a sleeping berth costs 60 cents first class and 40 cents second class for every twelve hours.

Within the last two years about a hundred post offices have been established in China. The registry fee for letters is only 2½ cents.

There are 10,000 miles of railway now in operation or under construction in Africa.

Ostriches have only recently been domesticated in South Africa. Only eighty were in captivity in 1865; ten years later there were 21,751 being cared for in Colony, and in 1897 237,960. The true wild bird exists north of the Vaal and Orange river, but is eag hunted for its feathers, which command a higher than those of domesticated brethren.

An enormous diamond from Kimberley will be sho the jewelry section of the Paris Exposition. It was f shortly before the war began, and is said to be finer the Regent, the Shah, the Grand Mogul or the Koh-i- It has been insured for $2,000,000.

The wheat harvest of South Australia is estimat average six bushels per acre, leaving an exportable plus.

New Zealand's export of gold was $2,000,000 gr in 1899 than in 1898.

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meetin the Committee on Admissions will be held at Fourth Arch Streets, on Seventh-day, the 17th inst., at 10

JOHN W. BIDDLE, *Clc.*

Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by authori Chester Monthly Meeting, Pa., to be held in the mee house at Lansdowne, Pa., Fifth-day evening, the inst., at eight o'clock.

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., and and 4.32 P. M. Other traine are met when requ Stage fare, fifteen cents; after 7.30 P. M., twent cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Su*

WANTED—by the Indian Committee, a young m assist the Superintendent at Tunesassa, N. Y., in the of the farm and care of the boys out of school—to on his duties Fifth Month 1st, or earlier.

Apply to

JOSIAH WISTAR, Salem, N.

JOHN G. HAINES, Malvern,

Receipts for Aid of Suffering Doukhobo to Second Month 13th, 1900.

M. A. M., $5; C. J. H., $60; per J. P. J., $3.75; M., $1; E. B. A., per B. H. L., $50; H. C., per E. P. Friends, Plainfield, Ind., $7.20; R. S. E., $100; M nites, Chambersburg, Pa., $81.06.

WM. EVANS, *Treasurer*, 252 S. Front St. P

DIED, on the seventeenth of Eleventh Month, SARAH J. DUTTON, in the seventy-first year o age, a member of the Monthly Meeting of Fri of Philadelphia for the Northern District.

——, on the 10th of First Month, 1900, a late residence, West Grove, Pa., in the eighty ond year of his age, HORATIO G. COOPER, a m ber of New Garden Monthly Meeting of Frie Through the heart-searching convictions of T on his mind, and a patient abiding under the paring hand of his Heavenly Father, a gift n ministry was committed to him near the t fourth year of his age. He maintained an un promising adherence to the principles of Chris ity as held by ancient Friends, and was a fai watchman upon the walls of Zion. He was rally of a cheerful disposition instructive in pre consistent in example and weighty in co His ministry was sound and edifying, and he often led into exercise, particularly for the y people, for whom he felt an affectionate int and concern. As a result of disease his fac became much impaired in the latter years o life, yet there were frequent lucid interva which his life-long dedication to the Master's c which lay so near his heart, shone forth wi wonted brightness. He was sometimes hea say: "Come, Lord Jesus, thy servant is rea The end came peacefully, and without app suffering.

——, at his residence in West Chester, Pa First Month 21st, 1900, RICHARD S. GRIFFIT the eighty-first year of his age; a member of Chester Preparative and Birmingham Mo Meeting of Friends. He was the son of John Rachel (Hackney) Griffith of Frederick Co Virginia. This dear Friend seemed, in large t ure to verify the languages: "Thou will keep in perfect peace, whose mind is stayed on the cause he trusteth in thee."

THE FRIEND.

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Man-Minded.

disciple turned manward in his mind, in-
d of Godward, is a stumbling-block in the
of Christ—a hindrance to his purpose.
lthough our Lord had called Simon "blessed"
he fresh recipient of a revelation from the
ner that Jesus was the Christ, and there-
n He had re-named him "a stone," as by vir-
of revelation being of that spiritual Rock
vhich he would build his church; yet the
next recorded interview between them
vs that even a stone so blessed could get
Christ's way as a stumbling-block.
ur Saviour, when Peter would humanly deny
dvance his crucifixion, called upon the stone,
n "adversary," to get behind Him. Peter
then turned to be a stone of stumbling to
, because he minded "not the things that
of God, but the things that be of men."
n Peter's stability as a living stone in the
itual house, and his clearness of hindering
gospel cause, consisted in keeping his eye
le to the openings of Divine revelation,
e spirit of wisdom and revelation in the
wledge of Him" whom by the same revela-
he had seen as the Christ.
he mystery of Christ's cross, sacrifice and
ering being yet unrevealed to Peter, he
ested against them in the notions of man.
or who among men knoweth the things of
an, save the spirit of the man, which is in
? Even so the things of God none know-
save the Spirit of God." A human rea-
ng on, or reasoning away, Christ's sacrifice
"ransom for the sins of many," has con-
ed as a blocking of the way of the gospel
n to our own time; and is as obstructive
he same carnal mind to-day as it was then
Peter's. Upon him who so recently had
n blessed as a stone of the Foundation
k, but now had turned again to be man-
ded, it brought the title of "adversary,"
and "an offence;"—because the mind of the flesh is enmity—not subject, and cannot be—to the law of God, and so not disposed to be open to his revealing of truth.

That vacillating course, sometimes Christ-minded and sometimes man-minded, is evident up to the time when Peter was so signally overcome by the Holy Spirit on the day of Pentecost. But neither did this emancipate him from the need of watchfulness, for, according to Paul, a compromising tendency yet appeared in Peter in which he "was to be blamed." But especially before being endued with that power from on high, having in his man-mindedness denied the crucifixion in advance, when this event was about to occur, he followed the Master at a distance, and continued so to shirk an unpopular cause as to deny Him—a lesson to us of to-day that the result of following Christ afar off is denial, and of following close to Him is fellowship.

A danger which besets every professing Christian is man-mindedness, and this is essentially a return to the carnal mind, which amounts, in the face of a sharp test, to enmity. A divided allegiance cannot stand. Even names in the Church are signs of shortcoming. "For while one says I am of Paul, and another I am of Apollos, are ye not carnal?" And also to say, "I am of Christ," is far from security, if we secretly add "more than others."

To "cease from man," from the popular breath, or the maxims of the world, by mere will-power, soon becomes a task of despair. A "separation from," with nothing more lovely to be "separated unto," leaves the seceder still desolate, and disposed to return to that in which his "last state is worse than the first." But the apostle counting all past gains as loss, rejoiced to be "separated unto the gospel of God concerning his Son Jesus Christ." Here is an eternal attraction to cling to. No separation *from* can be successful without something stronger and better loved to be separated *unto*. "Where the treasure is there will the heart be also." The cure for man-mindedness is Christ-heartedness. The mind's look will follow the heart's love. We are drawn onward and upward to have the mind of Christ. "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will *draw all men unto me*. This He said, signifying what death He should die." The love of Christ constraineth us, reconciled by his death, "not to live unto ourselves, but unto Him who died for us and rose again."

A MEANING MARRED.—In last week's editorial, end of first column, the language, as intended, was, "But the loss of the sacred Scriptures, or the discrediting of them, would be a calamity to man beyond expression." The word "mar," instead of "man," impaired our meaning. We were concerned that readers should not esteem the Scriptures less, but the Spirit which put them forth, more; and not to represent inroads upon them as a matter of indifference, but the foundation of God as standing sure; and to aver that they will be found the truest conservators of holy Scriptures whose life and standing is in Him of whom they testify. The Spirit is a necessity to the life of the letter.

DISTINCTIVENESS IN A MINOR TESTIMONY.—If the writer thus threw away his meaning by the incomplete forming of the letter "r," we would call upon all who place letters upon paper to take warning. We call upon Friends especially who wisely say, "Little foxes spoil the tender vines," and who uphold the importance of carefully guarding little touches of expression as involving great meanings and principles, to be true to their principles in maintaining a conscientious rather than slovenly handwriting. The shaping of each letter has its part in the testimony of truth. If the shaping of a garment spells something to the public eye in the way of testimony; if the form of a phrase plants a principle on him that hath ears to hear; "if whatsoever *thy hand* findeth to do" thou art to do it "as unto the Lord;" thou art not excused from making the written signs of thy meaning clearly distinctive. We ask not for beauty in the shaping of a letter, but we ask for truth. We ask that when the writer means one thing, he does not let carelessness say another—or a word or letter that might as well be one of several others. We ask for such a compassion on the decipherers' or the printers' eyes as becometh the gospel of Christ. It belongs in principle to little things as well as great whether the trumpet gives an uncertain sound. A mumbling handwriting, and a mumbling utterance of things that ought to be spoken—like an incoherent preaching—serve to frustrate the truth which calls for clearness. Unless they give a distinction in the signs, "how shall it be known what is piped or harped?" It is no one special case that we have in mind, but a variety of them that lately come before our eyes to indicate a large inattention in the smaller things, to a principle of

unmistakable plainness of which we suppose ourselves to be representatives in a larger way. As an inspector of older Friends' records and letters we have learned what to expect a Quaker handwriting to be—one that shows the Friends' conscience for care, distinctness, plainness, accuracy, kindness to the reader.

A Brave Act.

The life of a telegraph linesman is one full of peril. In stormy weather the workman holds his life in his hand. Sometime since a shocking accident drew attention to the dangerous nature of the work. Two men were at work on a telegraph pole standing many feet above a line of railway. A wire had broken and they were busy repairing the damage. The wind blew fiercely from the east and the pole rocked to and fro in the blast. Suddenly a strong gust caused one of the men to turn in his position. In doing so he somehow pushed his companion, who, taken unawares, fell backward. He clutched at his mate and both tumbled over amongst the wires.

For a moment the two men hung without speaking a word. Then one of them said:

"Bill, I can't reach the post, and I'm afraid if I move the wire will break." And as he spoke a wire broke.

"Well, mate, it's a big drop down into the grass," replied the other man, "but as you're married and have three children, I don't see why I should stay here."

"No, don't do that, Bill. You'll get killed surely. Let's hang a little longer."

But another wire broke, and Bill made up his mind.

"Good-by, mate," he said to the other, who had tears in his eyes. "Good-by."

Then he dropped—a fall of forty feet. He fell amongst some bushes and rolled down the embankment. When he rose, for he was not dead, he crawled up the embankment.

"I'm all right, mate; I'm going for help."

The station was half a mile distant. When the poor fellow who had risked his life for his mate told his tale he fainted away. The doctor said he had broken his arms and a couple of ribs; but his noble action saved his friend's life and his own.—*The Working Boy.*

STRENGTH IN STILLNESS.—Those who make the most noise in the world are not those who have the most power in the world. Quiet influences are the most potent forces in God's esteem, and even in man's sight. As Aubrey Moore says, "Great men think, while ordinary men talk. Great saints pray, ordinary men preach. High-sounding words and showy acts may impose upon the few, but it is silent effort which moves the world." This truth is not held popularly; yet Elijah learned it when he was divinely shown that God was not to be recognized in the whirlwind, the earthquake or the fire, as he could be in "the still small voice." Even this world's wisdom testifies to the truth in the adage, "Deep waters run stillest." It is God's voice which says, "Be still, and know that I am God."—*S. S. Times.*

THE people of this world admire only the exterior of a man, and pass by what is within the mind, which alone is worthy to be esteemed and valued.—*The Lutheran.*

Whatever He Would Have Me Do.

Cecil was very busy over his Euclid. It was examination day, and Cecil stood a good chance for the prize. The forty boys were, for once, behaving like one. The Euclid examination was in progress. The boys were knitting their brows and racking their brains and spoiling their pencil points in the endeavor to work out the problems.

Cecil King and Hugh Jones had both been doing very well in Euclid during the term, and were about equal in their chance for the prize.

There were ten questions on the paper. Cecil answered the first five quite easily, and he saw that he would be able to do part of the last four. The sixth question ought to have been quite easy to him, but somehow he could not remember it one bit. He knew that if he could only see the figure he should recollect the demonstration at once, but neither figure nor proof could he call to mind.

He decided to leave that question for a time, and do what he could of the other four, but when he had finished them the sixth was as far off as ever.

Hugh Jones was sitting at some distance in front of him, and Cecil, happening to look that way, saw him take a fresh sheet of paper, and put the figure 6 in the top left-hand corner.

Suddenly a great temptation came to Cecil. He had only to shift his seat a very little and stretch his neck a bit, and he would be able to see the lines of the diagram which Hugh was at that minute drawing. One glance at it, and he would be able to answer the question, and probably get the prize.

Again the words came to his mind, "Whatever He would have me do." Cecil was ashamed even to have thought of doing such a mean thing. He hastily looked over what he had written, corrected it a point or two, and handed it in to the examiner with the sixth question unanswered.

And so, he lost the prize? Well, suppose he did? There are better prizes than earthly ones, and a victory over oneself is far nobler than all the Euclid in the world. But Hugh Jones wrote a completely wrong answer to that same sixth question, and as the rest of his paper was not so neat nor so accurate as Cecil's, the latter got the prize.—*Zion's Watchman.*

REASONS FOR THE VARIOUS SHAPES OF BIRDS' EGGS.—"Birds' eggs differ in shape as well as they do in color," said a well-known ornithologist. "For instance, the eggs of the owl family are almost spherical, and are thus easily moved by the parent bird in her desire to secure an equal amount of warmth to each during the time of hatching. As she nests in a hole, there is no fear whatever of any of her clutch rolling away and being smashed. On the other hand, the guillemot, which nests, or rather lays her eggs on flat, bare rocks in high, exposed latitudes, lays a single egg so elongated and curiously shaped that, when stirred by a violent gust of wind or the bird's sudden flight, it does not roll away, but simply spins around on its axis like a top. In the case of plovers, snipes and other birds that lay four large eggs the eggs narrow so rapidly toward the smaller end that four of them in a nest practically form a square, thus enabling the bird to cover them the more effectually.—*Washington Evening Star.*

ECCLESIASTES XI: 4.

Are the winds of adversity blowing?
Heed them not, but continue thy sowing;
Thy handful of seeds,
Called "love and good deeds"
May set a whole field all a-growing,
Are clouds of dark doubt o'er thee creeping?
Do thy sheaves seem scarce worthy of reaping?
Remember God's hand
Apportioned thy land;
Sow and leave the result to his keeping.
—*S. C. E., in London Friend.*

Edward Browne.

(Concluded from page 243.)

Edward Browne went from London, (after his business was finished there), to Cork, and Friends of Newcastle Monthly Meeting addressed a few lines to Friends of Cork by way of certificate of removal, of which the following is a copy. This was accompanied by a copy of his own paper of condemnation, and after deliberating on his case, Friends did not feel it incumbent on them to issue a testimony of disownment against him, for the judicious reasons which they state.

"*To the Monthly Meeting of Friends at Cork, in Ireland:*

"Sheweth, that whereas Edward Browne was an inhabitant amongst us for many years, and lived in good reputation with his neighbor and in unity with Friends, until of late time he launched forth in his dealings, adventures to sea and building houses beyond his ability, against which he was several times cautioned, which together with some considerable losses in trade reduced him to straights and failure of payments, whereby in the end he was declared a bankrupt, at which time he was at London and there stayed to attend the commissioners; after which as soon as was thought convenient we writ to him, setting forth the evil of his out running and the reproach thereby brought upon the profession of Truth, which called for an open condemnation, either from himself or us. So after some time we received one from himself, a copy whereof we have herewith sent you, which, together with what you may receive by personally conversing with him, which we have not had the opportunity of since he failed, hope may be to your satisfaction; as what he writ (we charitably hoping that it come from a sensibly penitent and sincere heart) has been in a good measure to us, for if the merciful Hand hath been graciously pleased to blot out his offenses, his church and people are thereby led to follow that great example, and therefore we in great tenderness and affection recommend him to your tender care and concern for and over him, that he may be encouraged under all his afflictions, and admonished to be faithful to that great and renewed visitation which hath prevailed with him thus to acknowledge his offenses, that so his last day may be his best days, is our very earnest desire and prayer for him; so, with a salutation of our dear love, we remain your friends and brethren at Sunderland the ninth of Twelfth Month, 1729, and signed in and on behalf of the same by" [thirteen members.]

Edward Browne on his arrival at Cork, [illegible] with additional affliction by the death of his father, which he found had happened a few days before, and it appears he had not made provision for his son Edward. Believing him to be in good circumstances he left his substa-

his youngest son, who from his age may obably have been from a second marriage. following abstract from a letter he wrote is sister (his late wife's sister), soon after arrival at Cork, exhibits the acuteness of feelings on that occasion, and gives such unds for his belief why so great afflictions e been permitted to await him, as may ren- it not unsuitable to be annexed to the fore- g account:

"Cork, Fourth Month 18th, 1730.

Dear Sister, Barbara Smith.—A kind line n thee, amidst my calamities and misfor- s, would have been refreshing, as the re- ng beams of the sun to the drooping plants r a cloudy and wet season, though I have ed that favor and have been left to bear grievous afflictions alone. Yet having had a dear love for thee, which I still in, thou hast been often in my mind, and sweet and edifying conversation we have often enjoyed together particularly that ch passed betwixt us near our last parting ny house; as one part of thy dream or vision hadst concerning me is fulfilled in my er sufferings, so I hope the Lord in his own will also accomplish the other part by de- ring me out of all my troubles, and praised his name. Though I am unworthy, yet I his Divine goodness near to comfort and ain me through and over them all, or else ould have fainted ere this day under the cing anguish and heavy burthen thereof. I been as with Jonah at the bottom of the ng deep, where the weeds, as it were, oped about my neck. but the merciful Lord ook me not and preserved me alive; his lasting arm reached me and brought me gain and set my feet in the land of the g to magnify his ever glorious name.

I doubt not but thou hast heard of the ad- nal affliction I met with here at my arrival, ny father being taken off with an apoplectic few days before, and instead of meeting a kind reception from an affectionate er and a comfortable provision for my sub- ence which he had given me to expect, I nd a house filled with mourning and tears his death, which was so sudden that it gave ime for altering his will as he designed, so he had made about five years before, came orce, and at that time he supposed me to n a thriving way. He left his substance both and personal to his young son, Reneirz, a or, little more than ten years of age. I not particularize the distress this further mity brought me into, being in a strange ntry in such melancholy and necessitous umstances, not having so much money left o pay for my passage. Oh, how have I n tossed about, what anguish has filled my st since thy dear sister, my lovely Margery, snatched from me. She was indeed a pleas- virtuous consort, who if she had been ed might have been made instrumental to serve me from these dismal disasters, but st I grieve under these racking sorrows, is happy on the celestial shore, beyond the h of all disquiet. I am much grieved and urbed that any should lose by me, I can hon- y say, more than at my own great losses sufferings; I was in hopes my father would e put me in such a way that in a little time ight have made up what was deficient to creditors, but being disappointed of that makes my loss the heavier to bear. Yet if ever I am able or favored by Providence to be in a capacity, it is my firm resolution to make up what my effects fall short to them and theirs. Nothing in the world I desire more. I can truly say I designed no wrong to any, and I have this comfort, that my conscience does not accuse me of having ever wilfully injured any person, though I suffered much injustice and oppression.

"I look upon my failure to be rather permitted, and the effect of Divine displeasure for my unfaithfulness in what the Lord for some years required of me, for had not the Almighty, who has the hearts of all mankind in his hands, permitted the coal owner to deal so treacherously and cruelly by me, I might have succeeded very well, my business being productive; but since I would not give up to be a fool for Christ's sake I am now justly become one of the world's, and am a poor spectacle to angels and to men. I wish that others by taking warning by me may happily escape the harms and evils I have endured, by not letting their minds out after the glory and riches of the world, when they should have their hearts in deep humility retired to the heavenly gift in themselves, and through the ability thereof be doing the Lord's business. Oh, it is a very dangerous state and great infelicity for men to be doing their own things and neglecting the things of Jesus, who laid down his life and suffered, that he might redeem poor mortals from contemptible objects. Therefore, it's very just in Him, and I believe merciful, too, to sweep all those things away from me that so I might trust in nothing but the living God.

"There were divers testimonies delivered in a prophetic manner in our meeting at Sunderland, which seized my spirit with a sense of their belonging to me. Oh, how signal and remarkable have been the Lord's merciful dealings and visitations to me a poor creature, not worthy of the least of his mercies. This I shall notify, that John Turner, from Ireland, in Samuel Maude's parlor, I being there with some few friends, after meeting signified 'that the Lord would require of some there to bear a public testimony to his name and Truth, and that if obedience were not yielded thereto, severe judgment would be inflicted on them and that it would go near to cost them the natural life.' John Appleton, Josiah Fotheringham and Mary Hutchinson did all, at sundry times declare in a very particular manner, 'there was a person in that meeting whom the Lord called to come forth and promulgate his blessed Truth, and that if obedience was yielded a blessing should follow upon all his concerns, otherwise losses upon losses, disappointments upon disappointments, confusion and desolation should fall upon him, and all that he took in hand should be blasted,' and out of the meeting they gave me to understand their concern related to me and that I was the person. A letter which I received soon after from Mary Hutchinson, which I have now by me, is clear as to her part: and the summer before that deplorable winter wherein destruction came upon me like a whirlwind because I had not answered when the Lord called.

"Mungo Bewley, another Friend from Ireland, was at our meeting, and was much concerned there to declare, 'some great distress and calamity was impending and near to fall upon some there,' and after meeting, when a few Friends, amongst whom were Samuel Maude and myself, were sitting together, after some time of silence he intimated the concern he had in the meeting was renewed upon his spirit; that it belonged to one then in company. He said a great weight and unusual burthen loaded and oppressed him in sympathy with the very grievous sufferings and afflictions that approached some then present, but that he was comforted in feeling the mercy of God covering the judgment seat, and its being confirmed to him that the Lord would preserve alive through all and bring them at last to rejoice in his salvation and to triumph over all tribulations and temptations, through the arisings of his holy seed and eternal power into dominion. This I was very feelingly touched with, and deeply was it imprinted, and often did revolve over and over again in my mind, but still hoped it would not be my lot, but expected it might belong to some other, but now it's clear to me that I was the man; and feeling the Lord's mercy near I am made patiently to wait and quietly to hope for God's salvation as I have borne the chastisement predicted. To the Lord God be glory, honor and praise through all his dispensations, but to me shame and abasedness of self who am but dust and ashes before Him. How often has his word been as a flame of fire in my breast, and through the awe and dread thereof every joint been made to tremble; and though his message was on the tip of my tongue, yet was stifled in the birth through my too great modesty and delicacy, doubting I should not deliver it sufficiently methodical and elegant, but alas! this was my weakness and sin, for had I dwelt low and empty enough He would have been as an overflowing fountain, and had I kept close to an inward, waiting, depending frame of mind upon the Lord, He that brought to the birth would have given strength and courage to bring forth; but an aspiring mind, the cares of the world, poring on dead letters and cobweb learning, instead of reading and exercising myself in the book of life, choked the good seed that it brought not forth fruit to perfection; but I hope the good Husbandman is ploughing up the fallow ground and removing the briars, thorns and weeds out of the way, that so the fallow ground of my heart may be ameliorated, his blessed seed may spring up and bring forth fruit to his praise. I beseech Him to forgive my transgressions and grant me patience and resignation under his refining hand, and sanctify this bitter cup He has given me to drink of and that I may learn obedience by the things which I suffer; 'O gracious God, whatever I suffer here, spare me hereafter. O grant me reconciliation through the death of thy beloved Son and save me by his life and take me to thy Infinite mercy.'

"Dear sister, I salute thee in that endeared and indelible love, which no traverses nor mutations of time can ever extinguish, nor distance of sea or land divide, and remain thy very affectionate brother,

"Edward Browne."

After his return to his native land it appears that he did not continue many months in this state of probation. In a record book belonging to the Monthly Meeting of Cork is the following memorandum:

"Edward Browne, son of Joseph Browne, of

Cork (who lived in the north of England) died in Cork at the house of Joseph Hoare, Eighth Month 27th, 1730."

"Arise, O Lord," said David, "deliver my soul from the wicked, which is thy sword, from men which are in thy hand, from men of the world, which have their portion in this life" (Psalm xvii: 13, 14).

It seems to have been a person of this description who was thus permitted after Edward Browne's defection, to involve him in such deep distress; but had he in humility and watchfulness pursued the path of duty, which was so clearly opened to his view, is there not reason to believe that he would have witnessed preservation and had thereby verified the assurance, that, "when a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Psalm xvi: 7).

And yet whilst in perusing the foregoing pages the mind of the reader may have been dipped into sympathy with Edward Browne on account of the deep distress into which his mind was plunged; it is consoling to believe that his afflictions, through the power of redeeming love became sanctified to Him; and that his immortal spirit was prepared to unite with those "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Uses of Turpentine.

Spirits of turpentine will restore the brilliancy to patent leather. Boots and bags look almost new under its influence.

Applied to a burn where the skin is not broken, it gives quick relief.

It sends down the skin of a blister and prevents soreness.

Workmen's white overalls and artists' working aprons should be steeped in turpentine for twenty-four hours before washing to loosen and remove paint.

A little added to the steeping water (a tablespoonful to a gallon) will make linen beautifully white.

A flannel dipped in hot water and sprinkled with turpentine will relieve hoarseness. This application is often also ordered for the relief of lumbago and rheumatism. It generally relieves neuralgia in the face.

A few drops in boxes and cupboards will prevent moths.

Soak rags in it, and then place near the holes of mice. Renew the oil from time to time. It effectually drives them away.

Add a few drops to starch to prevent the iron sticking.

For a paint mark on cloth that will not wash, put turpentine on with a small brush. Begin on the outside of the stain and work to the middle, in order to prevent it spreading.

Turpentine mixed with beeswax makes a well known polish for floors. A cloth wrung out of turpentine brightens up an oil cloth.

Two parts of sweet oil and one of turpentine make a reliable furniture polish. It instantly removes finger marks.

But do not forget that turpentine is highly inflammable, and that it should never be exposed to a flame of gas or fire.—*Ledger.*

THE Heavenly record can be marvelously changed by God's love, if we will accept that love, but He will not force it upon us.

For "The Friend."

THE RIVER OF PEACE.

Ever so deep is that happy river,
Ever so sweet is its surge to thee;
Ever so dear the recollection
Of its heaven-expanded marge will be.

Thine eyes looked down the golden future
With grateful tears and with loving trust,
Believing the path of life would brighten
But thy dreams have flown, as sweet dreams must.

Never a wound of disappointment,
But has its balm of healing love,
Never a hope, untimely blighted,
But may bloom some day in the fields above.

In the love of trust and the trust of loving,
Then rest thy soul in calm content,
For never an aimless shaft of sorrow,
To a troubled heart is blindly sent.

Never a thrill of tender gladness,
Set to the rythm of love's deep law,
But should touch the chords of truest feeling,
And silence doubt with reverent awe.

Then let Him choose—thy fullest knowledge
Is a shadowy maze in his clear sight,
To whom the planets in regal splendor,
Are as tiny stars in a darksome night.

Ah, He doth choose with wise endeavor,
To lead thy steps in the paths of rest,
And only the heart that has his guiding,
Can be truly safe, or truly blest.

RACHEL G. STEER.

TACOMA, Ohio.

For "The Friend."

Coming to Christ.

"Heaven is so far and yet so near." "The word is *very* nigh unto thee, in the mouth, and in thy heart, that thou mayest do it," (Deut. xxx: 14) cries Moses to the Israelites in the wilderness; and Paul reiterates his words to the Gentiles in the wilderness of this world, to those who not yet having fully believed the promises of God, have not yet entered into that rest prepared for the children of God. "This word," says Paul, "is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved. For with the heart man *believeth unto righteousness*, and with the mouth confession is made unto salvation." Rom. x 8: 10. The *word* preached by Moses, which God required man *to do*, is the *same* word of faith, Paul says, which he preached, whose first fruit is a *believing unto righteousness*. The word is the law of the new and everlasting covenant which God has made with man in Christ, a covenant of peace and rest, with the enjoyment of all the promises, both present and future, which God joyfully fulfills to his believing children. It is the law written on the heart by the finger of God. Men may, through blindness, not see it, or through ignorance, like Belshazzar, be unable to interpret it. But they who are made wise unto salvation read clearly its prophetic warnings.

Many fail through want of faith to enter into this rest; they run well for a while, and turn back again into Egypt; they have felt redeeming power overcoming some indwelling sin, and yet from not continuing in the faith have admitted other sins to hold sway. These are they who have through impatience not suffered the work of God in the heart to go quietly on, but have taken it in hand themselves to do the work in their own way. Like the Israelites who refused to go up at God's command, when his presence and power would have accompanied them, afterwards said in their own will, "We will go up," though Moses told them, "Go not up, for the Lord is not among you, that ye be not smitten before your enemies." Num. xiv 40–43. The path of faith lies in the roadway of obedience to God's word. Christ's word "Come, follow me," comes with power to obey, and whoever neglects the invitations of his love, knows not when the tendering visitations of God's love and mercy to his soul may be renewed. For it is not true "man may come any time," for God calls in his own time and will, and his word comes with power. And the Israelites were doomed to wander in the wilderness for thirty and eight years, and finally to die, in the wilderness, for not obeying God's call, may it not be our lot also, to fail to enter into God's rest, if we disobey his call? True God is indeed long suffering and gracious. He does not deal with us after the deserts of our hard impenitent hearts, else would none live; but He is full of mercy and forgiveness, "not willing that any should perish, but that all should come to repentance." Yet did he thus deal with Israel in natural things, to teach us his judgments in spiritual things. The unfaithful spies, whose feet had trodden the promised land, died by the plague, but God gave time to others to see their folly, to repent thereof, by making submission to his will, partaking of their daily allowance of manna miraculously bestowed, to acquiesce in the righteousness of God's ways and will, and encourage the rising generation to be more mindful of God's word.

The state and condition of every heart are not unknown to the Omniscient eye. Jesus knew that, "for a long time," the impotent man had waited and waited in vain at Bethesda's pool in hope of healing; but when the word came he was made whole. This teaches us to look unto the Lord from whom alone cometh help, and not unto men; and as men are weaned from self and every created thing, then do they earnestly seek the Lord, and they who seek do surely find. He is near to every one of us. His word searcheth every heart, and trieth every imagination of the thoughts. He maketh himself known to those who enquired not after Him, and his power to be felt by those who acknowledge Him not. If then the wouldst enter into the rest of God, cease from man, from the teachings of man, and from thy own thoughts, and watch carefully for the movings of God's Spirit which directs thy way, reproves sin, brings thee into true repentance, godly sorrow for sin, and which testifying of Jesus Christ, God's only begotten and well-beloved Son, points to Him as the Lamb of God that taketh away thy sin; as the way to reconciliation and peace with God; as thy life and thy light, thy rejoicing and thy crown. That walking in his presence, his light will be a swift witness against the evil which thou art to shun, whilst his power will shield thee from harm. He will as surely and as safely lead thee into all truth, as Joshua's angel who came as the "captain of God's host," led his people into the land of promise and of rest, and this the rest is a ceasing to do thy own works, even of righteousness, and following thy own will, and a coming to do God's will, and giving place to do his work in thee.

his rest does the Christian bask in nshine of earthly prosperity, and glory, his path one bestrewed with flowers, and om trials, and cares? Far from it, Christ who leads in the way, turned his back world and its honor and glory, and chose ay of the cross. The Christian is not t from the trials and cares, sorrows and inseparable from life in this wilderness

But he knows, that "all things work er for good for those who love the Lord;" ese are but light afflictions in comparithe glory to follow; that they are but hammer an l the chisel which the master fit his stones for each one's place in the g. Christ Jesus, who drank the cup of ng to the dregs, by his presence and symwith his brethren, sweetens every bitter ases every burden, and soothes all our s. Piercing through the darkness of by faith the Christian beholds the lights ven illumine this gateway to glory. The ian's sorrows may at times be deeper hose of other men, but his joys far exuch as flow from the fulfilment of earth's t and most cherished desires. Nor like easures of the world do they cease here; y presence is fulness of joy, at thy right re pleasures *for evermore*."

g and earnestly does the Lord by his stand and plead with his people, entreatem to "come, follow me." Happy are ho, hearing his voice, incline their ear, rn to and harken to his instructions; for rd is come to teach his people himself, s with them and among them, and crown vith grace and glory. "Lord, thou wilt peace for us; for thou also hast wrought works in us." Isa. xxvi. Therefore Ie, and He alone, be my song and my ll the day long.

W. W. B.

Neglect of the Bible.

acher of elocution in an American colr women told the following incident to riends the other day as a fact:

as listening lately to a class of young who were reading aloud, when one came expression, "the patience of Job." She nced the name as if spelt "jobb," and ausing, said:

on't understand this. Who was Job?"

ve you never read the book of Job?" I n amazement. "Does the name suggest g to you?"

thing whatever," she replied, "except lomehow associate it with printing. Was ublisher?"

r teachers who were present gave other es of the ignorance among American ıd boys of the Bible.

nce asked a graduating class of young college," said one, "why the Jews kept ay as the Sabbath, while Christians obSunday. Not one could tell me, and yet jority of them undoubtedly belonged to g-going families."

her teacher said: "Ignorance of the Bible confined to the girls and boys. I was at a lecture lately beside a young matron, r in fashionable society. The lecturer from the twenty-third Psalm, adding, e sweet singer of Israel tells us.'"

neighbor looked puzzled a moment, and then, nodding cheerfully, whispered, 'He means Mendelssohn, of course.'"

It is a mournful fact that while the practical truths of Christianity are now taught in Christian homes, the Bible is not read or committed to memory by the children as it was in past generations.—*Episcopal Recorder.*

THE LARGEST FLOWER IN THE WORLD.—In the farthest southeastern island of the Philippine group, Mindanao, upon one of its mountains, Parag, in the neighborhood of the highest peak in the island, the volcano Apo, a party of explorers found, at the height of two thousand five hundred feet above the sea level, a colossal flower.

The discoverer, Dr. Alexander Schadenberg, could scarcely believe his eyes when he saw, amid the low-growing bushes, the immense buds of this flower, like gigantic brown cabbage heads. But he was still more astonished when he found a specimen in full bloom, a five-petaled flower, nearly a yard in diameter—as large as a carriage wheel, in fact. This enormous blossom was borne on a sort of vine creeping on the ground. It was known by the native who accompanied Dr. Schadenberg, who called it Bo-o.

The party had no scale by which the weight of the flower could be ascertained, but they improvised a swinging scale, using their boxes and specimens as weights. Weighing these when opportunity served, it was found that a single flower weighed over twenty-two pounds.

It was impossible to transport the fresh flower, so the travellers photographed it and dried a number of its leaves by the heat of a fire. Dr. Schadenberg then sent the photographs and dried specimens to the Royal Botanical Gardens at Breslau, where the learned director immediately recognized it as a species of rafflesia, a plant formerly discovered in Sumatra, and named after the English governor, Sir Stamford Raffles. The new flower was accordingly named Rafflesia Schadenbergia.—*Selected.*

FOR "THE FRIEND."

It is in my heart to leave behind me a testimony to the Truth.

In my youth, when dead in trespasses and sins and walking according to the course of this world, although in my infancy educated in an esteem of those precious testimonies borne by George Fox and his fellow-laborers to plainness of dress and address, I continued them in my heart, and departed from them in practice.

When I was awakened to a sense of my lost and miserable estate without a Saviour, I embraced them with all acceptation in their strictest forms, and have not since deviated from them, either in sentiment or practice, not for an hour. *They are of God*, and will be established in the earth when "the crown of pride" shall be cast down and the glory of all flesh abased. Nevertheless, let none who, by the influence of education or any other means, invariably adhere to them, glory in or value themselves upon a bare exterior conformity to these truths, while the inner man of their heart is full of pride, self-preference and ravening after the unrighteous Mammon.—*From the Diary of Samuel Scott.*

I LOVE the Lord, because He hath heard my voice and my supplications.

Incident in the Life of James Green.

Reading in [THE FRIEND] some accounts of James Green reminds me of an incident related concerning him (I believe) to the effect that being in Scotland on a religious visit, and about ready to return home, he inquired of the Scotch friend who was with him, if they would reach the seaport to which they were going, in time to take passage for Ireland that Seventh-day. The reply was, "No, and thou will have to stay and attend our meeting to-morrow, when thou mayest have some service."

"Well, if I do attend it will be a meeting to make the devil howl." After some silence he resumed, "I expect thou would like to know what I mean by that remark." The friend replied, "I certainly would." And then he went on to say that between the place where he lived and the meeting-house which he attended, there resided a man who was a perfect outlaw and a desperate character; that as he passed the house one First-day on his way to meeting, he felt an impulse to stop and ask him to go with him, but the idea of asking such a thing from one of his character seemed so strange that he put the impression by and went uneasily on, until at length he concluded that for his own relief he would go back and ask. Knocking at the door a rough voice said, "Come in," and again, "What do you want?" So he told how he had felt impressed to ask him to go to meeting with him. Roughly "No," he would not go; meeting was no place for him and so forth. "Well, I felt it my duty to stop and ask thee, and I think it will be well for thee to go." "No, he would not go; besides, you see how things are, and I could not get ready in time." "Well, wilt thou go with me next First-day if I stop for thee?" After some pause, "Yes, I will." Next week our friend started early to obviate excuse for want of time, and was received as before with a rough "What do you want?" "I called according to my promise to take thee to meeting with me." With a contemptuous expression, "I won't go to meeting with you." "But thou promised to go if I called for thee." "Oh! I only said that to get rid of you; I did not intend to go at all." "I have known some men, and pretty rough ones, too, who, if they made a promise, would stick to it, and I really think it would be well for thee to do so." What others did was nothing to him. Nor was a meeting any place for him to go. And yet after some more parley, to James' surprise, he got ready and went. Now, this all seemed very remarkable to our friend, and he was very desirous that there might be something of a reaching tendency offered in the meeting, and as he had been an instrument in the case, he naturally looked for it to come through him, but he said the more he tried for it the more he could not find anything to say. There were two or three other recorded ministers belonging to that meeting, and such a thing as a silent meeting was seldom held there, but there was one that day. No word spoken from beginning to end. And so James felt sadly disappointed, and with all somewhat ashamed to meet his man, and so kept out of his way. At length, seeing him walking down the road in an apparently sober mood, he ventured to step up to him and ask how he liked their meeting. "That silence of yours was enough to make the devil howl. It seemed to me as if every wicked thing I had

ever done came up while I sat there." Said he, "I've heard people say there is no hell, but I know better now, for I've been in it for two hours. You Quakers ought to be good people, if you can go twice a week and sit there as I did to-day, and not become good people, you are made of different stuff from what I take you to be." In the result James said this man continued to attend their meetings and became a reformed character. James, of course, meant no more in his remark than that the meeting would be a silent one, which the friend said did not prove to be the case, as something was offered.

This seems to me to be such a remarkable instance of what might result from a rightly gathered silent assembly that I thought it worth preserving. I had this account from a worthy minister residing in Scotland.

J. K.

For "The Friend."

A Sample of the Past.

Some extracts from the memoirs of Catharine Seely, of Darien, Connecticut, (who was born Sixth Month 2d, 1799, and died Tenth Month 27th, 1838.) Commencing, at the time of her requesting to become a member of the Society of Friends, about the eighteenth year of her age, thus :

Eleventh Month 6th, 1817. — "I have at length decided upon requesting to become a member of the Society of Friends. A consideration of my unworthiness has, I think, prevented me from attempting anything of this kind for more than two years ; though at times it has been so strongly impressed upon my mind as to cause me to think it would be my duty to attend to it immediately. I felt a fear of being too hasty, and of professing more than I possessed, and thought my deficiencies so great that if I mentioned it to Friends I feared they would think it improper. But in this I found myself mistaken, for some with whom I conversed, encouraged me to go forward, if I think it my duty—not otherwise. The encouragement I likewise received from my affectionate parent, (or father, her mother being deceased) gave me reason to believe that he saw no inconsistency in my conduct, but he never urged or advised me, only to do as I thought best. And now, I trust, I have gone forward in this solemn duty of offering myself to the church in the love and fear of the Lord. Oh, may I, through the help of his Divine power, lead a serious, consistent life, that I may be acceptable in his sight and adorn my profession.

23d.—"I this day received a visit from the committee, appointed by Purchase Monthly Meeting, to confer with me respecting my request to be received into membership. It was a solemn interview, and one Friend remarked : 'To be obedient, is better than sacrifice, and to harken to the voice of the Lord, is better than the fat of rams.' This was the more impressive, as it had previously been repeated to me at the close of a meeting in which I experienced a deep sense of the Lord's presence. Every word of the preaching was so well adapted to my case, that, had I not known it was impossible, I would have thought some outward information of the state of my mind must have been communicated, but I knew that my exercises were known only to God, as well as the condition of my heart, and the waverings of my mind, to Him alone."

Twelfth Month 28th.—"Received a visit from the committee appointed to inform me of my reception into membership, which was done by dear E. Griffen in a solemn manner. May I never forget her seasonable and weighty admonitions and encouragement! Surely praises ought to abound, and my heart melt with gratitude towards my Heavenly Benefactor for protecting me from the vanities and snares of this sinful world, and not permitting me to attend what some call innocent, but what I call sinful, recreation. Many of my acquaintance, and some out of our own family, are this night engaged, (in such), while I spend it mostly in retirement. I pity them, and my heart is turned to God in prayer on their behalf. They call that innocent amusement, which they would not wish to spend their last moments in. Oh! that God would open their eyes, or that they would allow their understandings to be opened, and their sins to be set in order before them, that they may be aroused, and lay hold on eternal life, while it is to be obtained ; for the Lord hath said : 'My Spirit shall not always strive with man.' After a short life of works, we shall enter into an *endless* one of rewards, and happy will it be for us, if, when we arrive at the judgment bar of God, we shall be found worthy to receive the answer, 'well done, good and faithful servant ; enter thou into the joy of thy Lord.' But, on the contrary, how awful will it be if our time has not been given to serve the Lord, but surrender to the service of Satan !"

First Month 8th, 1818.—"I attended Purchase Monthly Meeting for the first time, and heard my admission into membership read, with the records of the church, which I believe to be a church of Christ. Although many have departed from the true, living faith which they profess, and have thereby brought reproach on the Society, yet there is a seed which is pure, and these know the principles remain to be the same, as they are sound and unchangeable, being founded by and upon the rock of ages, Jesus Christ. My mind was not filled with so great a degree of sweet enjoyment as has sometimes been my happy lot, yet it was humbled under a sense of my unworthiness to enjoy those privileges I had then commenced partaking.

"Methought my duties were now increased, and, if possible, my weakness and inability also for performing them. My duty is increased in two respects ; first, I have joined myself to a Society with whom I have expressed full unity, therefore my future conduct must correspond, or I shall bring reproach upon the cause ; secondly, I now profess to be on the Lord's side, who said, 'He that is not for me is against me ; and he that gathereth not with me, scattereth abroad.' Who that is not a member of his spiritual, would wish to be a member of his outward church, and who indeed can be a true member of the outward, unless he be a member of the spiritual ?

"More is expected of me now by the world than before, which expectation I must earnestly desire, that God will grant me strength to answer.

Fourth Month 3d.—"Oh, sweet retirement! thou art my joyful companion ; thou art the channel through which comfort is conveyed to my soul from the fountain, Christ Jesus have enjoyed a good portion of this retiren to-day ; even when busily employed in dome concerns my soul exclaimed within me, ' others do as they may, as for me and my h we will serve the Lord.' The name of a Ch tian implies a great attainment—greater my feelings will allow me to claim ; and y cannot consider myself a stranger to God, I do feel a want to glorify his name, whi once felt not, and a love for his children (t who bear the mark of the lamb in their f heads) which I once knew not ; in truth, I see a beauty in holiness, which I could not cern through the thick veil of nature. this knowledge and love of Christ, I enjoy real happiness than in all the world besi but, instead of exalting me, I am more more humbled, as I live in the exercise of

Fifth Month 2d.—"Walked out this mor to view the beauties of nature. I sat down looked around upon the fields, astonished at wonderful works of the creation, all silent expressive ; every plant, tree and herb see to bear a sweet and solemn allusion to the g Creator.

"What strong obligations of gratitude we under to Him who bestows all these bl ings ! and what is incomparably more, He bestow blessings on our immortal souls i will but accept them and prepare while earth ; for surely there must be a prepara —there must be a change of heart from natural, sinful state—a new and spiritual l of regeneration. Enable me, oh Lord, to r a full surrender of myself unto thee."

After her return from Balleston, whithe had gone for a time to be under the care physician for serious indisposition, she w under date of Twelfth Month 27th.—"A as to outward company, I have often rema that I never was less lonely than when separ from all earthly companions. Often whe the midst of company I feel disconsolate lonely for the want of that spiritual compa whose voice is peace and love. The ligh his countenance causes the sad heart t joice, enlivens the hope of his followers refreshes their drooping spirits. I am relieved from bodily distress, but find it cult to abstract the mind from worldly busi and feel that I am too easily led away b allurements of this deceitful world. Oh, a mistake for anyone to put off the wo repentance to a sick-bed ! If it is a great in health, what must it be when there is as pain and distress of body as can be born death with all its terrors in view? W guilty conscience then, to increase the s ing, how awful, indeed, would be the situa

"To reflect upon the year that is past pears but as a day. Fast, indeed, I am t ling towards eternity, but am I travelli fast towards happiness? Am I as nea celestial city as I am to the gates of ete Am I daily making progress in this great Is it my greatest care to serve, obey an rify my Heavenly Father? For such are dantly rewarded in this short life, an greater is the reward which is to continu without end.

First Month 4th, 1819.—"Another y past and where am I? yet upon the occ life—wafting over the hasty tide toward nity, where all must land at last. I am a

wn indifference or shortness to this all
nt subject. How little did I once think
feel so towards a work so all important!
e power of Divine grace be extended to
ny heart; for it was my earnest desire
commenced attending school that I
ot deviate from the path of rectitude,
; reproach upon my profession, and un-
to my own mind; but I greatly fear
often been too thoughtless. . . May
venly Father pardon my deficiencies!
e good work which was begun be again
l with fresh vigor, and with the Lord's
continued through this pilgrimage.
h Month 30th.—"Attended Purchase
ly Meeting. I went with a cold heart,
an earnest desire for improvement.
eld two days, and I think I never sat
eting in which the testimonies borne
re weighty and the prayers more fer-
ly heart was warmed and my soul drawn
umble adoration and love. There were
ung people at the house where I stayed
eared were too light and airy. I sin-
ish that all who attend such meetings
impressed with the solemnity and im-
e of the occasion on which we assemble.
professedly to worship an Almighty
at so many hundreds come together,
weigh the subject with care."

(To be concluded.)

es from Writings of Hannah Gibbons.

nded our week-day meeting, after an
of nearly a month, from indisposition.
t was early humbled and brought under
for the preservation of the beloved
nd believing it right to express a few
or their encouragement, I did so in
sentences; and was favored in the re-
part of the meeting with a comfort-
n.

fter returning home, I was beset with
nd fears, lest there had been a moving
wful work without sufficient evidence
ng of a Divine requiring; under the ex-
hereof, I could appeal to the Searcher
s. "Thou knowest I have never ven-
speak in Thy name without believing
required by Thee, unworthy and unfit
." After which my feelings became
iet, in believing that these conflicting,
g seasons were designed for my deep-
the root of life.

esire of my heart is that those who
n captivated and their spiritual vision
by leaning as I apprehend to the nat-
t, may be willing to be searched and
the light of Truth, and so humbled as
epared to unite with their friends, who
avoring to support our once favored
n its ancient foundation.

ometimes comforted in the belief that
e a number that meet with us on First-
in membership, who are seeking the
ruth for themselves, reviving the lan-
"Other sheep have I, not of this fold;
o will I bring, and there shall be one
one Shepherd."

an allusion to a season of strippedness
erty, she then continues: "Through
escendings of our Heavenly Shepherd,
became impressed early in our meet-
morning with solemnity, and desires were renewedly raised for our spiritual advancement in the straight and narrow way which leads to life and peace. The expression of it seemed required, and also to supplicate the Father of mercies, that He would be pleased to extend the crook of His love even to those who had strayed from his house, and that He would make them sensible, that in it there is bread enough and to spare. My mind now enjoys a peaceful quiet, for which I desire to be renewedly thankful to Him, who opens when none can shut, and shuts when none can open."

"I was favored to attend our Quarterly Meeting at Concord, though in much feebleness. In the select meeting my mind was impressed with the need we have of more inwardness, more weightiness and more self-abasement. In the meeting for discipline next day, I was concerned to endeavor to impress the minds of the beloved youth with the beauty of holiness and the excellency there is in a possession of the unchangeable Truth. Fervent were my desires that they might early embrace the offers of Heavenly love, and thereby become as a city set on a hill, which cannot be hid; that others seeing their good works may glorify our Father, which is in Heaven."

At the age of eighty-eight she writes: "In our meeting to-day poverty and heaviness was the clothing of my spirit for a considerable time, and in striving to obtain a little of that wisdom which is profitable to direct aright, my mind was renewedly and solemnly impressed with the awfulness of the standing of those who feel called upon publicly to proclaim the name of the Lord, while in themselves, without Christ Jesus, they are nothing; and while I was exercised in desires to stand acquitted in the Divine Sight, the following passage of Holy Writ revived: 'I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my beloved until he please,' which renewedly gave me to see the necessity of patiently waiting, until the evidence of Divine requiring is clear."

On hearing of a Friend being exercised, in the Select Yearly Meeting, on the subject of silent, reverential waiting and recommending it as one of our peculiar privileges, she said: "It did me good to hear it; oh, this is what we want as a society, even silent waiting before the Most High. This wordy spirit which is among us, I don't know what it will come to, and yet I would not check the lisping of a babe in Christ Jesus. A few words fitly spoken are like apples of gold in pictures of silver."

In reading an article in the number for First Month 13th, "On the Recognition of Gifts," the thought arose, "May there not be a possibility in regard to both classes mentioned of being too sure? Are not Divine intimations sometimes very gentle and yet no less real?" Paul said, "I was with you in weakness and in fear, and in much trembling." Most truly, "Duty comes not from others' recognition," and as the article says, "He that follows Christ shall not walk in darkness, either as to his own or others' gifts." So while every response to the Divine call must be as to the Lord, and not unto man, with much humility and watchfulness, we cannot doubt that these conditions will be *equally shared* by such as are qualified to judge. Thus the "timid lisper" will be preserved from being burdensome, and others of perhaps more experience, not in danger of hurting the "oil and the wine."

AN INTERESTED FRIEND.

Items Concerning the Society.

The manager of the *North Carolina Friend*, in the number for Second Month 25th, announces: "This issue will conclude the publication of the *North Carolina Friend*." This step seemed compelled "for want of support among the Friends" in that State. The editor, however, adds an appeal for reinforcement of means to re-establish or continue the paper.

The last number mentions an expression made in a recent Quarterly Meeting, that "Some people were like the bell-sheep—if they couldn't wear the bell they would be no sheep at all." Does this refer to such as would not be interested in their meeting except as it confers appointments upon them?

The same Quarterly Meeting acknowledged as entrusted to a member "a gift of exhortation;" "and the meeting grants him liberty to exercise his gift as he may see opportunity."

In the same number appears a letter from Oregon, in which the writer acknowledges his deep interest in establishing young Friends in the doctrine of our religious profession. "This is," he says, "a most neglected work in most of our Yearly Meetings." A committee of North Carolina Yearly Meeting has been under appointment to promote a more definite acquaintance with the doctrines of Friends.

A strong letter is reprinted from a deceased Canada member, who, having tried another denomination for a time, returned to his former membership, and was desirous to confirm the language: "The Society of Friends has no sacrament but the baptism of the Holy Ghost, and a participation by faith in the body and blood of our Lord Jesus Christ, the Saviour of the world."

SUMMARY OF EVENTS

UNITED STATES.—In the United States Senate on the 15th inst. the substitute for the House Currency bill was passed by a vote of 46 to 29. Prior to the final passage of the billi amendments were considered under the ten minute rule. Only two of these were adopted, viz: One offered by the Finance Committee, keeping the door open to international bimetallism, and one by Nelson, of Minnesota, providing for national banks with $25,000 capital in towns of not more than 4000 inhabitants. The votes on the various amendments were practically along party lines. Chandler, Republican, of New Hampshire, voted for the bimetallic amendment, but against the bill. Caffery, Democrat, of Louisiana, and Lindsay, Democrat, of Kentucky, voted against the committee amendment, but for the bill.

The Currency bill is now in conference, the House having refused to concur in the Senate substitute.

President McKinley, in his late Message, said that since the cession of Puerto Rico had been denied the principal markets she had long enjoyed, and our tariffs have been continued against her products as when she was under Spanish sovereignty. She has lost her free intercourse with Spain and Cuba without any compensating benefits in the American market. He advised that "the markets of the United States should be opened up to her products. Our plain duty is to abolish all customs tariffs between the United States and Puerto Rico, and give her products free access to our markets."

The Ways and Means Committee of the House has reported a bill imposing a tariff of 25 per cent. of the schedules of the existing tariff. The American tobacco growers are up in arms at this. They demand that a prohibitory duty be adopted, and intimate that otherwise it would be better to let Puerto Rico go. The Republican press is not united on this subject. The New York *Tribune* supports the view taken by the Ways and Means Committee, but other influential journals hold to the contrary. The Millwaukee *Sentinel* declares: "If Congress imposes this 25 per cent. duty, if it denies free trade with the United States to Puerto Rico, it will be disregarding the advice of the President and the Secretary of War, and will be doing a grave injury to Puerto Rico. And the motive of Congress will generally be thought not so much a desire to get important constitutional questions before the Supreme Court as fear of competition with Puerto Rico. Such a policy is worthy of Spain. Unless the United States treats the Puerto Ricans as well as

citizens of the United States are treated, it ought not to hold a single colony or dependency."

Judge Taft, in the United States Circuit Court, on the 14th inst., decided that the Court had no jurisdiction in the Kentucky election cases and refused the injunctions asked for by the Republicans. He said, however, that after the cases had been heard in the State Courts an appeal could be taken to the United States Supreme Court.

An injunction by which the Democrats seek to oust Taylor from possession of the Kentucky Governorship was filed at Frankfort.

A joint resolution was adopted by the Democratic Legislature at Louisville, adjourning the body to meet at Frankfort on Second Month 19th.

The consumption of tea in the United States was estimated at 80,000,000 pounds in 1899; Great Britain and Ireland, 184,500,000 pounds; Russia, 37,550,000 pounds, and Canada, 22,464,000 pounds. In coffee, the past year, it is estimated that the consumption in the United States was 712,224,000 pounds.

The world is calling for American manufactures at the rate of over $1,000,000 a day.

The United States steamer *Nero*, during its recent survey for a trans-Pacific cable, broke the record for deep sea soundings. One sounding near Guam Island marked 5263 fathoms, only a trifle short of six statute miles.

At the annual meeting of the Paper and Pulp Association, Second Month 15th, an advance in the price of paper was announced. The greater cost of labor and the scarcity of sprnce pulp in the United States were the reasons stated. The province of Ontario recently decided to prohibit the exportation of spruce pulp to the United States with a view to retaining the industry in Canada as far as possible.

Property of the estimated value of from $2,500,000 to $3,000,000 will have to be acquired by New York City to provide an approach to the proposed Peck Slip bridge across the East River.

In view of the injurious effects of the cigarette habit it is gratifying to learn that in the Second and Third Internal Revenue Districts of New York City the output of paper cigarettes last month was 43,405,970 less than in First Mo., 1899. Yet the use of tobacco in other forms increased. There was a gain of 12,917,586 in the production of cigars, and of 117,510 in the production of all tobacco cigarettes.

There were four new cases of plague reported at Honolulu on Second Month 9th; three deaths since Second Month 6th.

James Dedrick, a Californian, who has just returned from China, is in Bucyrus, Ohio, arranging for the purchase of a number of ten-ton steel wagons and traction engines to draw them. He will establish a service across the desert in China, and will enter active competition for the carrying trade, which is now done by camels. He says the camels can carry only about 600 pounds each and make only twenty miles a day, while his wagons will carry ten tons each and can make sixty miles. He has been over the ground thoroughly, and he expects to have fifty engines and three thousand wagons actively engaged within a year. The first consignment will be shipped Third Mo. 15th.

A cold wave is doing considerable damage in the coast country of Texas to truck farming and fruit. Strawberry farmers have suffered the greatest.

The thermometer registered 25 degrees at Orlando, Fla., on Seventh-day night last. Practically all tender vegetables are destroyed. The strawberry crop has suffered somewhat. The orange, peach and pineapple output will be shortened. There was freezing temperature at Tampa.

Thousands of fires were kept burning all First-day and Second-day nights in groves all over Florida in efforts to save the trees. The trees, as a rule, were in good condition to withstand a freeze, and this fact will prevent serious damage, but the effect of the cold cannot be ascertained till warm weather comes.

There were 503 deaths in this city last week, reported to the Board of Health. This is 24 less than the previous week and 34 less than the corresponding week of 1899. Of the foregoing 262 were males and 241 females: 83 died of pneumonia; 50 of consumption; 47 of heart diseases; 25 of diphtheria; 22 of apoplexy; 19 of convulsions; 17 of nephritis; 14 of typhoid fever; 14 of cancer; 14 of bronchitis; 13 of inflammation of the brain; 13 of uræmia; 13 of inflammation of the stomach and bowels; 11 of inanition; 11 of marasmus; 10 of peritonitis; 9 of debility, and 8 from casualties.

COTTON was quoted on a basis of 9½c. per pound for middling uplands.

FLOUR.—Winter, super., $2.30 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.45 a $3.60; spring, straight, $3.35 a $3.65; city mills, straight, $3.35 a $3.50. RYE FLOUR, $3.15 a $3.50 per barrel as to quality.

GRAIN.—No. 2 red wheat, 73 a 74c.
No. 2 mixed corn, 39½ a 39⅝c.
No. 2 white oats, clipped, 31½ a 31⅝c.

BEEF CATTLE.—Extra, 5½ a 5⅝c.; good, 5¼ a 5⅜; medium, 5 a 5⅛; common, 4⅝ a 4¾c.

SHEEP AND LAMBS.—Extra, 5¼ a 6c.; good, 4⅝ a 5¼c.; medium, 3⅝ a 4¼c.; common, 3 a 3½c.; lambs, 5½ a 7¼c.

HOGS.—6¾ a 7¼c. for Western, and if the cold weather continues, higher prices are looked for.

FOREIGN.—The British House of Commons has adopted the Government's military scheme by a vote of 239 against 34.

The long siege of Kimberly has been raised by Lord Roberts. The General advanced on the 16th instant and the Boer's dispersed, and Cronje's army disappeared. The British seized Jacobsdal—the burghers shelled as they evacuated the place. There is great rejoicing in London.

Merchandise imports into France during 1899 decreased $51,000,000; exports increased $79,640,000.

Six large diamond grinderies at Hanau have shut down work in consequence of the war in South Africa, and many workmen lose employment.

The average number of horses killed in Spanish bull fights every year exceeds 5,000, while from 1,000 to 1,200 bulls are sacrificed.

The grippe is still gaining ground in Berlin. The physicians assert that there art more than 80,000 persons suffering from the malady, although relatively few cases prove fatal. Ambassador White is still ill.

The coal famine in the Saxon district has become more intense. At Leipsic the price has nearly doubled recently. Many factories, lacking coal, have been forced to close.

In consequence of Russian usurpations there is a great exodus of the people of Finland.

A Manila despatch says that out of a total of 51 cases of suspected plague reported, 42 proved genuine and 32 deaths resulted, half of them being Chinamen. There were 12 cases during the week, mostly within the walled city.

Brazil has declared Argentine and Portuguese ports to be free of the bubonic plague.

The Brazilian Government has received news that Galvez, President of the new Republic of Acre, had captured all the Bolivian troops sent to put down the rebel government. He also captured the Commission sent to take charge of the government, and eight or ten vessels that were trading on the upper Amazon. Telegrams received on the 13th and 14th state that Galvez had armed two swift steamers captured on the upper Amazon as cruisers, and is resolved to defend his new government against the Bolivians. Some, however, seem to think that the Brazilian State of Amazona is backing him.

A despatch of Second Month 13th, from St. John's, N. F., says: "The last American herring vessel has left Placentia Bay, having abandoned the fishery in consequence of the mild weather. About forty vessels have failed to secure cargoes, thus involving a shortage of about 50,000 barrels of herring. This result, which is the worst known in ten years, will largely cripple the American dealers concerned in the industry. Moreover, the coast fishermen will lose nearly $100,000. Very few vessels remain at Bay of Islands. The fishery there is also virtually over."

NOTICES.

The Concluding meeting of Friends' Institute Lyceum will be postponed until Seventh-day, Third Month 10th.

J. HENRY BARTLETT.

YOUNG woman Friend, a teacher of several years' experience, wishes to secure position in private or Friends' school for the fall. Specialties — grammar, rhetoric, composition, Latin, drawing. Prefers in Philadelphia or vicinity. Address "B," Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.19 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, wire Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't.*

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal.*

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent.*

Address, Westtown P. O., Chester Co., Pa.

Receipts for Aid of Suffering Doukhobors to Second Month 20th, 1900.

Remittance from Doukhobor Committee, London ing for Sufferings, £200; E. C. N. York, $25; G. I

WM. EVANS, *Treasurer*, 252 S. Front St.

WANTED—by the Indian Committee, a young m assist the Superintendent at Tunesassa, N. Y., in th of the farm and care of the boys out of school—to on his duties Fifth Month 1st, or earlier.

Apply to
JOSIAH WISTAR, Salem, N.
JOHN G. HAINES, Malvern.

DIED, at his home in Moorestown, N. J., on the t of Eleventh Month, 1899, DAVID COMFORT, an el Chester Monthly Meeting, in the eighty-first year age. From boyhood he had accepted the inexpr gift of the Holy Spirit, enlightening his understa and leading him into the way of Life. He was a meek and quiet spirit, sweet and loving in the ci his acquaintance, exercising a valuable influence the families of his neighborhood, both of Friend others. Few have been more deeply attached simple, truthful, heart-searching doctrines of Chris to the rules of our Discipline, resulting from the teaching. He has said that in early manhood many best hours had been known when he was followi daily occupation alone, on his farm. He was rema skilful as a gardener as long as his bodily strength loved the handiwork of the Creator as displayed in and flower, and enjoyed sharing the product of hi with others. He became an invalid about eighteen m before his death, and at times endured discomfo suffering, but was preserved in exemplary pa though much confined at home, and sometimes bed. Though thus separated from his friends at meetings, his spirit joined with theirs in religious cise, at such times. Having lived a life of uprig and dedication, he was made ready to depart, and h his Divine Master, and having given proof of true pleship, from love to his brethren, we cannot doub his spirit has joined the just of all generations.

——, at his late residence, 2051 Brandywine Phila., on the fourteenth of Second Month, 1900, E REEVE, in his seventy-fifth year; a member of Ph phia Monthly Meeting of Friends.

——, At her home at Cold Creek, Iowa, on the e eighth of Eleventh Month, 1899, R. ANNA Pa daughter of John and Elizabeth T. Wood, and wi Louis M. Painter. She was a member of Coal Monthly and Particular Meeting. Through much t tion she was enabled to keep her head above the b and to rejoice in the God of her salvation, whom s most concerned to serve. She expressed her resig to the Divine will, and her trust in the blessed Red saying: "Not for any good thing I have done, but th his adorable love and mercy I shall, I believe, be p ted to enter one of the many Mansions which He h pared for those who humbly love and serve Him."

——, At the residence of her grandchildren, W and Edith Stanley, near Whittier, Iowa, on the eig Ninth Month, 1899, ELIZA VERNON, widow of the l Vernon, in the eighty-sixth year of her age; a mem Springville Monthly and Particular Meeting of Frie

——, at the home of her daughter, Mary V. Mi Pasadena, California, on the twelfth of First Month ANSAH VAIL, a beloved minister and member of th dena Monthly Meeting, in the eighteth year of h Throughout a lengthened experience of Divine mer and favor, and a willing service and suffering f cause which is "dignified with immortality and c with eternal life," she was an example of humility, ness, patience and faithfulness. Having "finish course and kept the faith," as the end drew near s favored with calmness of spirit, and a confiden trust in the mercy and merits of her Redeemer, in through much physical suffering she patiently wait the days of her appointed time until the welcom mons came, we reverently trust, to join the "inn ble company who have come out of great tribulat have washed their robes and made them white blood of the Lamb," who hunger no more, neithe any more, and who by the Lamb in the midst throne are fed and led unto living fountains of their God having wiped all tears from their eyes.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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The Profligate Press.

e extreme of unscrupulous sensationalism nich "yellow journalism" seems of late aching, encouraged by the multitudinous nage—"like priest, like people"—that l have it so, has become the occasion of ing some more healthful minds to seek a er movement in the interest of a purer, lesome, and a truthful newspaper literae

were not about to include as a part of s movement, though perhaps it uncon-sly is,—the approaching experiment of es M. Sheldon, author of "In His Steps," ing it to be a passing curiosity, rather a true experiment in demonstrating the i of Christianity on the daily press. Most r readers are doubtless aware that the rs of the Topeka *Daily Capital* have de- to place for one week its plant and the editorial and business control of the p in the hands of that writer, "that he exemplify his idea as to what a Christian l newspaper ought to be." For six days, mencing with Third Month 13th, "Dr. e on will be absolute director of *The Capi-*unhampered he will 'dictate its policy, its news columns, control its advertising.' i expected that the experiment may have aching influence upon the press."

The apparition of such daily paper, however rtianly conducted, will itself be a sensa-ns a six days' wonder, rather than a valid periment; which, to be normal, should run a e of years "through evil report and good rt, as deceivers and yet true, as chastened not killed," before it can make full proof s ministry. But still the attempt has its lt. The very prospect of it has doubtless da righteous effect in causing a nation what to pause and consider the mental noral blight which a libertine press, cater-o vitiated tastes by vitiating them, ministers to the character of the nation. Accordingly the step which the Topeka *Capital* is taking, though but a single one, yet in the wide echo which its sound awakens, shows that the key-note of a far-reaching protest has been touched. "I am anxious," says C. M. Sheldon, "to prove to the world that a daily newspaper can be run on Christian lines, and succeed without catering to the morbid curiosity of the baser instincts. I propose to inspect all matter that goes into the paper during the week, and subject it to the general test, 'What would Jesus do?'"

Rightly to answer such a question, inferences from an historical retrospect of what Jesus did "in the days of his flesh" will not suffice. It requires in the devout seeker the mind of Christ, the witness of his Spirit to apply the law of the spirit of life in Christ Jesus to the incidents of the day as they arise. All depends on what state and anointing imbues the mind and heart that stands before the people as the practical interpreter of Jesus. But we are glad to see that editor's mind and concern turned in such a direction, and hope that over and above the human imperfection his faithfulness will be owned as a testimony for good.

Sheldon's sheet, so briefly tossed into the breeze, may serve as a straw in the wind which "bloweth where it listeth" to prove its direction. It appears as a motion in a movement which has been exercising thoughtful minds in influential quarters eastward also. But it is likewise interesting to note how long ago that same wind was whispering his still, small voice in the ears of one of our own religious Society. Contemporary with the lifetime hitherto of our present periodical, THE FRIEND,—now exceeding threescore and ten years,—there has stood on paper the following writing of Jonathan Dymond, in his valuable treatise on Christian Morality, describing from a standpoint which Friends would continue to own to-day, the true function and service of a newspaper:—

> In this country the periodical press is a powerful engine for evil or for good. The influence of the contents of one number of a newspaper may be small, but it is perpetually recurring. The editor of a journal of which no more than a thousand copies are circulated in a week, and each of which is read by half a dozen persons, undertakes in a year a part of the moral guidance of thirty thousand individuals. Of some daily papers the number of readers is so great, that in the course of twelve months they may influence the opinions and the conduct of six or eight millions of men. To say nothing, therefore, of editors who intentionally mislead and vitiate the public, and remembering with what carelessness respecting the moral tendency of articles a newspaper is filled, it may safely be concluded that some creditable editors do harm in the world to an extent in comparison with which robberies and treasons are as nothing.

It is not easy to imagine the sum of advantages which would result if the periodical press not only excluded that which does harm, but preferred that which does good. Not that grave moralities, not, especially, that religious disquisitions are to be desired; but that every reader should see and feel that the editor maintained an allegiance to virtue and to truth. There is hardly any class of topics in which this allegiance may not be manifested, and manifested without any incongruous associations. You may relate the common occurrences of the day in such a manner as to do either good or evil. The trial of a thief, the particulars of a conflagration, the death of a statesman, the criticism of a debate, and a hundred other matters, may be recorded so as to exercise a moral influence over the reader for the better or the worse. That the influence is frequently for the worse needs no proof; and it is so much the less defensible because it may be changed to the contrary without a word, directly, respecting morals or religion.

However, newspapers do much more good than harm, especially in politics. They are in this country one of the most vigorous and beneficial instruments of political advantage. They effect incalculable benefit both in checking the statesman who would abuse power, and in so influencing the public opinion as to prepare it for, and therefore to render necessary, an amelioration of political and civil institutions. The great desideratum is enlargement of views and purity of principle. We want in editorial labors less of partisanship, less of petty squabbles about the worthless discussions of the day; we want more of the *philosophy* of politics, more of that grasping which can send a reader's reflections from facts to principles. The disjointed fragments of political intelligence ought to be connected by a sort of enlightened running commentary. There is talent enough embarked in some of these; but the talent too commonly expends itself upon subjects and in speculations which are of little interest beyond the present week.

Substantially on these lines, as we are verbally informed, certain wealthy parties of high character in the city of New York are contemplating to combine in *endowing* a daily newspaper,—to make its financial foundation so strong that it can even dispense with advertisements, and be at the mercy of no perverted tastes in subscribers for support; a paper consistent with the progress of a truly Christian civilization. Such a paper, conducted not for

gain but for the righteousness which exalts a nation, and thoroughly to be relied on in all departments of information, must ultimately meet a wide response, and serve to elevate the standard of other journals, as these in their downward turn are influencing a degeneracy even of the magazine literature. Other highly conscientious dailies heretofore attempted, being dependent on their subscription lists for maintenance, have had to retire from the field.

Cannot an application of these considerations be made to the case of this periodical, THE FRIEND? Its management has thus far preferred to keep clear of advertisements as means of making its price lower. It would, if it could, stand independent of its subscription list in its mission for the fundamental principles of our religious Society, and for its supply of improving reading for the families of Friends. Substantially endowed, it could be in an improved position in its own proper line to serve the church, comparable to that of an endowed New York daily in its service for the public good.

AN ENSAMPLE TO THE FLOCK.

In considering the career of our late valued friend William Kite, especially that portion of his life so usefully spent as Librarian of the Friends' Free Library at Germantown, it has occurred to me that nowhere did he more effectually *preach* than among the many youthful patrons of that Institution. And even now, when we no more see him moving around amongst us, does the example he has left us call loudly, especially to the young, for more dedication. If the young people would dedicate themselves and their talents to the Master, judges would truly be raised up at the first and counsellors as at the beginning; and while all are not called to minister in the great congregation, there is an immense field to be occupied by dedicated workers. Many now-a-days, like Ahimaaz of old, are ready, aye anxious to carry tidings, but because they have no message given them can bring only an empty report of a tumult, although like Ahimaaz, they may be reputed good. Dear young people, the Master has need of you, and if you are willing to dedicate your all to Him, waiting for Him to fit and fashion you according to his will, you will, if faithful, become instruments in his hand for the promotion of truth and righteousness. Whether it be the five talents of the trained intellect or whether it be only the one talent of the patient and obscure sufferer, if these be dedicated, consecrated, made fit for the Master's use, He will bring forth the increase. The church and the world are in need of workers—not working in their own way, or in their own time, or along lines of their own choosing—but dedicated workers willing to wait, as the disciples were bidden, until endued with power from on high, and with such there will be a more ample realization of the ancient prophecy "that my word shall not return unto me void, but shall accomplish that whereunto I sent it," and it can be truly said of such as these, as it could of our late valued, aged Friend, that the world was better because of their example.

M. C. J.

The Doukhobor Exiles in Siberia.

The London *Friend* publishes the following: Friends who have been interested in the emigration of the Doukhobors to Canada, will like to know that an effort has been made to obtain the release of those who were exiled to Siberia —about 110 in number—before the emigration was permitted. A memorial to the Tsar, praying for their liberation, was adopted by the Meeting for Sufferings, and was taken to St. Petersburg by two Friends who hoped to make a personal presentation of it. They were unable to obtain access to the Emperor, but they saw some of the ministers, to whom they were referred. Though no intimation was given that the prayer of the memorial would be acceded to, the deputation entertains the hope that their efforts will not have been altogether in vain, and that the exiles may yet be permitted to join their friends in Canada.

Vegetation in the Klondike.

Angelo Heilprin, in the *Popular Science Monthly*, writes of flowers and vegetables in the Klondike region as follows:—"The earlier conceptions of the extreme severity of the climate of the Yukon Valley forbade the hope of agricultural possibilities, but a more intimate knowledge of the conditions prevailing in the Summer time—a season of four to five months duration, with daylight and day heat protracted far into the normal hours of night —and a comparison of those conditions with somewhat similar conditions have given a hope not alone of a possibility, but of a probability, and there are few to-day who doubt that agriculture may not be practised with at least a legitimate amount of success in many parts of the Yukon basin. . . . Cabbages, turnips, peas, radishes, lettuce and beans are now raised to perfection in favored spots. . . . and a good promise is also held out for the potato. . . . About two miles from Dawson, oats and barley sown (Fourth Month) 26th and (Fifth Month) 22nd respectively, 1899, were grown to beautiful heads and harvested in the middle of (Eighth Month). Radishes sown on (Fourth Month) 24th, were collected on (Fifth Month) 20th, and string beans, whose seed was scattered on (Fifth Month) 26th, were collected on (Eighth Month) 1st. Other successful crops were those of beets, onions and spinach.

"The exquisite beauty of the flower garden in this spot rivets the attention of all passers by, and few there are who do not for a moment lay aside their packs to enjoy the feast of color that is presented to them. Poppies of the size and brilliance of those which adorn the fields about Naples, chrysanthemums, gorgeous dahlias, pansies, the corn flower, mignonette, and centaurea are part of the outside bloom, to which Nature "beyond the fence" has fittingly added the wild rose, anemone, fire-weed and forget-me-not. Such is the aspect of the region which to-day illumines the far North, and carries with itself a hopeful promise to many and the certainty of di pointment to many more." J. C.

Information Concerning the Doukhobort

We have received through correspond the following statement concerning the D hobortsi. The Winter in Assiniboia has for the most part unusually open, the letter however from the Immigration Age Yorkton reports a period of ten days with mercury from 25 to 30 degrees below zero, adding "the Doukhobortsi do not find it as as in Russia." This corroborates the stater of Ivan Marchukoff, who might be called Patriarch of the Doukbortsi in America, v he said the climate of Canada did not differ much from that in the Trans-Caucasus where they came.

J. S. Crerar having been requested to some information concerning an account ceived of the death from exposure in night, of one, who with his companion wa fused food and shelter by a Rancher, gives result of an official investigation in his repl follows:—"Regarding the account of two D hobors having perished with cold and hun only one succumbed, he being an old ma sixty-three years, who left his village with other young man to look for some timber intending to be long away expecting to re by noon. They got lost on the prairie and dered all day and late in the evening came Rancher who refused them shelter, I am s to say, and turned them off in the dark; wandered all night and not having any foo old man perished from cold and hunger, young man had to leave him out on the pr and try to find home; at last he came in s of their own village completely done out ported the matter and the rest of them to out and with some English settlers found old man cold in death. As soon as the ma was made known to me I put the matter in Police hands and after investigating the a found out who this inhuman man was repo to be, but the Doukhobors would not he any proceedings being taken against the they said they would pray for him and m God would open his heart and he would be s for what he had done. I sent the Docto to see the young man as it was reported he in bad shape, he however seemed to be get over it." Agent Crerar also reported th rival of two carloads of various articles fro women of Toronto and Montreal, probably in ated by M. Fitz-Gibbons who visited the D hobortsi last summer and is a niece of one o late Premiers. The articles which she has lished are very stirring and show her t enthusiastic in her work for their relief. plies have also been forwarded from o quarters but with all hardly sufficient for needs. They are not exempt from the hards incident to the settlement of a new count

Companies of men have from time to gone forth to work on the railroads in the tance under contract, it apparently being chief source of income, and what has saved from their wages has no doubt te towards the comfort of their families. have generally been accredited as fai laborers and efficient, when possessing a rect understanding as to what was expecte them, although under some disadvantage lack of knowledge of the English languag

ubject to imposition from exorbitant es for provisions. The remuneration for labor might not be considered unfair, yet are severities, as exposures from cold and ng in wet ground, that will make it a very table change when they can be advantage- employed on the Reservations assigned eir allotment where they can be engaged upation with their families, to bring about , they must first have means to start with. sian physician, four nurses and four men uence who could all speak both Russian nglish and who crossed the ocean and for a time with the Doukhobortsi have ed to Europe thus reducing the number se who could interpret, translate and cor- d with their distant friends and leaving olonists and those in America who have e interested in them more upon their own ces. Occasionally however, a Russian is who can speak both languages and who en either in exile or feels such a sympa- interest in the Doukhobortsi that the el of intercourse can to a limited extent ll kept open. Some of those who came last company from Russia, not having enced such severe persecution as those receded them, being from another neigh- od, were supposed to have more means on l in this country. Settling in Prince district they made purchases on their ccount. They were however located too r planting and there has been some delay in g supplies in consequence of the sick- f the Immigration Commissioner and other that were unavoidable, and for a time skatchewan River was impassable for

ching appeals have now reached us from the following extracts are taken:—"I ou to be merciful and not let our petition y to help our needs. When we came to ttlement it was very difficult for us to me money for bread for our families, for eason it is necessary for us to address ill you be so kind as to send us some for our village? In our village there y poor people. We have not enough food. ry difficult for us to go on this winter, the spring, with the assistance of God earn some money. We pray you tell our and send us help."

same Doukhobor again writes:—"Last we prepared ourselves with two bags r for each soul, but just now we have ft. It is very hard for us, we have no , (meaning oats, barley, &c.,) neither s, oil nor butter. Our children are sick but we have nothing to nourish vith. We have neither milk nor eggs n we get it. We have received some land wool from our dear brothers the s. May the Lord bless them and give them e in this world for their goodness to our They are good people because they do ve us without help, they have helped us rangers. A sick man Ivan Minanichan n imprisoned and has suffered four years ation in Russia. His children are small has no money."

her writes:—"We are in great, very eed, not only in clothing, but in daily We have suffered for Christian prin- The Lord tells us we must be brothers, y say a brother must kill a brother. We would not accept their laws and for that they beat us and took our cattle, and our goods away and through that we are in need."

In another letter the writer says:—"Again we have a petition to you, some of us have a little flour but there are some of us who have nothing at all. I will give you their names. . . . . We have not even got our daily bread, we feel bad to ask from other people, but our great need compels us to stretch out our hand. So we turn to you with tears, if you have any means to help us, do it as quick as possible for which we will continually bless you. This terrible persecution has made us so poor."

Prior to the receipt of these calls the Commissioner of Immigration had been authorized to expend one thousand dollars for food which he informed us of his intentions to send into the district from which these appeals came. Letters have been written to the authors of the above extracts, to inform them of the appropriation and requesting them to state whether their needs have been supplied, as an additional effort and precaution in meeting the emergency; whilst it was supposed that official information of distress would be centred with the heads of the Immigration Department through agents and in the office of the Controller of the Mounted Police of the North West territory whose duty it is to patrol their district and report the condition of the people.

The Deputy Minister has been informed of the cry of distress from Saskatchewan in Prince Albert district and the suggestion made that telegraphical instruction be given that immediate relief be obtained from the nearest point of supply and he could draw on the Treasurer of the Committee for Meeting for Sufferings of Philadelphia for one thousand dollars which was to be considered as an addition to all other trusts. Authority has been given for the purchase of wool to the amount of twelve hundred dollars, which with what has been previously granted from the funds of our Committee and from other sources will give material for clothing to be worked up on their spinning wheels and looms that have been delivered or supposed to be on the way. These with what they brought from Russia make about two hundred and fifty spinning wheels for them. One thousand dollars was appropriated for seed potatoes and five hundred dollars for garden seeds, leaving the field seeds to be provided otherwise.

As notice has been somewhat widely spread of the need of grain for seed, it is hoped that a response will be given thereto from sympathizers in Canada and elsewhere. The Committee of the Meeting for Sufferings have been earnest in their endeavors not only in soliciting contributions, but in making judicious expenditure of the funds entrusted to them, giving preference to the nearest markets without sacrificing economy, and in avoiding as much as practicable all delay and cost of extra freighting. But with the great extent of railroad travel and the distance of the settlements from railroad stations, together with the necessary correspondence with the proper parties, the work of distribution of supplies requires watchfulness, patience and perseverance. Most of the correspondence must necessarily be conducted with those to whom supplies are consigned and who have the oversight of their being forwarded and distributed.

Addresses have been prepared at different times in response to those drawn up by representatives of the Doukhobortsi addressed to Philadelphia Friends, in addition to the interpreters who travelled with the parties that visited among the villages. There are in different locations interested individuals through whom much information has been furnished and in whose hands some funds have been placed to be used at their discretion for the sick and distressed. One lives in Winnipeg, who took quite an interest in teaching the children of those who were detained on their first arrival at that city, and she has since kept a watchful eye over the Doukhobortsi who are in the hospital there and does much to comfort their relatives who feel that they must remain near their sick ones. She also keeps up what correspondence she can with individuals in the villages, and through her came the extracts previously noted, "detained on account of being unable to find one who could translate them," but quoting from her letter, "I have now found an English woman, educated in Russia, who for a small compensation would translate all future letters. After stating that the immigration agent had sent them some flour, she adds: "I am preparing an article for the German paper to be published to the Mennonites, calling attention to the Prince Albert colonists. I think they will help if they know their condition, they are fellow co-religionists in many things. The people of San Francisco (my former home) are gathering supplies. It is intended to send a car load of dried fruit. One child died last week of the measles. This is the family who lives near the river. I did all I could for them but we could not save the child. I also spent some money for liniment for Simeon Bornecoff, who was hurt at his work on the railroad. That little fund you sent me has done great good in a small way many times."

Another correspondent near Good Spirit Lake and three villages of the Doukhobortsi has performed good service visiting among them, ministering to their necessities and writing particularly about those most afflicted, and of the distribution of what had been placed at the disposal of herself and husband. A family residing in another section with several villages within the range of a few miles, was much beloved because of their hospitality and free gift of milk to many a little Doukhobor that had come miles to get it. The members of that family have indeed been a blessing to the new settlers and are suitable parties to be entrusted with funds for relief in their visits to the villages.

Wm. F. McCreary, Commissioner of Immigration, writes under date of Second Month 7th, 1900: "You will readily understand there is considerable delay in obtaining correspondence. All goods, however, that have been forwarded have been immediately sent to the front and are distributed with the utmost dispatch possible, and I may state that the goods that have been supplied have been the means of affording great relief." A report forwarded through W. F. McCreary from the agent at Yorkton, states that "the women of Toronto and Montreal had sent fifteen pieces of heavy flannel and eighty-eight yards of Duffle. Three bales arrived from England, comprising flannelette, tweed, men's and women's underwear and hosiery for both, all new goods and of the finest quality. I propose the widows and or-

phans in these villages will get the first share of them."

A letter received from Arthur St. John under date of Second Month 17th, says, "that the people in the villages, judging from a little he has seen in the Yorkton District (he having been on railway work most of the winter) are doing fairly well. They have at present bread and a few potatoes and perhaps a little barley left and some oil, which (the oil) is very good and much liked."

This was cotton seed oil sent out as a substitute for butter, first suggested by Peter Janson, who told us that it was used in Russia as an article of food.

A. St. J. also writes that a letter received from Prince Hillkoff states his intention to settle in Canada.

Information received to-day by telegraph is to the import that provisions and wool have been purchased to the amount of two thousand dollars, and that the stricken district of Saskatchewan is being relieved.

JOSEPH S. ELKINTON.

PHILADELPHIA, Second Month 24th, 1900.

Drink is England's Industrial Rival.

The question arises, Why is America securing orders that should remain in this country? To this a remarkable answer has just been given, and so backed up by facts that no one can deny its truth.

In brief, the explanation is that American workers are the most formidable rivals because they spend their money on nourishing themselves and making themselves efficient workmen, while English workers spend far more of their wages on drink than they can afford, and not only more than they can afford, but more than is good for them. Thus they become inefficient. And the battle is to the strong.

This answer is made in a book just issued called "The Temperance Problem and Social Reform" (Hodder & Stoughton), which promises to be the classic on that great question. The matter is just now of double importance, first in connection with industrial competition and second, in reference to the recently published report of the Licensing Commission.

The enormous difference between the consumption of drink in England and the United States is shown by one general statement. The consumption of absolute alcohol per head in the United States "is not much more than one-half (fifty-seven per cent.) of the consumption per head in the United Kingdom."

If England could reduce the national consumption of alcoholic liquors to the measure of the American consumption per head, her drink bill would at once be reduced by more than £57,000,000. This sum is equal to more than one-half of the national revenue, and would be sufficient to provide £26,000,000 for old age pensioners and also secure the entire extinction of the national debt in less than twenty-two years.

Benjamin Kidd says the competing nations of to-day have "little advantage one over the other." "The question of efficiency—mental and physical"—therefore, say the writers of this book, "has become one of paramount importance." The writers give a series of most wonderful figures, showing exactly what English workers do spend on drink.

Their drink bill for 1898 was £154,480,934. With a population of 40,000,000 this represents an average per head of three pounds sixteen shillings ten and one-half pence. But as there are at least 17,000,000 people who do not drink, the bill must be divided among the 23,000,000 people who do. The yearly average, then, comes to six pounds, thirteen shillings eleven pence per person. As the working classes represent seventy-five per cent. of the population, it is reckoned that they spend £100,000,000 of the £154,480,934 spent a year on drink. In 1898, therefore, the average working class family expended sixteen pounds thirteen shillings fourpence a year on drink, which makes six shillings five pence a week. This is far below the maximum of some. Out of 9,613 selected men 1,549 admitted that they spent from five shillings to ten shillings, 535 spent ten shillings and under fifteen shillings, and 167 actually spent over fifteen shillings a week. —*Correspondence to New York Commercial.*

Father, help thy little child;
Make me truthful, good, and mild,
Kind, obedient, modest, meek,
Mindful of the words I speak.
What is right may I pursue,
What is wrong refuse to do,
What is evil seek to shun;
This I ask through Christ thy Son.

THE BOOKS OF THE BIBLE.

In Genesis the world was made by God's creative hand;
In Exodus the Hebrews marched to gain the Promised Land;
Leviticus contains the law, holy and just and good.
Numbers records the tribes enrolled—all sons of Abraham's blood.
Moses, in Deuteronomy, records God's mighty deeds.
Brave Joshua into Canaan's land the host of Israel leads.
In Judges their rebellion oft provokes the Lord to smite,
But Ruth records the faith of one well pleasing in his sight.
In First and Second Samuel of Jesse's son we read.
Ten Tribes in First and Second Kings revolted from his seed,
The first and Second Chronicles, see Judah captive made;
But Ezra leads a remnant back by princely Cyrus' aid.
The city walls of Zion Nehemiah builds again
While Esther saves her people from the plots of wicked men.
In Job we read how faith will live beneath affliction's rod,
And David's Psalms are precious songs to every child of God.
The Proverbs like a goodly string of choicest pearls appear.
Ecclesiastes teaches man how vain are all things here.
The mystic song of Solomon exalts sweet Sharon's Rose;
Whilst Christ the Saviour and the King the "rapt Isaiah" shows.
The warning Jeremiah—Apostate Israel scorns;
His plaintive Lamentations their awful downfall mourns,
Ezekiel tells in wondrous words of dazzling mysteries;
While Kings and Empires yet to come, Daniel in vision sees.
Of judgment and of mercy, Hosea loves to tell:
Joel described the blessed days when God with man shall dwell.
Among Tekoa's herdsmen, Amos received his call;
While Obadiah prophecies of Edom's final fall.
Jonah enshrines a wondrous type of Christ our risen Lord,
Micah pronounces Judah lost—lost, but again stored.
Nahum declares on Nineveh just judgment sha poured,
A view of Chaldea's coming doom Habakkuk's ions give;
Next Zephaniah warns the Jews to turn, re and live.
Haggai wrote to those who saw the temple again,
And Zechariah prophesied of Christ's triump reign,
Malachi was the last who touched the high phetic chord;
Its final notes sublimely show the coming o Lord.

Saints Matthew, Mark and Luke and John, the Gospel wrote,
Describing how the Saviour died—his life and He taught.
The Acts show God's Apostles owned with sig every place.
St. Paul, in Romans, teaches us how man is by grace.
The Apostle, in Corinthians, instructs, exhort proves,
Galatians show that faith in Christ alone the Fa loves,
Ephesians and Philippians tell what Chris ought to be.
Colossians bids us live to God and for eternity
In Thessalonians we are taught the Lord will from Heaven.
In Timothy and Titus a bishop's rule is given.
Philemon marks a Christian's love, which Christians know,
Hebrews reveals the gospel prefigured by the
James teaches without holiness faith is but and dead;
St. Peter points the narrow way in which thes are lead.
John in his three Epistles on love delights to
St. Jude gives awful warning of judgment, and hell.
The Revelation prophesies of that tremendou
When Christ—and Christ alone shall be the bling sinner's stay.

M. R., in Minnesota Missiona

FOR "THE FRIE

Second Month 17th, 1900.—The "Wo God" is not the Scriptures; it is Jesus C his Son.

The Scriptures are his letter, dictat Him to his servants, the Prophets, who them at his command. They contain that He would have us to know, conce ourselves in our relation to Him, and as they go, they represent the Truth, viz: Christ,—that is to say, the Scriptures not before Christ; but He was befor Scriptures; and his power is over then through them, and beyond them. And in to understand them it requires Him tha the key of David to open them to us.

For the revelation of God is secure, this seal, that there is no manifestation out a preparation of heart to receive it. preparation of the heart in man is fro Lord, and this brings us back to our sta place, viz: The Letter is written, but it re an interpreter, even the Spirit of Truth alone who has the key can open the se it is done by reminding us in what por the Scriptures the instruction that app *our condition at the time*, is set forth.

In order to know it, we must seek Mary did).

If we read the Scriptures omnivorou from the power of our intellect, w

the history, (which in its place is a ne-
y result); then comes the mystery, and
ore we apply the intellect the deeper the
ry becomes.

the Scriptures themselves declare, that
aketh the wise in their own craftiness,"
he practice of medicine, there are many
ies, each having its proper application;
ore, requiring the service of a physician.
st we seek the help of the Physician of
to interpret to us in what portion of
s Letter" we shall find the remedy that
pted to our present need.

s will the history and the mystery of
ripture be opened, and we "as new-born
receive the sincere milk of the Word,
e may grow thereby."

A Sample of the Past.

(Concluded from page 255.)

er recovering from a long and severe ill-
he writes:

ird Month, 1820.—Through the mercy
I have been raised to a tolerable com-
le state of health, so that I can sit up
f the day, and occasionally walked a
These privileges now appear to me like
r blessings than a far greater degree of
formerly did. This is the case with
blessing; we know not how to prize it till
emoved. If sickness will teach me how
ze health, I think I shall now know how
t if restored; but alas! there is no such
ing prospect before me, for as the
er moderates I feel my old complaints
ing. Oh, how trying to my natural feel-
the thoughts of being again reduced as
I was last summer! But why in looking
d do I feel such anxiety about this frail
Why do I not turn my care and atten-
ntirely to that which is infinitely, of such
value? Am I not still in the hand of the
nerciful Friend who supported me in the
hours of extreme distress; and under the
ct of a speedy removal from time to
ty? And is He not still as able to pre-
me beneath the rod of chastisement, or
hdraw it when He sees best? If He sees
o take away my life, He gave it, and has
t to take it when He pleases. I know
s, but still I feel a reluctance—a some-
in my heart which prevents my giving
h cheerfulness and composure, the idea
and health. There is a strong attach-
o life, and the enjoyments of it, which I
I may say were once entirely dissolved.
w that nothing but faith in God, tho-
obedience to Him will produce this ef-
herefore, Oh my soul, seek his favor with
sing diligence.

ird Month 25th.—Oh thou merciful and
otent Being, who made and ruleth the
ns, who created the world and all things
n, condescend, I beseech thee, to look
from thy high and holy habitation upon
worthy as we are, with mercy and com-
n. Give us grace, I implore thee, to im-
hy every dispensation of thy providence
be resigned to them, let them appear in
ver form they may; whether in sickness,
ss of relatives, or in any other of the
on tribulations of life. Enable me, I
y beseech thee, in a particular manner,
prove by this trying dispensation, under
I have so long been laboring (a long and tedious illness), and prepare me for future trials. I desire to render unto thee, oh Father, praise, adoration and thankfulness for thy goodness, not only in prolonging my life, which was as a taper almost extinguished, but in providing a tender and affectionate parent, friends, and the comforts of life; and above all the rest, for the frequent refreshing of thy love in my desponding heart. For when every earthly enjoyment failed, and I cried to thee, then didst thou grant the light of thy countenance to shine upon me; and thy spirit to speak peace to my mind, and cause joy unbounded to fill my habitation."

Extract of a letter to a friend, Fourth Mo. 8th, 1820.—"*My Much Esteemed Friend:* "I think I need not apologize for not answering before, the letter which I was gratified in receiving from thee last spring, as I expect thou art already acquainted with the cause. Almost a year has elapsed and the greater part of that time I have spent in the most exquisite pain and distress. Yes, dear S., my Heavenly Father has laid his chastening hand upon me in a peculiar manner. When health and prosperity smile upon us, we can fill our storehouses with corn, wine and oil: gain honor and promotion; our possessions may become enlarged and our names exalted; but what will all this avail us, unless we experience a redemption from the pollutions of the world, and feel an evidence within us, that Christ is our friend, and that we have an interest in Him? I make these assertions from long and full experience; for I think I have been brought to a situation that would enable me to judge what kind of principles will stand the strong winds of adversity, and to discern the difference between real and imaginary comforts. Oh, may I never forget to render due thankfulness; may my heart ever burn with gratitude and praise to that Omnipotent Being, in whose hands are life and death, that He, through condescending but unmerited mercy, not only spared my life, but favored me with his life-giving presence, and the light of his countenance, and led me beside the still waters. C. SEELY."

The following letter the writer has thought good also to give a place in these extracts.

"Ninth Month 17th, 1820.

"*Esteemed Friend.*—Being favored with an opportunity for answering thy letter, I cordially embrace it, though not without being truly sensible of my inadequacy, but I trust thy candor will excuse all its deficiencies. May this through the blessing of the Most High, be permitted to find you all in the enjoyment of health, walking in the path of peace and righteousness, guided by the light of his countenance, and resting on Him as your unchangeable Friend, your Alpha and Omega. For four or five months, I was so low and helpless, I could not raise my head from my pillow, nor speak above a whisper. No expectation was entertained of my recovery, by myself, or my friends, or physician; but I was spared while many of our neighbors were taken. Oh, may I never be unmindful of, nor ungrateful for, the unmerited mercy of God, not only in restoring me to a comfortable degree of health, but enabling me to say, it is good for me to be afflicted, and not my will but thine be done. Health is justly styled the greatest blessing we can possess, for when it is withdrawn, it truly takes away the relish of every temporal enjoyment. Yes, when we are brought to a sick bed, and our body racked with pain, and our minds enveloped in doubt and anxiety, with no prospect before us but a sudden exit from time to eternity, every transitory pleasure, every vain amusement and trifling toy, loses their power to please and no longer interests us. Nothing will then afford any durable happiness but the true and substantial religion of Jesus. That will illuminate, animate and support under all, as amid tempestuous seas and raging billows. How necessary then that we be found on the watch-tower, that when trials or afflictions come, we be prepared to meet them, and that when the bridegroom comes we be found waiting. Those who love the Lamb and his cause, and are interested in the welfare of Zion, and the enlargement of her borders, and have tasted the sweetness of celestial treasure, will agree that one hour of this enjoyment is more desirable than a whole life spent in the pursuit of worldly pleasures. C. S."

"Will a life in love with pleasing variety, of novelty and wonder, accomplish the real business of our lives, which is to prepare for a never ending eternity?" is the substance of a query dated "—— —— 1824," prefixed to the following, "Even at this moment, while my heart feels too little of the love of God, I can look around upon the delightful scenery of my beloved home with a degree of indifference; but feeble nature yields too easily to the enticing enjoyments of ease and comfort. I think I have endeavored during an absence from home of eighteen months, to keep my affections aloof from the world and its varied snares, for I was aware that my situation required greater watchfulness, in proportion to my greater exposure. It seems as if I needed an unusual degree of chastisement to humble me, so I am not disposed to think any sufferings that have been inflicted are unnecessary, but receive them at the Divine hand with the confidential belief that they are wisely ordered, and if improved will perhaps be more beneficial to me, than what are called temporal blessings.

"I can truly say I have never felt greater peace, quietude or joy and resignation, than on a sick and painful bed; but so far from viewing it as attainable by my own strength, I consider it a rich gift, a choice blessing from the Father of mercies, in answer to my earnest petitions, teaching me that although blessings may be in store for us, they will not be dispensed unsought; for thus the command was given, 'Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' The Father in mercy prompts this desire in the heart, but if we give no heed to the secret impulse, it will leave us in a state of poverty."

From a letter dated Second Month, 1826,—"If we faithfully serve our Heavenly Father, we have the strongest assurance of Divine direction and consolation here, exclusive of that reward in the world to come, prepared for the righteous. The way is open to all, and we are invited but not compelled to choose the right path. Many are the inducements to turn aside, yet the further we advance in the straight and narrow way, the clearer our prospect of duty will become, and these mountains of opposition, which appeared to obstruct our progress, will, by faithfulness sink beneath our feet

Great sacrifices are seldom required. Every temptation that is resisted is a sacrifice and we feel a measure of the same satisfaction in attending to small duties, when they are required, as we do in fulfilling greater ones; I know how natural it is to procrastinate while in health, and even when deprived of it, as long as a faint gleam of hope flatters us with the idea of recovery; but when there is a prospect of sudden dissolution, the question arises, is our peace made between God and our souls? And then would we give all we possess on earth for this assurance. It is dangerous to put off the work of the whole life to the uncertain and awful crisis of a sick bed; for if our life is not taken suddenly, our reason may be. A peaceful mind in sickness is worth every sacrifice we can make, and as far exceeds every other joy, as remorse of conscience exceeds every other sorrow."

The following is taken from a letter to her brother and sisters, Fifth Month 25th, 1835, a little over three years prior to her decease:

"*Dear Brother and Sisters.*—I am very ill, and know not how, or when it will terminate, but each day I have turns, in which my distress often seems too great for nature to survive; and if I should go in one of them, it would not be strange. I hope your minds are prepared for the event, and I should sometimes send for you, had I not so often been brought to the brink of the grave, and raised again, that I fear to give unnecessary alarm or trouble. I have felt as if I could give you all into the hands of our Heavenly Father, whose you are, and see you no more in this world, were it not for your feelings. I know it would afford you satisfaction to see me at, or near the close, and I have wished that you might be with me then; but the time is so uncertain, but I am able (enabled) to feel resigned to this uncertainty, if my dear dear Deborah (a closely attached cousin) may be with me. She has relieved you all from the immediate care and charge and from a very great deal of anxiety about me, when absent. You do not, you cannot know how much she has done for the relief of both my mind and body under my complicated afflictions, which, though painful to endure, I doubt not have been permitted for my good, for hers, and for yours, and for others also. But with all, mercy and Divine support has been mingled, for which let us return thanks to the Supreme Ruler of events. May He reward her, and every one of you, for your kindness to me, and finally bring us all home to himself, in his everlasting kingdom. I am distressed in body, but mostly quiet in mind, and firmly believe that if it pleases my Heavenly father to take me from you, it will be to everlasting rest to remain in his presence forever, which is far more desirable than life or health. My strength fails to write, or I would gladly say much, to beg you all to turn your whole hearts from this world to Christ, who is able and willing to receive every one who will accept his offers of mercy and follow Him. Do not I entreat you, let earth, self nor the adversary deter you from resigning yourselves wholly to the Lord, and serving Him while you live.

"In love, C. S."

She quietly and peacefully expired on the twenty-seventh of Tenth Month, 1838, aged thirty-nine years.

For "The Friend"

WHEN WAR SHALL END.

I thought, as I read all those pieces,
Concerning the war in the land,
Of the horror and bloodshed attending,
And the risk of the men in command.

I thought of the grief at the parting,
From husband, or brother, or friend;
And the long, weary days and nights, watching,
And perhaps death comes at the end.

But other thoughts, also, came to me,
And stirred my soul into life;
For we know within every one's bosom
There's by nature a spirit of strife.

If we cherish and foster that spirit
It will surely spring into life,
And fill our minds with forebodings
With which our being is rife.

'Tis men that make up the nations
That people this beautiful earth;
How much, then, are we each one responsible
For war, devastation and dearth?

Let us think of these things in our closet,
At morning, at noon, or at night,
And pray to "the Father in secret"
To give us more, and more light.

May we ask for his arm round about us,
And be filled with the spirit of love;
Then the nations, as well as the people,
Will be as the meek, harmless dove.

OHIO. A. A. B.

On Priestliness.

Christianity, true and pure, is, as we believe, the highest manifestation of the religious faculty that the human race has yet witnessed. And because it is the highest it is in a certain sense the simplest. It brings the spirit of man, by the mighty drawing power of the Crucified Saviour, into the presence of his Maker and his Judge. It sets up his one tribunal in the believer's heart, and there, by condemnation, by the arrest of sentence, by most merciful forgiveness, it vindicates the law and makes it honorable; it transforms the life of man, it moulds and remodels conduct, it produces a real imitation of Christ; if it might but work unchecked it would transfigure and glorify the world, and would almost turn the wonderful prophetic pictures of Isaiah into reality.

But just because Christianity is so high and so pure, the soul of man has ever and anon shrunk away from its penetrating glance. Like the children of Israel at the foot of Sinai, the second and third generation of Christians, and most of the succeeding generations in their turn, have looked around for some one to whom they could say, "Speak thou with us and we will hear; but let not God speak with us lest we die." When the worshipper is in this mood of mind then comes the priest's opportunity. First a man here and there, then an order of men, then a mighty hierarchy arises which says only too eagerly, "We will answer for your sins, we will tell you how to purge your consciences, we will be to you instead of God." . . .

I would invite timid souls who are over-awed by the pretentions of the priest, whether Anglican, Greek, or Roman, to take a broad and far-reaching view of this question. It is easy, if one limits one's scrutiny to one small and narrow issue, to bewilder one's self as to the true intent and meaning of God's revelation of himself in the face of Jesus Christ. The man who is perpetually pondering the text, "Thou art Peter, and on this rock I will build Church; may get into as dazed and helpl condition as the man who is always study "unfulfilled prophecy," and who dare har save his seed lest the end of the world sho come before next year's harvest. . . .

Whether we call the process developme or progressive revelation, or the education the world, everyone who has not fallen into gulf of pessimism believes that there has b through the ages some upward tendency of human race; and he who believes in God lieves that this process has been made *haud numine* by the help of the Divine and Teachi Spirit.

Ponder over the evidence of this process the Hebrew Scripture. See how the concept of the spiritual nature of the Most High gro and strengthens, how the merely national expands into the All-father, who says, "Bles be Egypt, my people, and Assyria, the work my hands, and Israel, mine inheritance." how Israel is led up through all the cumberso sacrifices of the law to the great discove "He hath showed thee, oh man, what is go and what doth Jehovah require of thee but do justly and to love mercy and to walk hum with thy God?" And then ask thyself, "I likely that all this long and glorious upwa progress from the material to the spiritual, fr the ceremonial to the moral, from that wh dazzles the senses to that which touches heart and moulds the character, was meant end in the genuflections and posturings, dressings and undressings, the swinging of c sers and tinkling of bells, which make up sacrifice of the mass?" Very beautiful sor times it may as a piece of religious ope though perhaps the worship of the Virgin g dess in the Parthenon of Athens would have m completely satisfied the artistic instinct. .

Far be it from us to deny that many do t worship Him—reaching through the enwr pings of ceremony to the eternal and spirit substance,—but we say that our spirits are helped but hindered by all the posturings of priest. We do not believe all this religi pageantry to be in accordance with the mind Christ, and we are determined to stand fast the liberty wherewith Christ has made us fr —*Thomas Hodgkin.*

For "The Friend

Our Position.

The Holy Spirit is our Bond of Union, a the Holy Scriptures are our articles.

Christ once in the flesh and always in Spi are fundamentals with us. We require no s scription to articles of human invention.

As to differences of opinion amongst whilst professors of the same faith differ years and opportunity, in education and assoc ates, in faithfulness or unfaithfulness to th principles, there must be different opini and practices. When the believers in primitive age of Christianity grew numero it was the case amongst them and in all soc ties ever since.

What we assert is that the one Holy Spi leads all that faithfully follow it into samen of doctrine and unity of love; and that who profess to be followers of Christ, ou to be led by his Spirit; but that all, either our own Society, or any other are so led, are far from asserting or believing.

FRIENDS' LIBRARY.

Doing Without Things.

When it is Right and Noble.—When it in- s self-denial for the sake of others, as the mother refuses to take her just share she may give more to her children; as the father gives up something he desires eally needs, that he may do more for wife hildren; as when any person denies him- ome coveted object that he may give the y it would cost to some benevolence. e is much of this noble doing without to und among the people. It does not ad- he itself—it is meek and unobtrusive, but ounds. Noble women, noble men, noble and noble girls are to be found in perhaps community whose nobility may not be gly marked in any other way than this— they are voluntarily and cheerfully doing ut things they would like to have and get, in order that they may serve some- else. Noble souls! God knows them and ever forget them.

When it is Wrong and Mean.—When it sed by the love of money for the sake of , as when a farmer or any other work- because he loves money too well does ut needed tools which he has the money —tools which would add to his efficiency hich it would really pay to buy.

en it is caused by a lack of faith in God, en a man or a woman refuses to buy what ded for the present, lest he or she may to want in the future.

re is much of this ignoble doing without the people also. Miserly men, miserly n, embryo misers among the boys and are to be found almost everywhere. souls, burrowing in the earth of sordid y good.—*Ex.*

ISTRY BRIEF AND LIVELY.—Indeed, I can om my heart, I have a very friendly feel- for a brief and lively ministry; and in this f the subject, no one has any occasion to the lack of eloquence and the stammer- ngue; for it is not so much the words, ood or how many, but how lively; feed- e hungry with the true bread, and not ictures and descriptions and dry doc- nay, is it not true, that even a word oken is like "apples of gold in pictures er ?"

rehearsal of a text, with right authority, ave the effect to gather an assembly hrist, the invisible Teacher, to settle pon Him, and upon his teachings, which ny minister should desire.—*James Emlen.*

E few promises.

est Concerning Cigarettes and Theatres.

following letter to the mayor of Phila- , and the churches therein has been ed by a committee of the Social Purity de, and is offered by a Friend active in paration, as in harmony with expressed ns of our Meeting for Sufferings on the s treated of :

e was a law enacted by the Legislature of vania in 1899, which provided that "if any lor persons shall sell cigarettes to any per- persons under the age of sixteen years, he or offending shall be guilty of a misdemeanor, n conviction thereof shall be sentenced to e of not more than three hundred dollars." ny one known of this law being enforced!

There is, indeed, one case upon the records of the magistrates' courts, occurring soon after the law was passed, in which the prosecutor, a policeman, testified on behalf of his son that the lad was "Nearly crazy from the use of cigarettes, and was unable to study, or to do anything at all after smoking them." Teachers of public schools, and mothers in large numbers, have asked for relief. Now and then the death of a boy, due to over-indulgence in the weed, occurring, the community has ghastly notice that the baneful traffic, and the immunity of its pursuit is still a fact. The boys implicated will not, of their own motion, tell of whom the purchases were made, while the teachers and mothers shun the publicity of a prosecution. Yet there is plenty of ocular evidence, upon the streets, as to the law's transgression; there can be no great difficulty on the part of the executive authorities in indicating it, and hence we appeal to the Mayor to see that this is done.

The same support of law, and fulfillment of the quoted pledge may still more be asked for in the matter of licensed theatres. The testimony, not of opponents of the play-house, but of its advocates and upholders, goes to show, that a large number of the performances in this, as in other cities generally, are low, scandalous, and in palpable violation of the law. "Never before," to quote *The Dial*, "have we had so large a proportion of trivial, empty and vulgar productions among the entertainments offered our public. Decency has never before been defiled, in so wanton and cruel a fashion." "The present state of the English and American drama," says the *Chicago Tribune*, "may well provoke the question, whether dramatic literature has not reached that condition of degeneracy which call for the interposition of a public censor to save the theatre-goers from being inundated by an ocean of shame. . . . . No manager should be allowed to produce plays the motive of which is indescribably vile, and the purpose of which is to pander to depraved tastes, by the display of indecency, in language, scene and action." But just such vileness was given publicity, in a Philadelphia theatre, the license of which was three years ago revoked—quickly to be restored, upon promise of amendment, a promise that was almost immediately violated, the posters of the place (many of which have been appealed against for their indecency), glaringly advertising the vice to be presented. The testimony for the license revocation, specially mentioned as "the most noticeable feature of the place, next to the performance," "the presence of a large number of boys, of all ages, in the galleries."

Now, will not the Mayor, under his pledge to guard "every interest of the people with a zealous care," endeavor, in the exercise of his prerogative of license revocation, to help safeguard the moral interests of these young people, as well as those their elders who are found in the same perilous paths!

No less, however, do we appeal to the churches, of whatever name, that if they would protect their membership from those things that defile (whereby the name of God is blasphemed, and his grace set at naught), they need faithfully—more so perhaps than in the recent past—to use the language of warning and restraint, lest the lambs of the flock go altogether astray.

Items Concerning the Society.

Henry T. Outland having a minute from Rich Square Monthly and Eastern Quarterly Meeting, North Carolina, attended Burlington Quarterly Meeting on the 27th and meetings in Rancocas and Columbus since.

Information is received that Eliza H. Varney, of Canada, who on her return from the Doukhobor settlements obtained a minute for further religious service in California, is now in that country in the prosecution of it.

William Evans having gone to Ohio in the interests of the Doukhobors, has given descriptions of what he observed among them to companies gathered in Barnesville School, Salem, and the neighborhood of Harrisville and Colerain, and probably other places also.

The *British Friend* notes the recently published statistics of the membership in American ("Orthodox") Yearly Meetings for 1899, as follows:

They show "a membership of 93,253, as against 93,699 in 1898, a net loss of 446. This loss is greatest in Iowa, where it is 409. Ohio shows the largest gain, 264. A loss of membership naturally gives rise to some thought, and this is not set at rest when it is found that the main source of the loss is to be found in disownment and erasure of names, which amount to over 2,300 in the Yearly Meetings collectively. To a certain extent, as we believe in Iowa, this may be due to the adoption of stricter rules and a 'weeding-out' process. But whatever allowance we may make on this head, it still appears that, as *The American Friend* says, many must have been 'hurried into membership during a wave of revival enthusiasm, and, when the tide settled back, they proved to be only like driftwood.' Here again there may be a valuable caution for ourselves. The article we have just quoted goes on: 'Our own feeling is that the serious shortcoming is inability in the work of shepherding the flock. What should we say to a school or college which had to expel such a proportion of its students as this? . . What is the function of a church, if not to edify and spiritualize its members? It cannot be a mission to receive recruits at one door, and turn them out as imperfect, or failures, at the other door. . . This problem demands our profound attention and study for the future.'"

Notes from Others.

Father Zurcher, a Buffalo priest, who for some time since attacked certain monks who make and sell beer, and also priests who ask money for masses for particular souls in purgatory on All Saints Day, has been suspended for "notorious disobedience" in not making satisfactory apologies for his utterances.

A church in Detroit, Michigan, having suffered serious rupture by receiving into membership numbers without sufficient regard to their unity with its special doctrines, is reorganizing under wisdom bought by experience. It is said that the protesting members "intend this time to be in no haste to add to their numbers; preferring a few who are fully in accord with their principles rather than a multitude who thoughtlessly give in their adherence without knowing what they do."

The Presbyterian Presbytery of New York, decided by a vote of seventy-seven to thirty-nine not to try Dr. McGiffert on the charges of heresy tabled by Dr. Birch. The refusal to proceed to trial was based on the fact that the Presbytery at their meeting in Twelfth Month had decided not to try Dr. McGiffert, but to disavow his teachings. This the Presbytery deemed sufficient, and hence the vote not to go on with the trial.

The hired-man theory of the ministry has done, and is still doing, injury to the church. It is neither Scriptural nor Christian. It fosters and promotes commercialism in both pulpit and pew. It tends to destroy spirituality. It robs pastor and people of the sweetest and most enduring fellowships and activities. It destroys that fine and noble sentiment, that high respect, that generous support, that kindly sympathy and endurance, and that spiritual significance which belong to a right conception and embodiment of a Bible pastorate.—*Presbyterian.*

An American, so the story goes, was once ques-

tioning a Chinaman as to the reason for many of their customs, which seem absurd to us. At length, after long endurance, the Chinaman replied: "And now, my dear sir, I would like to ask you a question that has puzzled me greatly. Will you kindly tell me why Americans and Europeans wear two useless buttons on the back of their coats?" Unable to answer, the American raised the question at home. Investigators set to work—and what do you think they discovered? Long ago when every gentleman wore a sword and had to hang it from a belt, these two buttons held the belt to the coat. Years past, men became more civilized and left the sword to soldiers' use, the belt went out of fashion (for men are as particular about fashion as women are), but the two buttons were left to this very day.—*Presbyterian.*

SUMMARY OF EVENTS

UNITED STATES.—A second conference of the House Republicans upon the Puerto Rican Tariff bill was held in Washington on the night of the Twenty-sixth of Second Month, and resulted in an agreement to modify the measure so that the duty should be 15 per cent. of the present tariff rates, and that the operation of the bill should be limited to two years. Moreover, a declaration is to be attached to the bill that it is a relief measure intended only to meet the present emergency.

Upon representations of the Spanish Government to the effect that some of the islands south of the Philippine archipelago, which had been taken possession of by United States gun-boats, were really the property of Spain, the authorities of the State Department have examined the charts and concluded to direct the withdrawal of our claims to the islands of Caygayen, Sulu and Cibutu, both of which lie without the boundary lines laid down by the treaty of Paris.

While five years ago the cotton mills in the South consumed but 720,000 bales of cotton, their consumption amounts now to nearly 1,500,000 bales in the 550 mills, with 4,952,092 spindles and 104,446 looms. The number of mills has increased 206, that of spindles and looms 640 per cent.

Assistant Secretary Allen, of the Navy Department, received a report on the 15th ult., from Commander B. F. Tilley, commanding the United States steamship *Aberanda*, showing the prosperous and advanced moral conditions of the inhabitants of Tutuila and Manua, two of the islands of the Samoan group recently acquired by the United States by treaty arrangement with Great Britain and Germany. The report is dated at Pago Pago, Samoa, First Month 7th, 1900, and says: "So far as I can learn, every inhabitant of Tutuila is delighted at the prospect of the United States assuming the government of the island. I am also informed that this prospect is also pleasing to the inhabitants of Manua. Everything is perfectly quiet and orderly in this island, and, so far as I can learn, in all the islands. A large number of natives are to-day holding religious meetings at Pago Pago, for the purpose of raising funds to establish a school for native girls, near Leone, Tutuila. Rev. E. Cooper, who is in charge of the work of the London Missionary Society in the islands of Tutuila and Manua, informed me to-day that over $7000 had already been contributed for this purpose by the natives of these two islands. This is more than $1 per capita for the entire population, and is an indication of the interest which the natives take in religious matters. Mr. Cooper assures me that the natives of Manua are of most excellent character and all Christians. The health of the entire ship's company is excellent."

The steamship *Indrani* returned to Brooklyn on Second Month 20th from Baltimore, where she had gone to load a couple of thousand tons of steel rails. Here she will finish an immense cargo for Singapore, Shanghai, Kobe, Yokohama and Vladivostock. It consists largely of iron manufactures, nails, bolts, machinery, parts of machinery, boilers and pumps. There is also a large quantity of flannels and domestics and fifteen tons of Florida water. Kobe takes 3400 tons of bridge girders and 2300 tons of the same manufactures go to Yokohama.

The steamer *Coptic* brought to a local smelting company in California 1840 sacks of ore concentrates from the mines of an American syndicate in Korea, and is the second similar consignment within a few months.

Southern California shipped last year 875 carloads of dried fruits and raisins, worth $1,640,000.

State Entomologist Scott, of Georgia, who returned from the southern part of the State after a careful examination of the orchards in that section, has given out the statement that the freezing weather of the past week has had the effect of checking the unnatural advance of the fruit trees caused by the recent warm weather, and the prospects now are that the crop will be the largest in recent years.

At a dinner at a New York club, on the 25th ult., to Raoul Pictet, the Swiss scientist, oxygen was produced from air by a secret process used for the first time in this country. For the experiment a simple apparatus consisting mainly of copper tubes was used. Air was taken in at one end at the other oxygen was shown by the production of a calcium light from the ignition of the gas. Liquid air was employed in the process. Raoul Pictet asserts that with five hundred horse power plant he can produce daily 500,000 cubic feet of oxygen, 1,000,000 cubic feet of nitrogen and 1000 cubic feet of carbonic acid gas. The last named product will, it is said, pay for the cost of the entire production, and the oxygen and nitrogen will represent the net profits. As two thousand cubic feet of oxygen is estimated to be equal in heating power to a ton of coal the process is considered to be of great value from a commercial standpoint.

There were 445 deaths in this city last week, reported to the Board of Health. This is 58 less than the previous week and 194 less than the corresponding week of 1899. Of the foregoing 233 were males and 212 females: 71 died of pneumonia; 42 of consumption; 38 of heart diseases; 19 of diphtheria; 18 of old age; 18 of inanition; 15 of typhoid fever; 15 of convulsions; 14 of inflammation of the stomach and bowels; 13 of apoplexy; 13 of inflammation of the brain; 12 of measles; 12 of marasmus; 11 of cancer, and 9 of bronchitis.

Markets, &c.—U. S. 2's, 103; 3's, 109½ a 110; 4's 115¾ a 116¼; new 4's, 134¾ a 135½; 5's, 113¾ a 115.

COTTON was in fair demand and firm at an advance of ⅛c. per pound, closing on a basis of 9 7-16c. for middling uplands.

FLOUR.—Winter, super., $2.30 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.45 a $3.60; spring, straight, $3.35 a $3.65; city mills, straight, $3.35 a $3.50. RYE FLOUR, $3.15 a $3.40 per barrel as to quality.

GRAIN.—No. 2 red wheat, 71½ a 72¼c.
No. 2 mixed corn, 39¾ a 40c.
No. 2 white oats, clipped, 31½ a 31¾c.

BEEF CATTLE.—Extra, 5¼ a 5⅝c.; good, 5¼ a 5⅜; medium, 5 a 5¼; common, 4¾ a 4¾c.

SHEEP AND LAMBS.—Extra, 5¾ a 6¼c.; good, 5 a 5¼c.; medium, 4¼ a 4¾c.; common, 3 a 4c.; lambs, 5¾ a 7¼c.

HOGS.—6¾ a 7¼c. for Western, according to quality.

FOREIGN.—The British forces under Lords Kitchener and Roberts, are pressing Cronje's army closely in the Free State fight, and despatches indicate that the Boer's situation is hopeless. Lord Roberts refused to grant Cronje an armistice of twenty-four hours, and the latter, after refusing to surrender, said he would fight to the death; but his men are said to be anxious to surrender, and the Boers are reported to be at the mercy of the British forces. From later advices we learn that General Cronje surrendered unconditionally to Lord Roberts at day-break, on the morning of Second Month 27th.

General Buller continues his advance through Natal Colony towards Ladysmith, the Boers fiercely contesting his movements. His casualties include many officers and men since Second Month 20th.

British possessions in Africa imported from the United States in Twelfth Month $287,801 more merchandise than in 1898, an increase of 20 per cent. For the full calendar year the increase was $1,662,448, or 12 per cent.

The ages of four generations of the British royal family in the direct line of succession are: Queen, 80; Prince of Wales, 57; Duke of York, 34; Prince Edward of York, 5.

Estimates of De Witte, Russian Finance Minister, indicate that the amount of gold in Russia's interior circulation at the close of 1899 was $319,700,000, against $222,500,000 at the close of 1898.

The St. Petersburg correspondent of the *Daily Telegraph* says:

"General Krapotkin, Russian Minister for War, who is a strong Boer sympathizer, is responsible for all the recent movements of Russian troops in the Kushk district. He obtained the approval of the Military Council for a plan to seize Herat, and he thereupon submitted it to the Czar, suggesting that it would be a good time, while England's hands were tied in South Africa, to execute the plan, which he said could be done without a hitch.

"To his surprise the Czar declined to give any countenance to any movement in favor of utilizing Great Britain's difficulties. His Majesty said: 'It is my intention to maintain the strictest neutrality throughout the war, notwithstanding the display of popular sympathies toward the Boers.'

"This is tantamount to a victory for the Russian Foreign Office. Count Muravieff was strongly opposed to the scheme of General Krapotkin, whose position is regarded as considerably shaken."

The Native Commissioner at Sebungwe, Africa, repo that the white rhinoceros is still to be seen on the v in the districts between the Sanyati and Zambesi rive It was generally thought that this gigantic animal extinct.

The Orient furnishes us with melons, cucumbers onions. Egg plants and tomatoes were discovered Peru. Quinces, pears, currants and large white gra in Europe, while the most common of our vegetable celery, lettuce, cabbage and spinach—were transplan from the shores of the Mediterranean.

Cherrapunji, in Assam, northeast of Calcutta, has reputation, says the *Scientific American Supplement*, being the wettest place on earth, the average ann rainfall being 498.15 inches, while it has the record one month in which 147.17 inches fell. The first half the past year beat all previous records, 267.84 inche rain having fallen between the First Month and the dle of Sixth Month, five months and a half, while 7 inches, over six feet of water fell in a single week.

Details of the eruption of the Colima volcano, on Pacific coast of Mexico, recently reported by telegr from Guadalajara, Mex., have been received by W Arkell, of New York City. An immense river of l ran over the side of the volcano and threatened to o whelm three Indian villages near its base. The Ind fled to the Santa Ana mine, in the centre of Colima's per region, and sought safety by hiding in the mine, lea their women and children to shift for themselves. company of Mexican troops drove the Indians from mine and sent them back to their homes to protect t families. Much woodland property was destroyed.

An American syndicate, with a capital of $10,000, will immediately begin the construction of a great plant in the City of Mexico. An abundance of grade iron ore and coal are within easy shipping dista The plant will make a specialty of manufacturing rails and will be the first industry of the kind to be tablished in Mexico. It will give employment to a 4000 men.

The census which has just been taken by the U States authorities places the population of Cuba a 200,000, against 1,631,687 in 1897, and about 2 000 in 1895. Of the latter years Cuba lost nearly 800 men, women and children.

A despatch from Victoria, B. C., says: With fi half mast the city mourns the loss of 40 per cent. o volunteers in the first South African contingent.

What are known as cirrus clouds are among the est in the heavens, and are from six to eight miles a the earth. Incredible as it may seem, they are com of frozen moisture.

NOTICES.

The Concluding meeting of Friends' Institute Ly will be postponed until Seventh-day, Third Month 10

J. HENRY BART

WESTTOWN BOARDING SCHOOL.—The spring term begin Second-day, Third Month 12th, 1900.

WILLIAM F. WICKERSHAM
Prin

Public Meeting, Lansdowne, Pa.

A meeting for worship is appointed by author Chester Monthly Meeting, Pa., to be held in the me house at Lansdowne, Pa., Fifth-day evening, the inst., at eight o'clock.

WANTED—by the Indian Committee, a young m assist the Superintendent at Tunesassa, N. Y., in the of the farm and care of the boys out of school—to on his duties Fourth Month 1st, or earlier.

Apply to
JOSIAH WISTAR, Salem, N
JOHN G. HAINES, Malvern

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., an and 4.32 P. M. Other trains are met when req Stage fare, fifteen cents; after 7.30 P. M., twe cents each way. To reach the school by telegrap Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, S

WESTTOWN BOARDING SCHOOL.—Applications admission of pupils to the school, and letters in re instruction and discipline should be addressed to W F. WICKERSHAM, *Principal.*

Payments on account of board and tuition, a munications in regard to business should be forwa EDWARD G. SMEDLEY, *Superintendent.*

Address, Westtown P. O., Chester Co., Pa.

THE FRIEND.

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MINISTRY EXERCISED AS A MATTER OF COURSE, E TIME IS ALWAYS READY, IS TOTALLY INCONNT WITH OUR TRUE TESTIMONY TO THE HEADSHIP HRIST IN THE CHURCH: AND SUCH A MINISTRY OF NECESSITY LAND THE SOCIETY ON ANOTHER DATION, AND BREAK IT UP INTO FRAGMENTS." *rmer Testimony.*

either peace, nor negro freedom, nor opium nor temperance, are the essence of Quaker- hey are the developments of it; results of dependence upon individual guidance, and that us obedience to inward promptings of duty, ever authority may say, which *are* of the es- of Quakerism.—*London Friend.*

e foregoing would apply to all species of volence which may be the fruit of religbut not the root. The "Root is to bear d not we the Root."—J. S. E.

A Thing Not Done in a Corner.

the Friends' ideal of an assembly rightly ered in Divine worship, the head of the ing is all over the meeting—not limited e corner of it, or to any chief seat in the gogue. He whose right it is to be Head e corner is just as rightly Head over all and over all things to his church and e. Were He rightly observed all over the ing as director of its inward and accord- of its open worship, there would be small of human overseer or chronometer. But pportion as individuals who may be present ut from under his single headship, there e a need of officers as a safeguard against anarchy of ranters." By reason of human nity, certain helps and governments are ely ordained for the church. "For God is he author of confusion but of peace, as in e churches of the saints."

t much more blessed were that harmony ing worship where the worshippers' times n the hands of Him to whom their eye is e. These "shall see eye to eye" at every season "when the Lord comes to build up Zion." And this is the ideal that ought to be kept steadily before us to realize—that the headship of the meeting is placed in the Head of the church himself, and He divideth unto every one severally as He will.

We have heard of rightly concerned Friends, who occupied other seats in the meeting, indicating their clear sense of the time for closing it, to which he who sat in the head seat seemed insensible. And such act of faithfulness was a true relief. Formerly, in some country meetings, this is said to have been the custom, that one or another throughout the meeting, as he individually felt it, would express his judgment that the service of the meeting was ended. Gifts in eldership we know are at times exercised unto edifying by elders not yet recognized. If gifts in other ministry were not, how should they ever become recognized?

The principle that no member is exempt from his or her direct responsibility to the Head of the Church must be kept alive by obedience, if there is to be a healthy church. And sometimes, lest meetings settle into a hard and fast ecclesiasticism, the true Head may call forth a fresh agent of his will in an unexpected quarter. But this will not be out of right order, if it is his order. "For the spirits of the prophets are subject to the prophets." So that officers and subjects are both prophets, there is no ground of fear. And if officers should not be thus anointed, yet right order often requires, that they "who sit in Moses' seat" should be deferred to as representatives of order.

Our concern is not that constituted authorities should receive less deference, but that the true Master of assemblies receive more; so that all things, however unexpected, that the true life puts forth may be owned as seasonable. To this end all our system of under-shepherds is appointed, that the chief Shepherd may be head over all things; that the eye of the worshippers may be single to him and him alone; that the ministration of all acts of service may be exclusively from him, through any in any locality upon whom they are laid; that there may be no looking to chief seats or galleries for the exercises or conduct of the meeting instead of the master Himself; that each one on any seat may feel and cherish his single and vital responsibility for himself and for the meeting, as if the question "what shall this man do?" were impossible; that any officer should rejoice to be superseded in any function so that Christ may be all in all; that they whether hearing, or doing, or speaking the truth in love "may grow up into Him in all things who is the head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the due measure of each several part, maketh the increase of the body unto the building up of itself in love."—*Eph. iv:* 16.

Parkhurst on War.

C. H. Parkhurst, the well-known clergyman of New York City, is one of the men in the pulpit who not only sees no good in war, but is not afraid to raise his voice against the crime of war and the unchristian attitude which many men take who claim to be ministers of the Gospel of Jesus Christ. In a recent sermon he said:

"When all those matters (economics, etc.,) are put one side and we come on to ground that is distinctly *my* province as a representative of Jesus Christ, then I do not yield to you; and I am going to say to you, without any 'buts' or 'wheresoevers,' that to promote civilization by the use of swords and artillery is false to the word, example and life of Jesus Christ and of all his apostles, and alien to the entire genius of Christianity. If you say to that, that there are places in the world where Christianity has sprung up as an aftergrowth of military conquest, undoubtedly; but that does not alter anything so far as relates to the point I have just made. It does not relieve filthy soil that flowers grow out of it. God is all the time doing that thing. . . . Thousands of ministers have practically been confessing to the world these last twelve months that Christ's way of saving the world will not work. . . . I should be sorry to have to conclude that the Gospel is inadequate without gun powder to support it, and when I do conclude that, I shall stop preaching out of self-respect; at least I shall stop calling myself a preacher of the *Gospel*. . . . I have simply dropped all questions of gold and diamonds and commercial perquisites, of which I know little, and have stated to you the mind of Jesus Christ, of which I do know something. Now you can ignore that mind and promote civilization by killing—which may be the best way—or you can adopt that mind and promote civilization by making alive, which is the only Gospel way."

ALL temptation has for its essence the defiance of God. No matter how it comes, it proposes nothing else and nothing less than to set up man's will against God's will. The only assurance for man, then, is to cultivate the sense of his dependence upon God, and to practice in every event of life submission to the will of God.

Information Concerning the Doukhobortsi.

During the past week a letter has been received from Commissioner Wm. F. McCreary, stating that the Government has allowed him to engage a man to travel through and make periodical visits to all the villages of the colonies of Swan River and Yorkton, sending in monthly reports to the officials of his movings, the condition and needs of the people. He is an honest, reliable, Christian man, has fair knowledge of business, speaks their language fluently, has their confidence and was a thorough practical farmer for eight years in South Dakota, and two or three years in Canada. The Commissioner further states that he has purchased and forwarded flour and corn meal to the amount of about two thousand dollars to the Saskatchewan district and instructed his agents to act intelligently, seeing that the most deserving families should have the benefit of that and of a kind donation authorized by the Canadian Government if they should still be short of provisions. He added:—I am keeping you furnished from time to time with all particulars and correspondence in regard to the Doukhobors. Arrangements have been made for free transportation of all serious cases of sickness to the hospital at Winnipeg. A contract for cutting cordwood at seventy-five cents per cord has been procured, so about one hundred from the North Colony are now cutting this wood. It is only about sixty miles from their colony and as the timber is all dry and fallen and they have not to split it, but merely to saw it with cross cut saws, each man should be able to saw a couple of cords per day. They are furnished with saws, camps, cooking stoves and everything free and the women and boys can also help at the work.

A letter from another correspondent states:—I sent five dollars to a family in Prince Albert district who recently lost a five months old child from starvation, the mother being very much exhausted for want of food, so had no nourishment for her child. She also speaks of two hundred dollars having been contributed in California and about three tons of dried fruit. The question however of the transportation of the latter is one likely to be attended with delay and expense, although the dried fruit when received will doubtless be a great blessing. Those who have goods that are perishable, to donate, but feel unable to defray the expense of sending them, should not be discouraged in making such donations, for it is hoped that others will contribute towards the payment of freight. It is advisable that all arrangements with the railroad companies be made through one experienced in shipping goods and who might influence the officials to carry all food and other articles gratuitously given, free of charge. The Canadian Government has generously allowed such merchandise as is given to the Doukhobortsi to be sent free of duty; but even with this advantage, if freight is charged and the goods donated have to be purchased in the open market, it is questionable whether they could be bought and delivered as economically as to buy them in Winnipeg.

With the above was enclosed the following letter from one of the Doukhobors:—

PETRORKA, YORKTON, February 1900.

. . . . We could not write to you as promised because we had not anybody to write English and we profit of occasion presently. After my work was at an end in Brandon where I was very well, I came home; in the land choiced by my people. They did construct houses, bringing wood on the back, because there was only one horse and one team of oxen going always to Yorkton for flour for our food; we had also to plow, ourselves, men and women, that was not very heavy, twenty people for one plow.

After my house was finished to construct I did cut hay with the other men for winter; we did cut much for nothing, because we could not get cattle. We are only two hundred people, and have only five horses, two oxen, two cows, which don't give milk. I had to leave home again; my Macha, not very healthy, with rest of my family; my uncle, a man aged eighty-seven years, who remained twelve years in Siberia, who works yet. His poor members are trembling, attained by rheumatism; they had to bring wood for winter all on the back for several miles. I had to go at Railway after the principal of the work was done. I did work until snow came, for two months, and gained $1.35 per day. With that the company retained for our food, I had yet $48, with which I did buy flour, sugar, salt, butter, cabbage, and shirts, etc.; that is all gone now. I could not find other work, and had to remain home. There are almost three months I come again. Here I make one work and the other, tables, chairs, with wood that we got to cut and saw now, not having had time before; windows, also, were not finished, all workers having been out. Our houses are partly in earth; the wood is too far. They are more damp, but warm enough when there is iron stove; and we live yet, thanks to God. The only thing is that our provisions are near to end, we eat almost always bread, only third quality (4x). We would like to give milk and butter to our old uncle, and we would like to buy a cow for that purpose for him and little children. Macha, my wife, is not very healthy. Her uncle is near to death, her cousin very sick, a young man of twenty-five years; they would all be very thankful for you if you help us before I can go again work at Spring.

Yours truly Brother,

Doukhobor village of Petrorka, Makhortoff.
YORKTON, Assa.

The last comers who were supposed to have the most money made the same mistake, as some others had done, in buying young and unbroken horses, this tending to make them as poor as the others, and there was probably some friction in the delivery of goods by those who had their own teams. The teams of all the villages may not be supposed to be in very good condition, as it would not be an easy matter for those who have mostly to live on bread and water themselves, to furnish their stock with grain.

It is evident in the letters from the Commissioner that he was disposed to have supplies at the railroad stations as promptly as they could be taken. It has been the general impression that goods for the villages, have been first deposited in their respective storehouses and distributed through their own committees. The urgent instructions lately given to agents will now, no doubt, expedite matters very materially. We have not heard of more than two deaths that could be directly attributed to hunger and cold. A report from one living in the neighborhood of Kamsack says that the Doukhobors of that District have passed the wint so far without extreme suffering and doing t best they can. Out of a private fund giv her for distribution amongst the needy, s had expended $20 for wool, to be made into footwear and mittens, and invested in soo medicines for the sick. After receiving the things the Doukhobortsi called a meeting a expressed their gratitude with offerings praise and thanksgiving.

The following is a copy of an address th has lately been prepared and printed in bo English and Russian; a copy of each for ea of the forty-nine villages. It has been sent the Superintendent of the Immigration Depa ment to be forwarded and distributed.

[Address from the Committee of the Phi delphia Meeting for Sufferings.]

To the Members of the "Christian Commun of the Universal Brotherhood" now in Northwest Territory, Canada.

DEAR BROTHERS AND SISTERS:—Having, the providence and wisdom of Almighty G been brought to a knowledge of each other, salute you as children with us of one comm Father, and partakers of his merciful dealir desiring your prosperity in every way.

It is cause of rejoicing that both with y and with our people, as with the immediate d ciples and followers of our Lord and Saviour Je Christ, there have been found those who we counted worthy to suffer for Him, and by wh faithfulness a great purpose has been wrou in the eyes of the nations, proving that t truth and love of God are not to be stamp out by persecution; and the arm of God brought salvation to those who trusted Him the end, and the children of such have be signally favored.

Blessed be the name of the Lord who ha strengthened your hearts to become witnes for Him, and kept you in courage under all y difficulties and losses of property, cruelties flicted, and deprivation of the society of so dearly beloved ones. But all your griefs known by Him who has many servants in affl tion, and can cause their constancy to redou to his glory, whilst the angel of his own pr ence is with the afflicted, and saveth them.

In the early history of our people, thousa suffered imprisonment and other cruelties, ma died in prisons, and some were publicly execut But the Lord had a purpose of his own in p serving us as a Society, enabling us to symp thize with others who for like cause have be distressed.

There are those of the "Society of Friend both in America and in England, disposed to all in their power for the release of your ext fathers, husbands, sons and brothers, or wh ever may be in banishment, because of th love to God and Jesus Christ, and who cann disobey the commandments of God and teachin of Jesus Christ our Saviour.

We are still exercised to minister to yo necessities, hoping the distribution will be justly made as circumstances will admit; ev the hearts of many of our little children, up hearing of your trials and sufferings, have be so tendered they have voluntarily given in th small measure of what they had, manifesting feeling of love and sympathy with you and yo little ones.

We desire your encouragement in all reas

effort to improve your condition, and do
nend you for the perseverance and diligence
ave shown in building and other works,
patience, industry, uncomplaining endur-
cheerfulness and gratitude have com-
ed you unto many who desire your best
re and prosperity, even unto prayers, that
ew of Heaven may continue to rest upon
nd that, in any situation you may yet be in
t in this world, you may be preserved from
vil that is in it.

have no doubt that it is the design of the
to bless all who keep his fear before their
and that He designs to cause his own
and power to be exalted in the eyes of
who can see what He has done for you;
nany now doubtless see that you have been
fully brought out from a country where,
you left, a large number have been de-
ed by an earthquake; and it is by the same
of Power that has wrought your salvation
t particular, that you can be preserved
numents of his mercy and goodness whilst
hearts are right in his holy sight.

ur messages and greetings have mostly
printed and circulated, far and near,
gst those believed to be interested in you,
as occasions have favored, it has been
n of in our assemblies how you appreciated
ance rendered, and in other ways gave
s of love that you have for us, thus en-
ring to answer the request made to visitors
we should thus communicate, which mes-
have been received with very general
tance.

e Lord bless you and keep you to the end,
g you to see of the desire of your hearts
swer to your fervent petitions as to his
over you, and those dear to you, both far
ear, that by all the end of your faith may
perienced in his salvation.

Farewell,

EL MORRIS, GEORGE M. COMFORT,
THAN E. RHOADS, WILLIAM L. BAILEY,
'H S. ELKINTON, WILLIAM EVANS,
AIM SMITH,

ittee of the Representatives of the Society of Friends to Aid the Doukhobortsi.

DELPHIA, Second Month 14th, 1900.

D JACKET ILLUSTRATES THE RESULT OF
NG A "SMALL TRACT" OF LAND.— Red
et, the Seneca Indian chief, was deter-
d and constant in his opposition to the
of lands belonging to the Indians. At the
cil held at Buffalo Creek in 1811 he was
ted by the Indians to answer the propo-
n of a New York land company to buy
land. The Indians refused to sell, al-
gh, as usual, the company only wanted "a
tract."

illustrate the system, after speech-making
over, Red Jacket placed half-a-dozen In-
on a log which lay near by. They did
it together, but had plenty of room. He
took a white man who wanted "a small
" and making the Indians at one end
ve up," he put a white man beside them;
he brought another "small tract" (white
, and making the Aborigines "move up"
more, the Indian on the end was obliged
ue from the log. He repeated this pro-
until but one of the original occupants
eft on the log, then suddenly he shoved
off, put a white man in his place, and turning to the land agent, he said, "See what one small tract means—white man all, Indian nothing."—*Cattaraugus Republican.*

FOR "THE FRIEND."

"When work is done"
That is begun
For Righteousness and Truth,
'Tis from within,
If we would win
Our wage in age or youth.

Make no mistake:
We cannot take
The works we outward sow,
They all belong unto the flesh,
For heaven they do not grow.

Tho' outward work
We cannot shirk—
Still, knowing that this kind
Will not prevail, "beyond the vail,"
'Tis blind that leadeth blind.

It Saved the Ship.

They were speaking of wireless telegraphy when a retired naval officer said: "Let me tell you a true story, though I do not care to mention the names of the persons concerned, but they are in the navy to-day:

"We will say that Lieutenant Glover was officer of the deck of the ship *Rancocus*. She had been cruising off the coast of South America for several months and on putting into port received orders to sail for a small group of islands one thousand miles to the west and rescue some sailors who were reported there. The vessel was nearing this place when the incident occurred. As I have said, Glover was on deck that night. It was blowing pretty fresh and clouding up, and he ordered the royals in and then topgallant sails. Even then the ship was heeling so that it was not comfortable. He was about to call the watch and reef topsails when he heard a voice, 'Keep to the right; keep further to the right, for God's sake!' It was so distinct and clear that he turned, expecting to see some one, but the man at the wheel was a long distance off. Glover called to him, 'What did you say, quartermaster?' he asked. 'I didn't speak, sir,' replied the man. 'I thought you did,' Glover rejoined. He walked forward a way and looked out over the water again, when again came the cry, 'Keep to the right; keep to the right.'

"The officer turned quickly, but there was no one near him, and, startled, he turned aft, a strange fear or something akin to it taking possession of him. He was in charge of the ship and was responsible for her, but he had no right to change the course without consulting the captain. So he strode forward, with an effort to throw the feeling off. But as he grasped the shrouds and looked ahead, the voice came again: 'Keep to the right! In God's name, keep to the right!'

"That settled it. Glover sprang forward and shouted: 'Lay aft, watch! 'Bout ship!' The men sprang to their stations. 'Ready about, stations for stays!' came the order, followed by the whistle of the boatswain. The ship surged up into the wind, buffeted the waves for a few moments, then swung on the other tack. As she came on her course Glover made up his mind that he was in for it, and when he explained to the captain that he had put the ship about all on account of a voice he would in all probability either be put under arrest or placed on the sick report as being unfit for duty. But his relief in sailing in another direction was so great that he did not seem to mind anything else, and he immediately proceeded to report. 'Captain,' he said, 'I have come to report that I have put the ship about for what you will consider an idiotic reason. Three times I heard a voice by me on deck say, "Keep more to the right!" and I was so convinced that there was danger ahead that it became a certainty, and I put the ship about, sir.'

"Glover stood and waited for his sentence, as the captain was a noted martinet and an explosion was fairly sure to come, but to his amazement the captain said: 'You did quite right, Glover. Reduce sail and keep her as near the spot where you went about as you can until morning.'

"The captain came on deck early and sent at once for Glover. 'Mr. Glover,' he said, 'I wish you to figure out exactly the leeway and drift during the night and put the ship on the old course again, and let me know when you estimate that she will reach where you were last night when you put her about.' Glover figured awhile, ordered the ship about and stated that they would reach the spot in two hours. The men soon discovered that something unusual was in the wind, and excitement grew intense when the officer of the deck ordered an extra lookout in the top and told all hands to keep an eye out for danger ahead.

"The ship was forging ahead at great speed, and at four bells Glover informed the captain that as near as he could judge they were on the exact spot. 'Keep a weather eye out, lads,' said the captain, 'and the man who sees anything ahead gets extra grog.' For twenty minutes the ship plunged on. Then a man in the foretop waved his arm, shouting, 'Luff, luff; rocks ahead.' Up went the helm, and the big ship surged around into the wind while the sailor pointed to the starboard where the sea was eddying, boiling and foaming over a long, sunken ledge just at or below the surface, so low indeed that it could not have been seen until the ship was nearly on it. Glover's face was white as a sheet as the captain walked up to him and said, 'Say nothing of this, my boy, but you have saved us from a horrible death.'

"The wind was dying rapidly, and in a short while the boat ran within a few feet of the spot and found a ledge about a foot below the surface, a ledge of jagged, toothlike rocks extending along for a mile, and very narrow, with deep water all about; a ledge never known before. Now that ledge is marked on the charts.

"The strangest part ot the whole affair now comes in. Glover never mentioned the circumstance to any one, but when they reached port again some months later he found a letter from his wife, a portion of which he showed the captain. I cannot give it verbatim," said the story-teller, "but I have seen the letter, which ended with the hope, that her husband would not think her foolish, but she had had a fearful dream. She saw the ship rushing along, with him on deck, and there seemed to be a horrible abyss right before it. There was still time to save him, and she screamed, 'Keep to the right, keep to the right!" so loudly that it awoke her. She hoped it was not a presentiment of evil.

"That's all," said the retired officer, "and it is almost exactly true or as true as I can give

it without naming the date, the officer, the ship and her cruising ground. The fact remains that his wife in a dream saw her husband rushing to disaster and by some stupendous mental effort communicated a warning to him several thousand miles away, her very words being repeated, so that his ship was saved."—*New York Sun.*

Summary of the Claims of "High Churchmen."

BY A. T. PIERSON.

1. The basis of all the rest is *Priestly Ordination*, which puts priestly intervention between a believer and his right to act as a minister of Christ, and is supposed to confer, by a sort of succession in grace, the Divine authority to preach and administer sacraments. In the primitive days, all believers preached (Acts viii: 1-4; xi: 19, 20), and Philip baptized, though he was set apart for a temporal office, and was, therefore, a "layman," and one case breaks the sacred line. Priestly ordination is the head of the whole system of sacerdotalism, and, if granted, it carries the rest with it by making a human authority necessary for all ministry, so that one is dependent for all else upon such priestly intervention.

2. Then follows *Baptismal Regeneration*, which puts the ordained priest between the infant child and the Church. Infant baptism becomes the means of regenerating the infant with the Holy Spirit and engrafting the child upon the body of Christ.

3. Next follows *Priestly Interpretation*, or indoctrination, which puts the priest between the baptized child and the Word of God. The priest becomes the teacher of the child, and churchly tradition the practical source of authority. Wherever the testimony of Scripture is considered doubtful tradition interprets it; and wherever the two conflict, tradition takes precedence. Hence the Bible is not a safe book to be put into the hands of any but priests.

4. *Priestly Absolution* naturally follows. The child is supposed to err, fall short, commit sin, and the only way to get clear of it is by the way of the confessional. This puts the priestly intervention between the sinner and Divine forgiveness.

5. Next follows *Priestly Confirmation*, in which is supposed to be found the channel of grace to the believer, as in ordination to the priestly candidate. This puts priestly intervention between the "child of the Church" and the Holy Spirit.

6. Then comes *Priestly Administration* of the Eucharist, whereby some mysterious change—transubstantiation, consubstantiation, or whatever it be called—takes place, in priestly hands, in the "bread and cup," so that they become the body and blood of the Lord. Hence the Lord's table becomes an altar, and the supper a sacrifice. This puts priestly intervention between the child of the Church and Christ's atoning death and sustaining life.

7. Finally come *Prayers for the Dead*. The soul departing lingers in some intermediate state of more or less imperfect and disciplinary suffering, until priestly intercession relieves it of disabilities, and promotes fuller entrance into the heavenly estate. This puts priestly intervention between the human spirit and final entrance into glory. What must the dying thief have done with no priest to baptize, instruct, confirm, absolve, administer the "real presence," or pray for the repose of his soul!

Humility.

It is only a little slip of paper, yellow with age, and yet, year after year, as the pigeonholes of my desk are re-assorted, and what is valueless culled out, this sheet is re-read and carefully put back.

Years ago I was often thrown into close touch with one who showed a Christlike spirit under all circumstances. Her environment was the reverse of pleasant. She was forced to live with those who were not only narrow, jealous and difficult to please, but who had no love for the things she loved. But she bore all with patience.

"How can you submit, as you do?" queried I, one day, when I chanced upon the scene and saw enough to suggest the thought that patience had ceased to be a virtue. "It is too much for human endurance!"

"You are right there," my aged friend replied, sweetly: "It is beyond human endurance: but the Holy Spirit, the Divine, enables me to bear patiently what would otherwise crush me. Years have taught me one lesson, however: If one has the true spirit of humility, there is little room for hurt feelings."

When next I called upon this saintly one she handed me the slip of paper which I shall always treasure, saying: "A quotation like this was given to me years ago, by one who awaits me on the other shore. I know not whose words they are, but I looked upon them as so good that I pasted the one given me on the fly-leaf of my Bible. To the frequent reading of it I owe so much that I want you, too, in possession of a copy. Perhaps after reading it, you will better understand the secret of my seeming indifference to what would once have made life a burden. Then, in tremulous tone, she added: "It is little I can give you, dear, but I copied this with a prayer that you, too, may be strengthened by it as I have been. To be 'clothed with humility,' as Peter puts it, has long been my aim; and I do know, by happy experience, that he 'giveth grace to the humble.'"

Then, with face illuminated from peace within, she placed in my hand the following apt definition of a virtue which is too little sought after:

"Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed: It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and am at peace, as in a deep sea of calmness when all around and above is trouble."

HELEN H. THOMAS.

"WE can say of our Bible to-day what was once said to the king of France, who was persecuting Protestants: 'Sire, the Church is an anvil, and it has worn out a great many hammers.' So our Bible has worn out many hammers, and will wear out a great many more."—*J. Brown.*

Selected for "THE FRIEND."

PRAYING IN SPIRIT.

"But thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly" (Matt. vi: 6).

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng;
My soul can enter in and pray.

When I have banished wayward thoughts,
Of sinful works the fruitful seed,
When folly wins my ear no more,
The closet door is shut indeed.

No human step approaching, breaks
The blissful silence of the place;
No shadow steals across the light
That falls from my Redeemer's face.

And never through these crystal walls
The clash of life can pierce its way;
Nor ever can a human ear
Drink in the spirit-words I say.

One harkening even, cannot know
When I have crossed the threshold o'er,
For He alone who hears my prayer,
Has heard the shutting of the door.

One Busy Girl's Way.

In the room of a girl friend the other da we noticed something which especially inte ested us. To the pin-cushion, which occupie the central position on her dresser, was pinne a short poem, evidently clipped from som newspaper. And the poem happened to be on which everybody knows about but comparativel few people know.

Now a pin-cushion is not the place whe one expects to find a poem, however grand o beautiful, and we looked to our friend for a explanation.

"I always have something I especially wa to know pinned to my cushion," she said, smilin "and when I'm brushing my hair or adjustin a collar button, I just glance over the line Before I know it I have the whole committe to memory and then I remove it and plac something else in its stead."

Now this girl, as we happen to know, is very busy girl, a stenographer in a law offic an earnest church worker, a favorite with oth young people, and we had been surprised t hear her spoken of as "so well informed We wondered how she found time to acqui her information, but the pin-cushion reveal the mystery. She had learned the art utilizing the minutes.—*Selected.*

STILL IT IS SIN.—The evil spirit called s may be trained up to politeness and made be genteel sin; it may be elegant, cultivate sin; it may be very exclusive and fashionab sin; it may be industrious, thrifty sin; it m be a great commercial operator, a great i ventor; it may be learned, scientific, eloquen highly poetic sin! Still, it is sin, and, beir that, has, in fact, the same radical and fund mental quality that in its ranker and less r strained conditions, produces all the most hid ous and revolting crimes of the world.—*Hora Bushnell.*

FOR "THE FRIEND."

Child-Study, No. 8.

BY S. W. E.

CHING RELIGIOUS TRUTHS TO CHILDREN.

rvation shows us that our little chil- uring their early years, pass through e stages of growth, which the race has rough. Since all savage peoples have ence for or fear of some power outside selves and superior to themselves, and nowledge of right and wrong, or good , we need feel no doubt but that very ildren will be able to grasp teaching iese two lines.

ren less than a year old are often ap- conscious of the difference between id wrong.

great deal of our theoretical and fig- religious teaching were reduced to em- g the importance of choosing to do hildren would much more readily grasp l Christianity.

Heavenly Father has planned the right l He comes into our hearts to show us y. When we do the thing which we right we feel happy because we are in with the Divine will; when we do the hich we know is wrong we feel un- ecause we are not in harmony with the will—most little children will acknowl- at they have this experience. Their should affirm and reaffirm this truth esults, until the lesson is fully learned. e entrance gate to the Christian road. lness in choosing to do right leads to knowledge of Divine things—to faith e as well as obedience.

g the years of adolescence when the al nature is at its highest sensitiveness, should especially guard their children even religious excitement. It is the nost conversions, it is true, but of most and crimes as well. The quieter re- growth which comes from choosing right king toward the blessed Holy Spirit for e, is the safest and surest way.

e all, as Dr. Stanley Hall says emphati- our big sons cultivate a spirit of pro- reverence to carry them through the nd strain of this period. If our children el this reverence we must be prayerfully to teach them Truth. How easy it is a lazy answer to their questions by "Most people do not do this or that," ds believe so and so." Many a man has th forever because the supposed in- standard erected by his parents, has very fallible. When the standard fell, ole belief of the mature man fell with

o not dress as we Friends do, because decree it, but because of an individual Divine requirement; and, furthermore, it appeals to us, as one of the most al ways of upholding the simplicity our Saviour taught, and which was practised in the early church as well g early Friends.

children think we are not consistent respects, teach them that simplicity damental principle, which each Chris- ht to work out for himself. *Truth* is g to discover and live up to.

es ideas are so frequently full of error, ir practices so influenced by circum- stances, that it is possible to find really good people who support in life or teaching almost any truth or error. So the children must be taught to think and pray for themselves, and not to be disturbed by the contradictions among good people with whom they associate.

True prayer is the communion between our Heavenly Father and his children. Our part is to preserve an attitude of faith, obedience and love toward Him. Teach the children when they reach toward, long for, their Heavenly Father's presence, that He is well pleased with them, and from time to time will fill their hearts with joy, will prompt them to petition for grace and gifts which He will grant with his love. But they are far too finite to know of themselves the things for which they should ask.

Teach them that their Heavenly Father often accomplishes his purposes slowly and they may have to wait for the realization of their best desires. Preserve them in their childhood from the experience of prayers which they feel are unanswered. If their attitude is right, they may be sure of growth in things Divine.

The time has come when the thinking world has begun to look at the Bible as Robert Barclay taught in his Apology. And it behooves Friends to read his proposition on the Scriptures, and then faithfully to instruct the children in its truths; looking unto the Lord as of old to understand their spiritual teachings. There never was a time, when history illustrated, and research vindicated the truth and beauty of the Bible as they do to-day.

While we must leave to Him who can speak to our and our children's condition the spiritual openings of life in Holy Writ as living experience may need them, there are yet other and outward aspects of the Scripture—such as pertain to history, geography, customs of the time, language and literature—which clearly refer themselves to the outward understanding of men. When these features are kept in their true relation to the greater light which rules the spiritual day, the lesser light is by no means to be despised in its own sphere. There are no established facts in the historic setting or the literary features of the Scripture, but have their value in promoting a fuller and helpful understanding of its teachings. In proportion as the avenues of appreciation are increased, so the truth itself seems to be enlarged.

The Bible has for so long a time touched the heart side of humanity so exclusively, that the mental side stands in danger of losing its designed (though subordinate) place. What has Truth to fear? A Christian mind is only an added helper to a Christian heart. If our children have been taught the Truth and if they have the influence of Christian parents—parents who know the Truth and are true to their convictions — we may be assured that their minds as well as their hearts will enjoy and endorse the teachings of holy men inspired of God.

Every little Quaker child will probably ask its mother at some time, "What is a Friend?" What answer can we give which will be true?—an answer which will emphasize and dignify our denominational position and not underestimate the Christ-like life of those who belong to the church universal, but are not of *our* household of faith. In the first place we must make clear to our children that there *is* a church universal; that its members are in every sect and every nation; that membership in the Society of Friends is not, necessarily, membership in the church universal; that it is of first importance to know the will and love of Christ to fill the heart; that certain principles have been committed to the Society of Friends to be held and taught, and that these distinguishing principles are becoming more and more to be understood by other Christian people.

1st. Silence as a basis for worship, in place of pre-arranged services. The attitude of silent prostration of spirit before the Lord, when the whole man is ready to be filled with the Holy Spirit and yield obedience to his will is the best attitude for religious worship.

2. A ministry freshly inspired for each occasion. The Holy Spirit alone should be depended on to inspire vocal service. Intellectual discourses or unintellectual talk are not satisfying to the hunger of the soul. Prophets who have a message from the Lord for which the hearts of the people are prepared by the Lord, are now, as in olden time, the strongest upbuilders of the church.

3rd. A belief in the spiritual interpretation of "the ordinances."

4th. A belief in peace among men and nations as a Christian principle.

If our children grasp these four principles and have a personal realization of their truth and power we may be well satisfied to call them Friends. And without such realization we do well not to consider them or ourselves to be really Friends, but only members of the Society.

The world is slowly but surely coming to understand these same Christian views; but none the less do we need to be loyal to the principles of our progenitors. And so to teach our children that they may count it a blessing to receive teachings of truths from their parents which many work out for themselves through long and painful ways, yea, even through persecutions and evil reports.

When in the far-away future the day comes when man shall see far better the truth and beauty of Truth's blessed way, will he build Him costly churches, with organs to sound forth praise and one man to lead the worshippers into the Divine presence? Or will devout souls gather together in consistent simplicity to offer from all hearts, as one, the praise due to the Father of spirits? Sometimes it is as helpful to gaze into the future as to linger in the past. I would that such a gaze might quicken every parent to love and teach Christian and Quaker truths to the children in such an intelligent and living way that the hearts of the children would grow warm with love and zeal for Christ and his blessed Truth.

Question.—What of miracles?

Answer.—The Lord's power is infinite. Both to will and to do whatsoever He seeeth fit, and whensoever there is a *necessity* for it.

But his arm is not revealed unto the people, for "He maketh darkness his covering and thick darkness his pavilion."

Yet the Scripture saith "He is light, and in Him is no darkness at all."

Therefore the darkness is with the people, and it remaineth with *them*.

Second Month 14th, 1900.

THE PENALTY.

We are mad—grown mad in the race for gold;
We are drunk with the wine of gain;
The truths our fathers proclaimed of old
We spurn with a high disdain;
But, while the conqueror's race we run,
Our rulers should not forget
That the God who reigned over Babylon
Is the God who is reigning yet.

Would we tread in the paths of tyranny,
Nor reckon the tyrant's cost?
Who taketh another's liberty,
His freedom hath also lost.
Would we win as the strong have ever won?
Make ready to pay the debt;
For the God who reigned over Babylon
Is the God who is reigning yet.

The ruins of dynasties passed away
In eloquent silence lie;
And the despot's fate is the same to-day
That it was in the days gone by
Against all wrong and injustice done
A rigid account is set;
For the God who reigned over Babylon
Is the God who is reigning yet.

The laws of right are eternal laws.
The judgments of truth are true.
My greed-blind masters, I bid you pause
And look on the work you do;
You bind with shackles your fellow-man;
Your hands with his blood are wet;
And the God who reigned over Babylon
Is the God who is reigning yet.

—*J. A. Edgerton.*

For "THE FRIEND."

Love.

"We love Him because He first loved us" (1 John iv: 19.)

Love is reciprocal in its action. There is a natural love and affection, thus spoken of: "for sinners also love those that love them" (Luke vi: 32). But this is not identical with that love of which John speaks in the above text; for sinners may be and are as sinners dead to God, having the carnal mind which is "enmity against God." Sinners love those who love them, but the children of God, born of his Spirit, love those also who are yet enemies.

"God is love" (1 John iv: 16), and as such is the inexhaustible Fountain of love, pouring out the same as the sun pours out heat and light for ages, losing nothing of its brightness and glory. There is that which cannot come into this love, this light and glory, and that is, the fruit of darkness—sin. But God's love flows through Christ Jesus, his beloved Son towards men whilst yet sinners, that his love may woo them from sin, and his light make plain the way of escape therefrom; forsaking which they receive of his love. As the infant instinctively turns to and loves the nourishing breast, so is this Divine love a first fruit of the Holy Spirit by which man is born again, becoming a child of God.

"That which is born of the spirit is spirit." Man "must be born of the spirit or he cannot see the kingdom of God." The child of God is then "born of the incorruptible seed, the word of God, that liveth and abideth for ever." With this life comes love, nor can we take away the one and leave the other, for the life, as the love, is of God. As then we abide in Christ, who is our life, we shall abide in his love. Christ Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." And Christ's commandment above all others is "That ye love one another as I have loved you" (John xv: 12). For if Christ and his love be in us, that love must flow towards those whom He loves and who being born of the spirit love God the Father of our Lord Jesus Christ.

Christ Jesus gives this love as an inalienable and never-failing gift to all his people. To them it becomes a sure evidence that they walk in his favor, that they enjoy that eternal life which is God's gift to those who believe in his Son. He gives it to them as the badge of discipleship whereby others know them as such. It is, as baptized by one spirit into one body, one life and one love, that herein they receive the unction of the holy One to become "kings and priests unto God, his Father."

Where this love holds sway in the heart, kindness, forgiveness and mercy are the attendant graces, the works of evil are diligently eradicated and every virtue flourishes.

It is this love that enables to fulfil the royal law, "Thou shalt love thy neighbor as thyself." And Christ briefly sums the whole duty of man as love to God and love to man.

All true believers are God's husbandry, working with Him in the garden of their hearts, having a duty to do as Adam had in Eden "to dress it and keep it," and the fruits, those of the spirit, are fruits of righteousness well pleasing to God. So Jude counsels how through faith and prayer in the Holy Ghost, ye "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (21 v).

Far removed from this Divine love that knits the whole family of God in one brotherhood is that specious love which is in word only and not deeds. The former, like a quiet stream from the spring of life, often gladdens God's people and cements their hearts in one; the latter idly vaunts itself in words, in words far from being expressive of the true thoughts of the speaker.

Finally, this love is a gift of the Prince to his sons and as such "shall be their possession by inheritance." Gifts of service to servants, as prophecy, gifts of healing, knowledge and the like may fail, but love never. It flows forever, gently onward towards the fountain of its source. Paul near the end of his pilgrimage beheld it as a vast flowing stream of which nothing here below nor any of the powers of evil could stem the resistless tide. Nor do we cease to love when we cease to breathe, for that love is inseparable to that life which comes from God.

W. W. B.

"OUR business here is to believe, adore, love and obey; not to comprehend and dispute. We receive the benefit of the rain, and avail ourselves of the winds and tides, and seek shelter from the storms whether we understand the theory of them or not. Thus let us flee from the wrath to come, take refuge in the hope of the gospel, receive the comforts of life thankfully, and bear its burdens cheerfully, without being desirous of knowing those 'secret things which belong to the Lord our God.' The government of the world is his, and He neither needs nor asks our advice; but to man He saith, 'The fear of the Lord, that is wisdom; and to depart from evil is understanding.'"—*Thomas Scott's Commentaries.*

Thousands Saved from Wild Waves.

The annual report of the General Superintendent of the Life-saving Service states that at the close of the year the establishment embraced 265 stations, 193 being on the Atlantic and Gulf coasts, 56 on the Great Lakes, 15 on the Pacific and one at the Falls of the Ohio, Louisville, Ky.

The number of disasters to documented vessels within the field of the operations of the service during the year was 428. There were on board these vessels 3,903 persons, of whom 3,847 were saved and 56 lost. The estimated value of the vessels involved was $6,072,000, and that of their cargoes $2,032,005, making a total value of property imperiled $8,104,000. Of this amount $6,261,900 was saved and $1,842,740 lost.

Seven hundred and fifty-one shipwrecked persons received succor at the stations, for whom 1,460 days' relief in the aggregate was afforded.

The number of vessels totally lost was 7[illegible]

In addition to the foregoing, there were during the year 294 casualties to small craft such as small yachts, sail-boats, row-boats, etc., on board of which were 671 persons, 66 of whom were saved and seven lost. The property involved in these instances is estimated at $138,535, of which $129,285 was saved and 9,250 lost.

Of the 63 persons who perished, 44 were lost in one district, the Second, on the coast of Massachusetts, and 40 of these in one storm, the almost unprecedented tempest of Eleventh Month 26th and 27th, 1898. One-half of the latter number were on board of vessels which were destroyed on outlying rocks and shoals where they could not be seen.

The entire loss of life in all the other districts was only nineteen. These, with the 44 lost in the Second district, aside from those who perished in the autumn hurricane, make a total loss of twenty-three, which number is considerably below the average annual loss in all the districts in recent years.

Besides the number of persons saved from vessels of all kinds, there were 72 others rescued who had fallen from wharves, piers, etc., the most of whom would have perished but for the aid of the life-saving crews.

The crews saved and assisted in saving during the year 387 vessels, valued, with their cargoes at $2,998,255, and rendered assistance of minor importance to 382 other vessels in distress, besides warning from danger by signals of the patrolmen 193 vessels. The number of lives and amount of property saved through these warnings is, of course, indeterminable.

IN the reign of Edward III. there were in Bristol, Eng., three brothers who were employed as clothiers and woolen weavers, and whose family name was Blanket. They were the first persons who manufactured that comfortable material which has ever since been called by their name, and which was then used for servants' clothing.

"HAPPY the man whom thou chastisest, O Lord, and, by thy instruction, teachest him out of *himself calm in the days of misfortune*, till the pit has been dug for the wicked."—*A Version of Psalms xciv:* 12, 13.

FOR "THE FRIEND"

ow can ye believe who receive honor one of
er, and seek not the honor which cometh from
aly" (John v: 44).

e teachings of our Saviour in every way
to the fact that He is the Source. He
as light, who has life, looks toward Him,
e very well knows that there is none other
ll disposed toward him, and so well sup-
all his wants! He looks upon his brother
e who is alike dependent and as frail and
. From individual experience he learns
eshly nature of the arm of man, and that
he Spirit that quickeneth.
Saviour said, when reproving the Jews,
n of mine own self do nothing," endeav-
to impress upon them the spirituality of
ork that brings repentance for the fro-
ess of their hearts, and their unwilling-
o accept Him in the way He came.
not far too many of the members of our
y to-day making the same great mistake
Jews did? Going about from one to an-
asking advice, consulting, reasoning,
tting one to another? Is not this a
attempt to confer honor upon one an-

are individuals, in the sight and in the
of the great and just Judge. His re-
ents of us are exactness in every way.
we loiter by the way, or put our wills
his belongs, we alienate ourselves from
nd become as unprofitable servants.
"still small voice," which, to the obe-
is plain and easily heard, can be turned
r drowned by many words and unwilling

hold, "I stand at the door and knock;"
My errand is to enter in,
nd out of thy heart cast the dark
And a new and holy life begin.

DANIEL MOTT.

A, Iowa, Second Month 27th, 1900.

IST AND CHRISTIANS.—In Prof. Max.
's account of his Indian friends, in the
volume of his "Auld Lang Syne," he
ven a striking sketch of a very talented
itivated young man, of the highest caste,
ad been brought to faith on Christ in
and who came to London in order to
Christianity in a Christian land. When
about the thought or experience that
ade him a Christian, he gave this remark-
estimony: "I can explain why I rejected
nd Krishna and Allah, I can tell you
hing that kept me back so long from
anity as preached to us in India, and
ne reject the New as well as the Old
ent as unsatisfactory to a thinking man.
y and how I became a Christian I can-
plain. I was caught as in a net, and I
ot get away from Christ."
t an illustration of our Lord's own words,
, if I be lifted up from the earth, will
l men unto me." There was something
Spirit of the Lord, quite distinct from
sentation of his teaching, which caught
ld his acute mind and inquiring heart.
it was a case of heart drawing, as over
mind conviction. . . .
woman of Samaria persuaded the men
town to come and see the man who told
she had ever done. And they said:
we believe, not because of thy saying;
for we have heard him ourselves, and know that this is indeed the Saviour of the world."

But there was another testimony of the young Hindu. He had come to London, hoping to find the concrete exemplification of the life and doctrine of Jesus in a Christian civilization. But what he actually saw was so different from his ideals that he said to Prof. Muller: "If what I have seen in London is Christianity. I want to go back to India; if that is Christianity, I am not a Christian."

It is a severe indictment of our practical living of the Gospel, but it was a judgment that the Hindu had the right to pronounce. Christians are the living representatives of Christ. It is through their life that the Gospel is made known to the world far more than by their word. The Hindu had been drawn to Christ by what he had learned of the Master himself. He was repelled again by the imperfect life of the Master's professed disciples. —*W. A. Brooks, in the Presbyterian.*

IF there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—*R. Cecil.*

Items Concerning the Society.

PUBLIC MEETINGS, ARCH ST. AND LANSDOWNE, PA.

A MEETING has been appointed under a religious concern of Cyrus Cooper (who has a minute for service within the limits of Philadelphia and Abington Quarterly Meetings), to be held in the meeting-house at Fourth and Arch Streets, next First-day afternoon, the 11th inst., at three o'clock. The attendance of young people interested in attending Friends' meetings is especially desired, while others also are not excluded.

A meeting for worship is appointed by authority of Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, Pa., Fifth-day evening, the 15th inst., at eight o'clock.

A correspondent writes: "Eastern Quarterly Meeting of Friends was held at Cedar Grove, Northampton Co., N. C. twenty-third and twenty-fourth of Second Month, 1900, and we believe it was one of the best ever held at this place. The meetings for worship were solemn and impressive, and the power of the Lord seemed to be over all. The business affairs of the church were transacted with an unusual degree of love and unity. We had the presence of our dear friend, Joseph J. Neave, from Australia, accompanied by John W. Watson, from the Indian Territory. The former was here thirty-five years ago when our country was involved in war, and he suffered much in performing the duty he felt to be laid upon him. He seemed to be highly pleased and very thankful to find our country under so much brighter skies than when here before, also expressing himself as being truly glad to find our meeting here held as Friends would hold one, and so well attended."

WORK UNDER THE NAME OF FRIENDS IN CUBA.—Letters have been received from John B. Wood, for expressing the substance of which we are indebted to the *London Friend*, as follows:

"The last year has witnessed an interesting and encouraging drawing towards Friends in Cuba. Before any member of the Society had been engaged in missionary effort in the island, the reading of Friends' literature attracted a number of persons toward the spiritual views of Friends. As an outcome of the residence amongst them of Francisco G. Cala and his wife, a meeting has been established, which is held at Tenerife 52, Havana. John B. Wood, who has recently gone to reside there, states that on reaching Havana he found six families of twenty-four persons living in this house, besides one hundred and nineteen children being educated there, and frequent meetings held during the week. It was then hoped to make early arrangements to reduce the overcrowding, and an effort is being made for the building of a meeting-house. The Havana Monthly Meeting, in the course of an address to Friends generally, says:

"'We are thankful for the religious liberty which exists to-day in our country, and with the purpose of extending the reign of Christ among us we have established, with the consent of your Mexican meeting, a Monthly Meeting in Havana, and salute fraternally all men that accept Christ as Master and Redeemer of the human race, and ask their prayers and help.'"

Notes from Others.

Almost anybody is willing to be a hammer and strike for God, but very few people are willing to be an anvil and to be struck for God.—*S. Jones.*

The Ecumenical Conference of 1900, representing the Protestant Missionary Societies of the world, is announced to be held in New York, beginning Fourth Month 21st. Notable delegates from many countries are expected.

Hobson City, Alabama, is a town of four hundred colored people, with one hundred houses, three churches and a school house, several stores and no saloons. At the election of officers, Eighth Month 15th, not a drop of whiskey was seen, nor the least disorder occurred. This is quite an improvement over the white towns of Alabama.—*Southern Christian Recorder.*

Rachel C. Mather, of Beaufort, S. C., who has given her means and thirty-three years of her life to relief work for the negroes in that region, now appeals for funds to erect a hospital on a bluff of Broad River, overlooking Port Royal Bay and the mainland. Thousands of negroes having been ejected from their homes for taxes made delinquent by destruction of crops by wind and wave, their general distress seems heart-rending, and the need of a shelter for the aged, the sick and the helpless, makes a loud claim on humanity.

The task of taking a religious census of Philadelphia, which was begun by volunteers from various churches on Washington's Birthday, Second Month 22nd, is complete in eleven districts only—about two-thirds of the task. The work is still going on. Thus far only 23 in every 100 persons appear as adherents of any religious creed. The large number of 77 in 100 are without denominational ties.

The statement shows that 4,609 visitors were engaged in taking records. People belonging to over sixty-one creeds and religions were found. The number of Catholics average about one to four of the combined Protestant churches. The total number of records taken is 253,169. As each record represents four persons, the number of people seen is 1,012,676.

Counting by records, the Catholics have the highest number among individual denominations, with 67,045. Other figures are: Baptist, 25,187; Episcopal, 25,953; Presbyterian, 25,595; Methodist Episcopal, 33,451; Lutheran, 17,827; Jewish, 5,728; Chinese, 50; refused information, 3,903; no religious preference expressed, 15,421; vacant houses in the city, 6,076.

There are yet 40,000 records to be made, which means that over 160,000 people have not been visited.

SUMMARY OF EVENTS.

UNITED STATES.—The United States imported more merchandise last year from every quarter of the globe than it took in 1898.

The Puerto Rican Tariff bill, amended so as to reduce the tariff from 25 per cent. to 15 per cent. and limiting its life to two years, passed the House on Second Month 28th, by a vote of 172 to 161. Six Republicans voted with the opposition against the bill, and four Democrats voted with the Republicans for it. Each side made herculean efforts

to get ont a full vote, six members being brought from beds of sickness to vote.

Senator Davis of Minnesota, has offered an amendment to the Puerto Rican Tariff bill granting free trade to the island and extending to it the provisions of the Constitution, while implying that such privilege cannot be extended to the Philippines except by legislative action.

President McKinley has sent a message to Congress recommending that $2,095,455.58, collected as duties upon goods imported from Puerto Rico since the Spanish evacuation of the island, on Tenth Month 18, 1898, be appropriated for the use and benefit of the island. The House accordingly passed a bill by a vote of 162 to 107, appropriating the money to be used as the President may desire.

The Washington correspondent of the *Public Ledger*, writes:—"The temperance question in the Philippines is stirring a tidal wave of petitions into motion all over the country. From the West and from New England there comes daily a tremendous mass of correspondence to Senators and Representatives expressing indignation at the possibility of the young men in the army in the Philippines becoming drunkards. In response to this spirit of protest in his State Mr. Gillette, of Massachusetts, introduced a bill in the House prohibiting the sale anywhere in the Philippines of whiskey or other distilled liquors in quantities less than twenty gallons, unless on a physician's prescription. The penalty for the first offence is fixed $10 or thirty days' imprisonment. The second offence can be punished with a fine of from $10 to $1000 or six months' imprisonment, or both."

The War Department has received a cable statement showing that the total receipts from the Philippine Islands for Second Month, 1900, were $426,423, of which amount $357,000 was derived from customs.

The total Government receipts during Second Month were $45,631,265 and the expenditures, $37,738,472, leaving a surplus of $7,892,793.

The people of Cuba demand from the United States the same favor that is shown Puerto Rico. Cuba now pays the same customs duties that were paid while the island was under the dominion of Spain. Robert P. Porter, formerly Superintendent of the Census and now the President's special representative in Cuba, and Quesada, the Cuban Commissioner to the United States, are already calling attention to this contradiction of tariff responsibilities. They urge that Cuba is in the hands of the United States, and that fair play is a jewel to which the island has a right to lay claim.

"Not only," says R. P. Porter, "should the Cuban planter be put on equality with the sugar producers of the other West Indian islands—should the reciprocity treaty with the British West Indies go through—but with the sugar producers of Puerto Rico and the Hawaiian Islands also. As matters staud, the discrimination against the Cuban planter is very unfair. For example, I know of a sugar estate in the Hawaiian Islands which last year paid a net profit of $993,532.74, out of which sum no less than $751,223.55, was the saving of duties, a sum which a Cuban planter producing the same amount of sugar would have been compelled to pay into the United States Treasury. I have the facts to substantiate this statement or I would not make it."

In the past ten years the production of wheat has increased 54 per cent. in the South, and the number of hogs raised there has during that period nearly doubled.

Last year Minnesota's wheat fields covered nearly 5,000,000 acres, and she grew upward of 78,000,000 bushels —more than twice the entire production of the continent of Australia, and more than that of Great Britain and Ireland.

A despatch from Memphis, Tenn., of the 2d inst., says:—"Cotton to-day in Memphis, was quoted at 9 cents, the highest price since Third Month 13, 1893. The advance of the last week added a million dollars to the value of the Memphis stock. The advance since Ninth Month 1st. is equivalent to about $15 per bale."

On the fifth, cotton was sold in New York city for 10$\frac{1}{16}$ cents, and in Atlanta, Ga., the price was higher than for years past.

There will be $85,000,000 expended next year in Greater New York in the construction of buildings. This estimate is exclusive of the cost of structures contracted for by the city.

The Paxson Memorial Home for Friends, a gift of ex-Chief Justice Edward M. Paxson to the Bucks County Quarterly Meeting, of the Race Street organization, was on the 3d inst., turned over by the donor.

A special from Lancaster, Pa., says:—A pigeon belonging to Wallace L. Robinson, several days ago hatched out two chicks, and attended the "peeps" as faithfully as though they were of her kind.

An appropriation of $100,000 has been made by the Kentucky Legislature to be used in detecting and convicting the assassin of Governor Goebel.

There were three deaths from the plague at Honolulu on Second Month 19th, the first for twelve days.

There were 536 deaths in this city last week, reported to the Board of Health. This is 151 more than the previous week and 30 more than the corresponding week of 1899. Of the foregoing 312 were males and 284 females: 96 died of pneumonia; 66 of consumption; 50 of heart diseases; 30 of diphtheria; 27 of apoplexy; 25 of convulsions; 21 of nephritis; 21 of inflammation of the stomach and bowels; 18 of inflammation of the brain; 17 of old age; 17 of uræmia; 14 of marasmus; 12 of paralysis; 11 of cancer; 11 of inanition; 10 of peritonitis; 9 of measles; 9 of typhoid fever, and 8 from casualties.

Markets, &c.—U. S. 2s, 103; 3's, 111 a 112; 4's, reg., 136$\frac{3}{4}$ a 117$\frac{1}{4}$; coupon, 117$\frac{3}{8}$ a 118$\frac{1}{2}$; new 4's, 137$\frac{1}{4}$ a 138$\frac{1}{4}$; 5's, 115$\frac{1}{4}$ a 116.

COTTON is strong and has advanced the past week until it reached 9$\frac{1}{2}$c. per pound for middling uplands.

FLOUR.—Winter, super., $2.30 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.40 a $3.55; spring, straight, $3.30 a $3.60; city mills, straight, $3.30 a $3.50. RYE FLOUR, $3.15 a $3.40 per barrel, as to quality, the latter for fancy brands.

GRAIN.—No. 2 red wheat, 70$\frac{1}{2}$ a 71$\frac{1}{2}$c.

No. 2 mixed corn, 38$\frac{1}{4}$ a 39c.

No. 2 white oats, clipped, 31 a 31$\frac{1}{2}$c.

BEEF CATTLE.—Extra, 5$\frac{3}{4}$ a 5$\frac{3}{4}$c.; good, 5$\frac{1}{4}$ a 5$\frac{1}{2}$; medium, 4$\frac{3}{4}$ a 5; common, 4$\frac{1}{2}$ a 4$\frac{3}{4}$c.

SHEEP AND LAMBS.—Extra, 6$\frac{1}{4}$ a 6$\frac{1}{2}$c.; good, 5$\frac{3}{4}$ a 6c.; medium, 5$\frac{1}{4}$ a 5$\frac{1}{2}$c.; common, 3$\frac{1}{2}$ a 5c.; lambs, 5$\frac{1}{2}$ a 7$\frac{1}{2}$c.

HOGS.—6$\frac{3}{4}$ a 7$\frac{1}{4}$c.

FOREIGN.—The budget introduced in the British House of Commons calls for an expenditure of £154,082,000. For the year just ending an anticipated surplus of £5,000,000 has, by the war, been converted into a deficiency of £17,770,000. The total cost of the war is estimated at £60,000,000, in order to meet which it is proposed to increase taxes, issue Treasury bills and borrow money on bond. The House adopted the proposals.

About 4,000 prisoners, including several Boer officers of distinction, are among the captures made of General Cronje's forces. The prisoners were treated with consideration by Lord Roberts, and were transferred to Cape Town.

A London special from Cape Town of the 1st instant, says that a telegram has been received there from Mafeking announcing that the Boers made a severe and protracted assault on Second Month 17th, but were driven off at all points. The fiercest work is usually observed on the 8th day of the week was broken on the 18th by another fierce attack, but after determined fighting the Boers were repulsed with a loss of forty killed and wounded.

The siege of Ladysmith has been abandoned by the Boers. On the night of Second Month 28th, General Duudonald, with the Natal Carbineers, succeeded in entering the town. General Buller visited the besieged garrison on Third Month 1st. He found the men living on a ration of a half pound of meal per day per man, and they were supplementing the meat rations by horses and mules. The fortitude of the relieved people was very touching. The news of the relief of Ladysmith caused wild demonstrations of joy throughout Great Britain. The bells of St. Paul's Cathedral, London, were rung and business was practically suspended.

Martial law has been declared by Sir Alfred Milner in the portions of Cape Colony where many British subjects have taken up arms.

Not very long ago a bedstead made of gold and silver and inlaid with precious stones was discovered in a cave between Beyrout and Damascus. An inscription shows that it belonged to the famous Queen Eleanor, of England, who followed her royal husband to the Crusades; this wonderful piece of furniture had lain concealed in the cave for six centuries.

Russia, already a contractor for American iron and steel for her great Trans-Siberian Railroad, is likely to become a large consumer of American bituminous coal. While no contract has yet been signed, representatives of the Russian Imperial Government have been making overtures to the Berwind-White Coal Mining Company, looking to the purchase and shipment of nearly half a million tons to ports on the Baltic.

American locomotives are used on the Bombay, Baroda and Central India Railway. The extent to which American locomotives are being used abroad does not fail to awaken voices of anguish among the foreign press.

A special to the Chicago *Record* of the 2nd instant, from Guadalajara, Mexico, says: "The recent earthquakes, which were felt throughout Southera Mexico, did much greater damage than was indicated by the earlier reports. News from remote coast and mountain towns has just reached Gundalajara, and stories of great destruction of property and considerable loss of life are told. The severe shocks had a remarkable effect upon the sea, causing it to roll inland and covering the country for a distance of over one mile from the beach. The tidal dation occurred three times in rapid succession every movable thing in its path was swept away. was most severe on the Pacific coast, extending Acapulco to Manzanillo. Several of the mountain in the State of Michoacan suffered severely."

The bubonic plague has appeared on the isla Cozumel, off the coast of Yucatan.

NOTICES.

The Concluding meeting of Friends' Institute L will be postponed until Seventh-day, Third Month 1

J. HENRY BAR

WESTTOWN BOARDING SCHOOL.—The spring ter begin Second-day, Third Month 12th, 1900.

WILLIAM F. WICKERSHA *Prin*

WANTED—by the Indian Committee, a young m assist the Superintendent at Tunesassa, N. Y., in th of the farm and care of the boys out of school—to on his duties Fourth Month 1st, or earlier.

Apply to

JOSIAH WISTAR, Salem, N JOHN G. HAINES, Malvern

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., an and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twen cents each way. To reach the school by telegrapl Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *S*

WESTTOWN BOARDING SCHOOL.—Applications f admission of pupils to the school, and letters in reg instruction and discipline should be addressed to W F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, an munications in regard to business should be forwar EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

Receipts for Aid of Suffering Doukhob to Third Month 6th, 1900.

Two Friends, Winona, $4.00; D. E., $5.00; A l Winona, $5.00; S. S., $5.00; Mennonite Congre Burton, Ohio, $48.75; Per J. E., $1.00; River Br Shippensburg, Pa., $56.75; Per P. H., 50 cents; England, £50; C. G. and family, $3.25; Friends, Wi Iowa, $10.00; C. L., $10.00.

WM. EVANS, *Treasurer*, 252 S. Front St., Ph

Friends' Library, 142 N. Sixteenth S Phila.—Open on week-days from 11.30 A. M. to 1 and from 3 P. M. to 6 P. M. New books include:

ADAMS, H. F.—Charles Francis Adams.

BRYCE, James, and others.—Briton and Boer: sides of the South African question.

CARPENTER, F. G.—South America.

HART, A. B.—Salmon Portland Chase.

HEMSTREET, Charles.—Nooks and corners of ol York.

JUDSON, H. P.—Growth of the American nation.

LENT, W. B.—Holy Land from Landau, Saddle a lanquia.

NITOBE, Inazo.—Bushido, the Soul of Japan.

RIIS, J. A.—Ten Years' war . . . the Battle w Slum in New York.

WASHINGTON, B. T.—Future of the American ne

DIED, near Bloomingdale, Indiana, on Twelfth 27th, 1899, ELIAS W. SILER, in the sixty-fifth yea age. Although a member of "Friends Church," he s strictly to the principles of early Friends. He po a strong mind and clear mental capacities, but the powers of mind were fettered by a body naturally which was rendered even more incapable by a se physical infirmities. Crippled for a quarter of a c he has been a prisoner to his own room for the l years. Yet rarely did he complain, rather did h patiently, with a fortitude we may call heroic, the which were his lot in the world's field of labor.

——, on Seventh of Second Month, 1900, MARY T SON, an esteemed member of Woodstown particu Salem Monthly Meeting of Friends, in the seventh year of her age.

——, at West Chester, Pa., on the Thirteenth enth Month, 1899, CATHARINE S. WEBSTER, widow late William Webster, in the seventy-ninth year age; a member of Chester Monthly Meeting of Frie

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A Religious and Literary Journal.

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is more important to be true to the truth n one knows, than to know much. ey alone deserve to know more who are ful to what they already know. e who lives up to the truths thus far seen, obably good for the unseen truths ahead, discovered as he is able to bear them. norance is safer than sinning against know- e and light. e sole condition of safety in being en- ed with light or knowledge, is conformity e Divine will in the use of it. disposition to be faithful to true knowledge e best end to which the pursuit of truths ring us. Where that disposition is ob- d, what further need is there of the means? re it is possessed by other means than ledge or its pursuit — as, for instance, gh suffering or grace, — why pine for ledge, since the highest virtue to which ght minister is experienced? e add to our faith virtue, by the obedience ith. We add to virtue knowledge, by vir- f obedience. And every step upward as ter's ladder of grace (2 Pet. 1 : 5–7) is edience in that already attained, all the p to the greatest of these degrees, which ve. Though I understand all knowledge have not this crowning degree I am noth- and my education has been woefully ne- ed.

hen we shall cease to know imperfectly, se that which is perfect is come and we face to face," then how blessed will they hose obedience has learned to keep pace knowledge.

ilt will not consist in having known in or in imperfect views of truth, but in im- ct obedience.

A regards character, where but little light nd a sufficient test and proof of faith- earts, it may be a Divine honor that no r is bestowed. Such last ones have proved that they may be of the first when the unlimited sight is opened. But as regards usefulness, or accomplishing large services, more sight may be bestowed than is needed for character only. But the Divine honor upon the faithful remains with the submitted will, and swells not with the results, which are the Lord's.

Let us take heed that we despise not one of these little in knowledge or in his understanding of doctrines; lest he may be found great in his obedience to what his eyes are opened to, and so greater than we.

Seeing that faith without works is dead, thou who prayest, "Lord, increase my faith," wilt obtain answer by heeding thy Lord's prayer, "Son, increase thy obedience!"

Thousands in India are dying weekly of famine, where five cents, we are informed, would keep one individual alive for one week.

The "Salvation Army" officers in India are face to face with this horror every day, and their organization is administering such aid as may come to them from this or any country. The Philadelphia division is endeavoring to raise $5000 to keep five thousand persons from dying of starvation for a period of twenty weeks. Help for them may be sent to Adam Gifford, 14 S. Broad Street, Philadelphia.

TO CONTRIBUTORS.—It may be a kindness to the aged to allow them to write their manuscripts with a pencil; but it is a kindness to the printer, on the part of all writers, when they will write with ink, and ink that is black—shaping also each letter (as a correspondent kindly reminds us) so as to be distinguishable.

FOR "THE FRIEND."

The Life of the Spirit.

Surely to be commended is the imitation of a good example; yet better than imitation of any virtue is the possession of it in the heart as an active principle leavening the deeds of life with its own heavenly quality. It is not the *form* of godliness which should be the Christian's care, so much as the power of it.

So, the ideal which is set before us in the gospel of Jesus Christ, is not simply the performance of a code of conduct imposed as an outward rule—is not simply an imitation of our Lord's earthly life—even though haply a man might be willing it live a life that could be accounted an imitation of Christ's; but, above all, are we called to possess the Spirit of Christ, without which, the apostle teaches, we are none of his. It was our Saviour's injunction to his followers that they be children of their Father who is in heaven. As they become children then are they partakers, in measure, of the Father's nature—being born again and of the Spirit, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." His will done in the earth through such instruments is not wrought by imitation, but is the outward expression of that inward life which is by the faith of the Son of God. C. F. S.

"To him that overcometh, I will give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Beyond all our discoveries in his words and being, there lie depths within depths of truth that we cannot understand, and yet shall be ever going on to understand. Yea, even now sometimes we seem to have dim glimpses into regions from which we receive no word to bring away.

The fact that some things have become to us so much more simple than they were, and the great truths have come out of what once looked common, is ground enough for hope that such will go on to be our experience through the ages to come. Our advance from our former ignorance can measure but a small portion of the distance that lies, and must ever lie, between our childishness and his manhood, between our love and his love, between our dimness and his mighty vision.

To Him ere long may we all come, all children, still children, more children than ever, to receive from his hand the white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. . . .

The true name is one which expresses the character, the nature, the being, the *meaning* of the person who bears it. It is the man's own symbol, his soul's picture, in a word—the sign which belongs to him and to no one else. Who can give a man this, his own name? God alone. For no one but God sees what the man is, or even, seeing what he is could express in a name-word the sum and harmony of what he sees. To whom is this name given? To him that overcometh. When is it given? When he has overcome. It is only when the man has become his name that God gives him the stone with the name upon it, for then first can he understand what his name signifies. It is the blossom, the perfection, the completion, that determines the name; but the tree of the soul, before its blossom comes, cannot understand what blossom it is to bear, and could not know what the word meant, which, in representing its own unarrived completeness, named itself. Such a name cannot be given until the man *is* the name. . . .

As the fir-tree lifts up itself with a far different need from the need of the palm-tree, so does each man stand before God, and lift up a different humanity to the common Father. And for each God has a different response. With every man He has a secret—the secret of the

new name. In every man there is a loneliness, an inner chamber of peculiar life into which God only can enter. I say not it is the innermost chamber, but a chamber into which no brother, nay, no sister can come. From this it follows that there is a chamber also (O God! humble and accept my speech), a chamber in God himself, into which none can enter but the one, the individual, the peculiar man—out of which chamber that man has to bring revelation and strength for his brethren. This is that for which he was made—to reveal the secret things of the Father. . . . . .

Each of us is a distinct flower or tree in the spiritual garden of God—precious, each for his own sake, in the eyes of Him who is even now making us, each of us watered and shone upon and filled with life, for the sake of his flower, his completed being, which will blossom out of him at last to the glory and pleasure of the great Gardener. For each has within him a secret of the Divinity; each is growing towards the revelation of that secret to himself, and so to the full reception, according to his measure of the Divine. Every moment that he is true to his true self, some new shine of the white stone breaks on his inward eye, some fresh channel is opened upward for the coming glory of the flower, the conscious offering of his whole being in beauty to the Creator.—*Unspoken Sermons.*

HOLY LIVING.—"Be a book," was the answer given by a wise friend to a young aspirant who desired to write a book. Better even than to be an apostle is it to be a living epistle, known and read of all men. The greatest thing that any of us can do is to live not for Christ, but to live Christ. What is holy living? It is Christ life. It is not to be Christians, but Christ-ones. It is not to try to do, or be some great thing, but simply to have Him and let Him live his own life in us, abiding in Him and He in us, and letting Him reflect his own graces, his own faith, his own consecration, his own love, his own patience, his own gentleness, his own works in us, while we "show forth the virtues of Him who hath called us out of darkness into his marvellous light." This is at once the sublimest and the simplest life that it is possible to live. It is a higher standard than human perfection, and yet it is possible for a poor, imperfect, sinful man to realize it through the perfect Christ who comes to live within us. God help us so to live and thus to make real to those around us the simplicity, the beauty, the glory and power of the Christ life.—*Zion's Watchman.*

For "THE FRIEND."

Two little girls that enjoy hearing the Bible read were one day discussing what seemed mysterious to them, without in the least questioning the truth of all; when the older remarked, "I can not understand how Jesus can see us in the dark. I think He must have a light somewhere about Him—perhaps He carries a lantern in his clothes." Lydia, the younger, not yet four years old, replied, "Why, Mary, Jesus is *all light* himself!" S. A. H.

"IN character building, which is our great business in this world, no small part of the work is done by our treatment of the animals committed to our care."

For "THE FRIEND."

AN ODE TO FOURTH AND ARCH ST. MEETING-HOUSE.

[Written by a girl of sixteen (not a member of the Society of Friends)—a pupil in Friends' Select School.]

Far down in the older city,
Near the warehouses dingy and tall,
Where the dwellings, century, olden,
Have legends in every wall,

Where the air is filled with shouting
And with rolling of heavy wheels,
And the thronging life of the city,
Is all that one hears or feels;

There stands the old Friends' meeting,
Apart from worldly ill,
As though to the crowd it were saying
Like our Master, "Peace, be still!"

Surrounded by restful silence,
Shut off from the city's din,
Like a patient father, waiting
To gather his children in.

Within there is peaceful quiet
Alike for the heart and brain,
A quiet that hushes worries,
A quiet that comforts pain.

Tis there I find rest from wishing,
And the answer to questionings deep,
And all my petty trials
Are suddenly hushed to sleep.

Ah, blessed Friendly Meeting!
If Heaven should e'er be mine,
God grant it may hold a quiet
As sweet and calm as thine.

E. S. C.

An Unofficial Red Cross Report.

There has been much discussion in the papers of late concerning the true place or characterization of alcohol. Many eminent scientists have been cited to prove that it is certainly a poison; others have been summoned to demonstrate that it may even be reckoned as a food.

The sharp revival of this subject may undoubtedly be referred to the publicity given to certain brief and inconclusive experiments made last summer by Prof. Attwater, of Middletown College, Connecticut. The following statement may throw some light upon the controversy, and help us to a summing up at least of the general subject.

The statement I refer to is that of Bertine H. Lesser, of the Red Cross Hospital, of New York, who narrates a suggestive incident of her experience in one of that city's foremost hospitals and training schools for nurses, whither she had gone as a learner, in anticipation of the establishment of a similar institution for the Red Cross sisters. In the last six months of her studies, having the charge of the children's ward, she had as a patient, ill with pneumonia, a boy of twelve years, to whom was to be given as part of his medicinal treatment a half-ounce of whiskey three times a day. Whiskey or brandy, in larger or smaller doses, were the principal stimulants used then, and it was not usual for a patient to object to taking such drinks. This boy, however, seemed not to like either the odor or taste of the prescribed doses, so that some urging was needed to persuade him to take it.

"For several days in succession," says Wardmistress Lesser, "I had the same difficulty whenever the dose was due, until he finally became, as I then thought, a very good boy, and took the brandy as readily as he did the other medicines. His illness was of a rath long duration and the medicine was given f about three or four weeks. About the mid of the second week, the order was chang from whiskey three times a day to twice a d which was to be given mornings and evenin When noon came and he did not get his do as usual, he reminded me that I had forgott his medicine. When told that he was to ha it only twice a day, I could see that he w disappointed. Next day at noon he pretend to be very weak, with the expectation of g ting the third dose, but it had not been dered and of course he did not get it. It v evident the little man had learned to like bad medicine very much. This continued four weeks, during which time the dose whiskey was gradually decreased, and he discharged as cured."

This, however, was not the end of the i dent. A few months after the lad had left hospital, the ward-mistress met the moth showing a very care-worn face, and natur inquired as to the health of the late pati With tears in her eyes she told how he m her buy brandy and whiskey on the plea t he needed it to regain his strength. Later, dropped the excuse of ill-health, and sim demanded the money for drink.

Following this unsatisfactory occurre and actuated by the hope, if not the belief, t the administration of alcoholics in sick might be dispensed with, various experim were undertaken and investigations instit on the part of physicians interested, but were inclined to be skeptical, with the re that they felt constrained to re-cast t former views and to admit that brandy whiskey did not possess the worth in sick that they had been taught to believe. The tablishment of the Red Cross Hospital, in followed. About twelve hundred patient all classes, and suffering from all kinds of eases, have been treated since then, the tality never averaging higher than one cent. These few incurable cases were "diseases for which science as yet know cure."

The value of the foregoing account is centuated by the concluding statement, "before and during the recent Spanish-An can war, we attended thousands of patien Havana, and eight hundred and three pati during the Santiago campaign. Our res even under the most unfavorable circumsta in the latter instance, were always the as those in our hospital in this city."

A statement, well sustaining the a which came under my notice last week, is of Dr. A. M. Hutchinson of the State Refo tory of Kansas, an institution with upwar five hundred and fifty inmates. He says now entering on his third term, has made five thousand prescriptions and has not it necessary to prescribe an intoxicant single instance. There have been only deaths in the four and-a-half years of his vice, three from consumption and one internal hemorrhage. Further, in his pr practice, out of hundreds of cases of pneum and typhoid fever treated in the last e years, he has lost only two. At the Wor National Temperance Hospital, Chicago, w 238 cases were treated last year, 201 of involving surgical treatment, no alcoholics

. The London Temperance Hospital was
ded twenty-five years ago with the object
roving, not that diseases could be treated
successfully than in the general hospitals,
o demonstrate that at least equally good
lts could be had without the use of alcohol.
, the report for 1898, when there were
0 in-patients (being 115 more than in 1897),
s that the death-rate was 7.7, as compared
over 10 per cent. in the general London
itals, in all of which alcohol is prescribed.
ther or not alcohol shall be labelled poison
od, we all need to admit it must not be
d with.

JOSIAH W. LEEDS.

IS an established principle that, if you
the law of any force of nature, that force
bey you. If, for example, you obey the
f the water power and bring the pressure
e steam to bear upon the wheel accor ling
e law of the force, the steam will do your
ng and grind and saw and manufacture for
night and day. The same is true of the
of steam or electricity. If you obey their
by combining the fire and water through
proper machinery, these powerful forces
be your obedient servants, bearing your
iest burdens. But is this principle true
at omnipotent spiritual force, the Holy
t, compared to the wind that "bloweth
e it listeth and thou hearest the sound
of, but canst not tell whence it cometh
whither it goeth?" O yes, for has not the
potent God said, "Ask me of things to
, concerning my sons, and concerning the
of my hands?" But remember the great
f the force is, "If ye abide in me and my
s abide in you, ye shall ask what ye will
t shall be done unto you."—*M. A. Gault.*

SELECTED.

e Hearing of Faith Preferred to Words.

ere was often a sense that the deepest
nost spiritual element in the meeting re-
ed unexpressed; and when a few minutes
lence were sometimes granted, the power
e Lord seemed to come down and brood
the gathering of prayerful spirits.
such meetings it is often the gathered
ch that is more admirable than gifted
ers. At such times, the man whose eyes
been opened, exclaims: "How goodly are
ents, O Jacob, and thy tabernacles, O
l!" The flock of God, resting in good
re is one of the most beautiful things on
t. Exhortation has important functions
fil, but we suppose the Church will again
up to the goodly condition where there
room for the priests to minister, because
lory of the Lord fills the house. For
n experience we need to cultivate in our
eblies much more of the grace of rev-
n for the presence of our God. When
ligious self-life is hushed, the best bless-
received—*The (London) Friend.*

FORGETFULNESS OF SELF.—A devout woman
wrote thus: "In my own family I try to
a little in the way as possible, satisfied with
hing, and never to believe for a moment
my one means unkindly towards me. If
are friendly and kind to me, I enjoy it;
neglect me or leave me I am always
alone. It all tends to my one aim, for-
finess of self, in order to please God."

Some Fruits of Walking in the Light.

The design of history and biography is to transfer instruction and benefit of former experience to the present and succeeding generations.

Reference to early Friends in books and papers is not uncommon, exalting their principles as the foundation of true living, and in accordance with the Holy Scriptures.

It may be fitting at this time to review these legacies to the nation, so forcibly set forth by statesmen and members of other religious denominations, who accord to the founders of the Society of Friends the most advanced place among reformers, and recognize that they have contributed to American history the ideal civilization.

They may be considered as a peculiar people, but there is a consistent reason for every peculiarity.

Through them the affirmation is recognized in courts of justice. They argued they would have every word uttered by man as true as an oath.

They led in prison reforms and charities, and practised religious tolerance.

Their persecutions were borne without retaliation, and their method proved that "Power hath not half the might of gentleness," for by their beautiful spirit and quiet suffering, the public at last demanded that persecution should cease.

George Fox said he saw the infinite love of God, and this led him to recognize the common brotherhood, and to do good to all men.

He considered woman as man's equal, and to establish her equality he gave her her full half of the meeting house.

That honesty and truthfulness might be made easy, Friends advocated simplicity of life in every thing, and protested against extravagance, waste, vanity, idle luxury and change of dress for the sake of fashion.

The colony established by Wm. Penn was noted for its friendship with the Indians, and its temperance and anti-war spirit, causes which still need to be agitated.

It was the advice of General Grant to the friends of Peace, that if they would succeed in the great cause of Arbitration, they must persist in keeping the subject before the people.

As true patriots, Friends effectively served their country by denouncing all destructive evils, and by keeping before the people uplifting and inspiring ideas.

Instead of calling guns, swords, forts, battleships and armies the National Powers, they put far beyond these the power of right thoughts, high ideals, holy visions, righteous principles and burning aspirations, which come direct from the Divine source.

These make the true manhood and womanhood, and as is the individual so the nation.

The abolition of slavery was a grand illustration of their power. To make their work effective they must have clean hands, and first get aid of the evil among themselves.

This was a long, hard struggle. Many were blinded to the wrong, or knew not how to avoid it. It seemed a necessity, yet it was sin, and sin is never a necessity.

In 1688 Friends of Germantown, Pa., sent out the first protest ever made by any Christian church against the sin of slavery, and a copy of this protest may be seen hanging in the Friends' Free Library at that place.

Although agitation had begun, there were no practical results until John Woolman's day, when he visited Friends in New England, Pennsylvania and through the South. Such a deep impression was made by this visit that many voluntarily accepted his views, and took measures to liberate their slaves.

In 1784, after years of advice and entreaty, the Yearly Meeting directed that members holding slaves should be disowned. Still labor was extended, and it was not until 1818, thirty-four years later, that the Yearly Meeting was able to make the record:

"None held as slaves."

It was through the friendship of Benjamin Lundy, a pupil of John Woolman's, that Wm. Loyd Garrison became interested in this cause; who is honored by the nation for his efficient labors against slavery, as is also our beloved poet, John G. Whittier, whose stirring appeal—"Young man, espouse some righteous, unpopular cause early in life"—will never lose its significance.

The triumph of principle is again seen at the time of the Rebellion—not one Friend, who steadfastly refused to take up arms, lost his life by violence, though orders were repeatedly given to shoot them down, and they were placed in the front of battle.

Their protection was a marvel to their enemies.

Stephen Grellet and Wm. Allen influenced Alexander I., of Russia, to take steps for the abolition of serfs, which was peacefully accomplished in the reign of Alexander II.

Frenchmen who were in America during the Revolutionary War, became interested in the views of Friends, and carried their sentiments home with them. To one of these statesmen can be traced the Proclamation of Emancipation in Hayti; also the labors of Thomas Clarkson for suffering humanity, were largely due to the influence of Friends.

The lessons of instruction from these earnest lives will never grow out of place or out of date. We may take the example of John Woolman, when by frugality and industry he became a prosperous merchant, with increasing business. He was deeply concerned lest it absorb his time and attention to the neglect of religious duties. He advised his customers to purchase elsewhere. Still not satisfied, he gave up his store and resumed his former occupation of tailoring, having a care that nothing might hinder his steadfast attention to the voice of the true Shepherd, esteeming humility, with the blessing of the Lord, great gain.

His spiritual insight placed him in advance of his generation; and seeing the prevailing thoughts and customs were not in harmony with religion, he was influenced to devote his whole life to bettering the moral condition of the people. Like Thomas Ellwood "he cared not what cost he was at to do good."

There was as great need of reform on the labor question then, as to-day, and he was a champion for labor's rights. His nature was so sensitive to the impoverished condition of the toiler, that he chose his frugal life, and wore the plainest white clothing. He discarded colors as a result of slave labor and a device for hiding dirt.

Being liberated by home Friends to visit in

England, he took steerage passage to avoid appearance of luxury and needless extravagance.

Arriving at London Yearly Meeting, his dress did not make a favorable impression with the mere aristocratic, and he was advised to return home. He was distressed and sought counsel of the Lord. When he arose to speak, such was the sweetness of his spirit and the power accompanying it, there was no more opposition, and he was heartily welcomed. He wrote on various questions of reform: The Indian, Slavery, Temperance, and Total Abstinence, and often pleaded for kinder treatment of the dumb and defenseless animals. When actively engaged in business he gave much time to spiritual meditation. This valuable life closed in England at the age of fifty-two. The secret of his wonderful power was his close walk with God.

Says the *Presbyterian*: "We need to return to the old-fashioned virtue of silent communion with the living heart of the Saviour, and wait for the illumination of the Holy Spirit, which reveals to man wondrous truths in the kingdom of God, and the plain pathway unto eternal life."

"Oh, spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew.
Give strength the evil to forsake,
The cross of Truth to bear;
And love and reverent fear to make
Our daily lives a prayer."

TRAINING THE COLT.—I had overheard a conversation between Karl and his mother. She had work for him to do, which interfered with some of his plans for enjoyment, and though Karl obeyed her, it was not without a good deal of grumbling. He had much to say about never being allowed to do as he pleased, and that it would be time enough for him to settle down to work when he was older. While the sense of injury was strong upon him I came out on the piazza beside him and said, "Karl, why do you try to break that colt of yours?"

The boy looked up in surprise, "Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way!" he said, as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse." "Why, don't you see if he doesn't learn when he's a colt—" Karl began. Then he stopped, blushed and looked at me rather appealingly. I heard no more complaints from him that day.—*Church Record.*

Selected for "THE FRIEND."

WHAT MAKES A GOOD FRIEND.—I have often thought that you will never grow strong in the Truth nor teach the principles thereof one to another, until you be obedient thereunto in your own hearts, and act and behave in all things according to the pure witness thereof in your ownselves. This makes living, sound, steady members, zealous, both of love and good works, in themselves, and amongst their brethren and sisters."—*John Churchman.*

Selected for "THE FRIEND."

PALESTINE.

J. G. WHITTIER, 1837.

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty my heart is with thee.

With the eye of a spirit I look on that shore
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Genneseret, chime on my ear,
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark! A sound in the valley, where swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There down from his mountains stern Zebulon came.
And Naphthalia's stag, with eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-side before me is seen,
With the mountains around, and the valleys between;
There rested the Shepherds of Judah, and there
The song of the angels rose soft on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hasten to greet
The lowly Redeemer, and sit at his feet?

I tread where the twelve in their wayfaring trod,
I stand where they stood with the chosen of God—
Where his blessings were heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

Oh here with his flock the sad Wanderer came;
These hills He toiled over in grief are the same;
The founts where He drank by the wayside still flow,
And the same airs are blowing which breathed on his brow!

Enthroned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when
In love and in meekness, He moved among men;
And the voice which breathed peace to the waves of the sea
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which He bowed Him to bear,
Nor my knees press Gethsemane's garden of prayer,

Yet, Loved of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of Thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone! but in glory an power,
The spirit surviveth the things of an hour;
Unchanged, undecaying its Pentecost flame
On the heart's secret altar is burning the same!

For "THE FRIEND."

Reminiscences of the Life of William and Debb Dewees.

PIONEER LIFE IN THE EARLY SETTLEMENT OF OHIO.

Gather up "the fragments that nothing be lost."

Although there are now but few on the stag of action that knew my parents when in t meridian of life, they being the children of la century, yet it has occurred to my mind th some of the present generation in whose vei flow kindred blood, as well as others, maki profession of the same religious faith, may ta an interest in being informed of the trials which they were subjected through the pa way of this life. Let me here say to t critic that my hope is that he or she m make due allowance for imperfections, as am not in possession of any other knowlec than my own memory has furnished by list ing to their instructive conversation in my venile years. Since the year 1836 my o knowledge is depended upon. It is now nea fifty years since my father died—the third a century since my mother filled a Christi grave. It may now suit my convenience leave my mother, save an incidental ment ing, until I have followed my father to his resting-place.

He had not the privileges of a birth-right m bership in the Society of Friends, and as his birth-place I am not sure, but thin most likely to have been in the city of Ph delphia, as he used to relate that his fa had the trade of shoe-making and worke that business in that city; and when the ye fever broke out there early in the year 1790, the family compact of Cornelius Sarah Dewees, was broken up, never mor be united. The mother and children fle the country and sought homes as best could, the devoted father remaining in the one of a select guard to care for the sick dying and the dead. He being a strong, absolute man, continued to go the rounds assi him after all his co-workers were dead o abled. When this scourge was past, my f had found a home with a family of Friends ing the name of Stephen and Charity who so much desired to keep him that importunity prevailed, he being then near years of age. Here, it is presumed, he h good home; but, according to the custo the times, received many a birching ove leather breeches.

At a period in my father's early manho became convinced of the principles of th ciety of Friends, and sued for membersh cannot tell when, but it was doubtless pr his marriage to Debby Hoopes, of Birmin Pa., for I remember to have seen their riage certificate, which probably bore th of Tenth Month, 1810.

Whether any instrumental means were in the conversion of my father to Quak or true Christianity, is not now known writer. Be that as it may, the work wa and well done. Perhaps none had clearer on the various difficulties through whic Society passed during his activity in the of the church. After marriage, the chi

on of my parents may be comprehended this one heading, viz : They followed ndry ; and, being unitedly anxious to have and property of their own, in 1815, my and James Davis, his brother-in-law, set horse-back from Birmingham, Pa., and in Belmont County, Ohio, slightly im- land, on which my father decided to in the near future. On returning and ning my mother, she felt that it would be t trial to go to the back-woods and leave ed and feeble parents, and proposed that defer migrating one year, which was sced in. Ere that period of time had , both her parents were dead, and she o relate that she then felt a freedom to the new country, and the journey was med without any serious happening. my parents found it necessary to use all conomy that they were capable of. A neep were procured, as soon as possible, ed for a small crop of flax ; and the writer emembers the flax break, the switching and kibe, and the handcards with which ool was formed into hats or rolls for spin- and the greater and lesser wheel seem t to loom up in my view as seen three- and ten years ago, with mother at one nd sister at the other, drawing out the woolen fibre. Soon after my parents lightly fixed in their new home, my father back, I think, into Centre County, Pa., ssisted his elder and only brother in mov- is family to the same part of Belmont y, Ohio. My traditional knowledge doesn't me to a certainty whether my father d the mountains any more for several though he travelled frequently abroad as ny to ministers going out, as well as those g into the limits of his home meetings. of these services my parents were com- y united, though their sphere of action fferent. He was called to go from home, ich service my mother used cheerfully to He would have his reward ;" and she as elieved that there was a reward in store ose that stayed by the stuff.

the beginning of the year 1836 my pa- had a family of seven children. Their -room was limited and of primitive archi- re—made with logs and poles, and they anxious to provide necessary comforts ieir growing family, conceived the idea tivating a crop of tobacco. That season was procured, plants brought forward, usiness in general going on to satisfaction, a strange disorder appeared among the en. The doctor was called. He, too, stonished, never having met with such a e. He knew not what to call it or do for t, on consulting his medical works, con- l it must be scarlet fever and putrid sore , and treated it according to rules laid in his medical works. In a few days a sing lad of thirteen years died, and in days after another equally loved boy of ummers was taken from the family group. ent was made in the little cemetery on le hill of the little creek that went bab- by, having the name the Red men gave from which the meeting of Friends took me ; as the writer remembers hearing erk read from his elevated stand more three-score years since. "At Captina ative meeting of Friends." . . .

The heart-stricken and care-worn parents still had much to do in caring for their afflicted family, some of whom seemed for a time unlikely to rally from the shock, and one carried on her person marks of the dire disease to the end of her days. By the time this scourge was past, my father and mother realized that no tobacco was harvested, and other farm crops were necessarily neglected, and their annual income would fall far short of their outlay, and were led to reflect that if in the early part of the season their efforts had been directed to bringing forward cereals they might have had enough. But, as tobacco would not of itself support life in man or beast, they were exceedingly ashamed, and covenanted that if God would forgive them, never a plant of it should be cultivated on soil over which they had control. This covenant they firmly kept, nor would they encourage their children in helping others to cultivate or save a crop of tobacco. In rehearsing these things I am induced to believe that my father and mother may justly be considered among the first members of the Society of Friends to bear a clear and decisive testimony against the fashionable use of tobacco. And it is highly probable that it is due to their watchful care, that none of their four sons, that lived to middle age, used the article.

The abatement of scarlet fever in the family of William and Debby Dewees was but a temporary relief from affliction ; if not in their own household they shared it in sympathy with their personal friends. For not many months after a malignant fever entered the home of a near neighbor, who had several children, living near by, each feeling in duty bound to assist in the care of their afflicted parents and their household. So contagious was this fever that it seemed to follow each member of the family to their own homes and there abide until each member of the family became its victim. The writer well remembers the widows and children of three brothers that died near the same time with that dire disease, and though more than three-score years and ten have passed away, that period of time is not unfrequently spoken of as the season of the Edgerton sickness. Tradition has told me that in all this, my father, though a feeble man, was ever diligent in going from place to place, often accompanied by his eldest daughter, relieving, as far as it was in their power, the sufferings of their sick and dying friends. My mother, true to her motto, "remaining by the stuff."

(To be continued.)

For "The Friend."

"Faith" versus "Belief."—Belief will not save any one. The Scripture saith that the devils believe and tremble. What we need is a living faith and that is from within, not the outward hearing or believing, for faith is something more, it is knowing. Belief takes for granted and accepts what it hears, if the authority is supposed to be correct. Faith has the knowledge within itself to correct a misstatement, viz: "It is God's judgment given to those who strive to enter in at the straight gate, and therefore it is righteous judgment" and not "from the outward appearance." He requires an entire surrender of ourselves (the only thing we have to give, then "He is faithful, to give us himself, in place of the selfish nature," and if we look to and depend upon Him, all our needs will be supplied while our wants will disappear. But we cannot find Him, "Except our inward ear be opened." Hear, and thy soul shall live," is from within, and therefore is living faith."

Third Month 1st, 1900.

For "The Friend."

Concerning the Doukhobortsi.

A letter recently received from F. Leonhardt, interpreter and correspondent for the Doukhobortsi, gives the following information of their condition on a late visit among their villages : There is a little fever among the Cyprus and Stony Creek villages. Many complain of the neighboring ranchers allowing their cattle to run and feed upon the Doukhobors' hay. They have fenced it in several times, but before morning the fences were all down. A scarcity of teams is spoken of, and lack of means to procure warm clothing. F. Leonhardt writes of having lodged with one of their aged men who had been reported among the sick and afflicted, but on this occasion seemed bright and happy throughout the evening. Alluding to the provisions in that particular village, he saw potatoes, cabbage and onions, as well as cracked wheat, from which they prepared a sort of porridge for supper, and a good soup containing all of the above vegetables. They have planted onions in boxes, and use the green sprouts in their soup, which, together with corn mush, they have daily. This is the best bill of fare of any village that has come to our knowledge ; and it is not supposed that the villages in general are nearly as well off, as there are accounts of flour of a low grade having been bought on credit at the stores, and the Immigration Commissioner writes that the large Lake of the Woods Flour Mills have shown liberality and leniency. Teams are quite short in places, as also cows. Some condensed milk, however, has been sent by benevolent individuals for the children ; on the whole, there is reason to believe that there is less suffering than might have been feared. Some benevolence has been manifested in furnishing seed, but in no wise adequate to the apprehended need. The testimony of one connected with the railroad work, given in a Canadian paper, is to the import that the Doukhobors who have been employed on that line have done creditably, and have learned English rapidly in the short time that opportunity offered. The Committee of the Meeting for Sufferings has agreed to furnish Commissioner McCreary with $3500 for the purchase of seed rye, oats, flax, barley and potatoes.

J. S. Elkinton.

Making the Best of Life.—The recent death, in Brussels, of a most remarkable man, is another illustration of the fact that a man can make his life tell for something, no matter how apparently helpless he may be ; and that no one has a right to despair, even when he seems to be most unfortunate. This man, whose name was Charles Francois Felu, had no arms. How then could he cultivate the talent God had given him, for he was one of the most successful copyists of famous paintings. Having no arms he used his feet, holding his palette on his left great toe, and skilfully using the brush with his right foot. He lived to be seventy years of age, and among his works are some fine copies of the best masterpieces. Many of his pictures are owned in America.

THE WORLD'S PERENNIAL HOPE

O golden age, whose light is of the dawn
And not of sunset, forward not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things,
Are pure and honest and of good repute,
But add thereto whatever bard has sung
Or seer has told of when in trance and dream
They saw the Happy Isles of Prophecy!
Let Justice hold her scale and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At nature's table, feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil,
And lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God.
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us *make*
A man more precious than the gold of Ophir,
Sacred, inviolate, unto whom all things
Should minister as outward type and sign
Of the eternal beauty which fulfils
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven!

—*Whittier*—"*Among the Hills.*"

For "THE FRIEND."

Mysteries.

A mystery is that which by its effects is known to be, but why or how these effects are produced cannot be comprehended by any faculty of the mind. These are met with in nearly every branch of science and more so by the most profound thinkers who explore each path to its goal. Were the earth girdled eight times around by a perfectly insulated wire, the electric current would traverse the octuple circuit in one second of time. The nature of this current, how or why it does this, no scientist can tell, and many like mysteries are found. But who would refuse to unravel the many marvellous things in science, because one or more paths are inexplicable? By means of the atomic theory, the law of equivalents and the analysis of matter into its elementary substances, many mysteries have been cleared up. To the unfolding mind of each rising generation mysteries will rise and disappear.

If then these mysteries are found in natural science, should it be cause of surprise, or prove a stumbling block to us, because such mysteries shroud at times, spiritural truths? In natural things does not the child learn to have these dissolved and made plain by attentively following his teacher? Now He who framed all material things, and even the subtle mind of man, with its varied powers, gave to man natural powers of mind to investigate all created things and the laws that govern them, but the knowledge of himself, the Creator, He reserved to himself, as the Apostle Paul declares, "the things of God knoweth no man but the spirit of God." But the highest and noblest purpose of God's creatures, man, is that man might know his Maker and glorify and worship Him. In order then, that man may fulfil this purpose, "God gives to every man a manifestation of his spirit to profit withal. It is this spirit of God which alone can lead man into a true and certain knowledge of God. It was the spirit of God who in the prophets of old spake of the things relating to the truth of God and who by his direction wrote what is recorded in the Holy Scriptures. And yet the wise and learned Jews even having these Scriptures and priding themselves on their knowledge of them, failed to comprehend their true meaning or to believe in Him of whom they did testify. Whereat Jesus said, "I thank thee, O Father, that thou hast hid these things from the wise and prudent and hath revealed them unto babes; even so, Father, for so it seemed good in thy sight." And this revelation of the truth of God was as Christ Jesus told Peter by the revelation of the spirit of God. If then, this Holy Spirit is "to lead into all truth" no other leader can be found. Nor can any find the Truth any other way but by the revelation of God's spirit.

The true and saving knowledge of God and of Christ must ever remain a hidden mystery to the natural mind of man, but when man humbly turns from self and comes to that of God which though in man is not of man, he comes to that spirit of God "which searches all things, even the deep things of God." He must become as a little child willing to be taught, led and guided by this Spirit. It is the spirit of grace, given to man, through Christ, as a gift to enable him to draw nigh to God.

What could a pupil know of the higher mathematics if he had not mastered the rudiments? What can the man new-born of the spirit know if he learn not the lessons though simple which that Divine teacher gives?

There are deep mysteries of Divine truth which in time may never be unfolded; but aside from these are truths enough sublime to dwell and meditate upon, even though Methusaleh's life were ours.

> "When I stand with Christ in glory,
> Looking o'er life's finished story,
> Then, Lord, shall I fully know,
> Not till then, how much I owe."

But "God, who wills not that any should perish, but that all should come to the knowledge of the truth and be saved," gives grace enough to each and all, that through faith therein and obedience all may come to a true knowledge of Him and of his love and mercy extended to all men in his beloved and only begotten Son Jesus Christ, whom He sent into the world that through faith in Him, the world might be saved.

No man, coming in sincerity and with a single eye towards God, can deny the position Paul takes when he says, "Without controversy great is the mystery of godliness," but it is not for us to ask why or wherefore were these things so, but rather humbly and confidingly trust in Him in whom we have believed, knowing that, in his own good time, "He will make it plain." In eternity faith shall be turned to sight, and what now we see as through a glass darkly shall be seen in all its beauty and glory.

Let us then unreservedly commit the keeping of our souls into the care of a loving, covenant keeping God, who is merciful, gracious and long suffering to all, especially to those who trust in Him, and commit their way to Him.

W. W. B.

"IT is hard to get ourselves to believe that anything be wrong upon which we have set our hearts."

Peter the Great and the Quakers.

"It is about two hundred years," says *Christian Endeavor World*, "since the fam Russian Emperor, Peter the Great, then a yo man of twenty-six, went on a visit to Lon and lived for some time in Buckingham Str As the quiet and respectability of the spot not suit the rather uncivilized czar, who lo drinking and rioting with his boon compani he soon afterwards removed to Deptford, wh in three months he damaged the house to extent of seven hundred and fifty dollars.

"Religion was not Peter's strong point, one would think that the quiet simplicity Quaker service would be the last to att such a man, and yet, curiously enough, du his sojourn at Deptford he used to attend Friends' meeting-house there. The buildin still in use, though it dates from 1692. contains a large room and some smaller ro and has a little graveyard in the rear, approached through the meeting-house, w is closely built on either side.

"Peter retained his respect for the Soc of Friends after he had left England. Acc ing to the Journal of Thomas Story, it app that, when in Germany in 1712, the Emp found his troops occupying a Quakers' meet house in Frederikstadt, and at once ord them to vacate it. He then made it kn that if the Friends resident in the town w assemble for a meeting, he would atten This meeting took place, and the emperor, the benefit of his generals, translated what said by the German Quakers, and added his commendations.

"It is not customary for Friends to che relics of the dead or the distinguished ar their own people; but they preserve, in old Deptford meeting-house, a plain wo bench, which is said to be the actual seat he used to occupy when at the service."

All familiar with the history of Friends the journals of their ministers, will recal counts of their interviews at various t with the czars of all the Russias, and their fidence that behind the grim absolutism of Russian government there was hidden s where the devoutness of a tender Chri heart. It may be that the voice for p from a Russian autocrat is an echo from quiet testimonies of these godly, gracious worldly men, who having nothing to ask nothing to fear or lose, dared to treat and emperors and kings and princes as and tell them truths which they would n hear from the lips of parasites and court —*H. L. Hastings.*

For "THE FRIE

LETTER TO SAMUEL FOTHERGILL FROM WHO WAS NOT A FRIEND.—*Dear Sir:* As have a great influence in establishing t decent and orderly in your Society, I tak liberty of troubling you with this address

I have often attended your silent meet and come away greatly edified, both from I felt in myself, and from the great satisfa I took in sitting with so many Christian osophers (for I must so esteem those wh sit two hours to improve only from the o tion of Divine grace within.) And, indee point I am concerned about, is the great of silence too frequently after large meet

After a few words spoken yesterday

ellent woman in Devonshire house I was as-shed. I was shocked to hear the universal pling when meeting broke up. I endeavored ccount for it by many town Friends meet-their country friends after a year's ab-e; but this could not convince me that the nor was consistent with the decorum ex-ed from so still and quiet a people.

it is said the house is only a house, I have nswer that will be satisfactory to those who em it proper, and if custom has made it in-sive, I shall only another time avoid the ing of it; and I shall at all times pray for prosperity of Mr. Fothergill and his Friends.

For "The Friend."

Music.

ministering Friend, of Philadelphia, related following: "I was once in company with a per of persons on business of a benevolent acter. After we had finished what was before ne of the company introduced the subject usic, and expatiated largely upon its good t, both upon the body and mind of those cultivated a taste for it. It was evidently ntention to draw me out, or to reproach Society for our opposition to this way of ding time. The rest of the company, with xception of an aged Presbyterian, joined th the first speaker. Finding that he took art in the conversation, he was at length edly appealed to, to know what he thought usic and its effects.

He replied, 'Gentlemen, instead of giving ny opinion, let me tell you an anecdote. e knew a very pious and benevolent man, was much in love with music, omitting no rtunity of indulging himself in this fas-ing amusement, and when some who were y with his course would remonstrate with hereon, he would justify himself with just arguments as you have been using. But ddenly gave up music, and ceased entirely ding concerts and such like diversions.' enquired of concerning this change, he 'I lately had a dream, in which I believed lf to be at a musical entertainment, and I ght that I had never before enjoyed the rd of sweet sounds so rapturously, when enly I felt a heavy hand laid roughly y shoulder; on looking around I found t was the devil himself that had laid hold me.' I immediately said, 'Sir, you have a great mistake this time. I do not be-among your people, and I will have noth-o do with you.' He grinned as he said, t you know that this is one of my favorite its, and that everyone who comes to such e as this is unreservedly in my power?' ie added, 'I have not attended a musical since, and I am firmly resolved never to another.' There was nothing more said, ese late eulogists of music left the room, g as if they had been caught in very bad any."

Items Concerning the Society.

appointed meeting held at Arch St. meeting-on First-day last was attended by an unex-ly large number, coming from within a ra-f thirty miles, and nearly filling the floor. ng of ancient goodness overspread the meet-lemnizing it under the many living truths l forth. The testimony seemed clear that the ling of the walls of our Zion, as when Nehe-ebuilt those of Jerusalem, must be upon the t foundation.

The power of the devotees of war to bring even the disciples of peace under tribute was well shown a few months ago, when a bequest amounting to one hundred thousand dollars from John G. Lane to New York Yearly Meeting, for educational purposes, was found to be liable to the ten per cent. war tax of the United States government. Ten thousand dollars of Quaker money forcibly taken for purposes conscientiously objected to by Friends is only one of the many unfair actions of present day militarism.—*Australian Friend.*

In Iowa Yearly Meeting of the "Friends' Church," the salaries paid to pastors during the last twelve months for which figures are available, aggregated £3,080 [about $15,000]. The expenditure for all other church purposes, including foreign missions, evangelistic work, building and repairing places of worship, was reported to be £1,458. As there are about 2,255 families in the Yearly Meeting, the average contribution per household was one pound seven shillings three pence for the pastor as compared with thirteen shillings for other religious purposes.—*Australian Friend.*

The *Interchange* reports that according to the answers to the questions which Mary Mendenhall Hobbs sent out to members of various Yearly Meetings, the present tendency is toward a lessening of the ministry of women. The only exception to this in the answers received by her was from Baltimore Yearly Meeting. The general feeling of her correspondents seemed to be that the introduction of the pastoral system is largely responsible for this decline, for although there are women who are pastors, yet the general feeling in many parts is not favorable to them in this capacity. One of her correspondents added that the substitution in many places of lectures and prepared sermons, instead of the prophetical utterances that we used to have, has also discouraged women from the exercise of the gift. The author felt that the fact that so many in the congregation wait on the ministers instead of on the Lord, was also somewhat to blame.

The second number of the Havana "Friend" (*El Amigo*), appears in an enlarged form. Its scope may be gathered from its descriptive words: "A Religious, Anti-sacerdotal, Political, Literary and Miscellaneous Journal. Devoted to the defense of liberty of conscience, and the doctrines of the Christian religion without distinction of denominations or sects."

To this it may be added that a prominent member of a large American fruit concern, having one hundred thousand acres of land near Santiago, has been urging upon Friends to establish a meeting and location for religious labor there. He has sent a check for one thousand dollars, which is held in trust in Baltimore towards starting such an effort. Though himself a Methodist, he believes, by what he has seen in Jamaica, that Friends are the only people for such a service among those neglected islanders.

Notes from Others.

John Ruskin's life illustrated the absolute sincerity of his conviction. He gave all his powers of brain and purse to the service of his fellows. Beginning by tithing his wealth and then halving it, he ended finally by giving it all away in an almost unparalleled act of renunciation in our modern world, reserving for himself simply the modest competence of $1,500 a year for old age.

An exchange says that alcohol will remove grass stains from summer clothes. The exchange is right. It will also remove the summer clothes, and also the spring and autumn and winter clothes, not only from the one who drinks it, but also from his wife and family. It will likewise remove the household furniture from the house, the eatables from the pantry, and the smiles from the face of his wife, and the happiness from the home. As a remover of things alcohol has few equals.—*United Christian.*

Bull fights seem to have been generally suppressed in our new Spanish islands, but officers of our American army and navy at Havana have themselves arranged Sunday horse-races.—*Twentieth Century.*

As a companion to this we give the following extract from a speech of President Schurman, chief of our government's commission to the Philippines:

"We suppressed the cock-fight there, and permitted the taverns to flourish. One emphasized the Filipino frailty, and the other the American vice. I suppose wherever there are sixty-five thousand Anglo-Saxons there will always be some drunkards, and it seems difficult to prevent it. But it was unfortunate that we introduced and established the saloon there, to corrupt the natives, and to exhibit to them the vice of our race. I have never seen a Filipino drunkard."

The Indian has been starved and overpowered till he is almost exterminated.

The African was made the white man's slave, but he continues.

The Crusades lavished the lives and wealth of Europe to snatch the Holy City from the Moslems. But the Turk still guards the city and keeps peace between rival Christian sects in the church of the Holy Sepulchre.

History asks what real progress have these wars produced except in material gain.

"Ye kill and covet and cannot obtain: ye fight and war, yet ye have not because ye ask amiss that ye may consume it upon your lusts."

Mighty nations have perished, but the words of the prophet remain.—*Catharine A. Burgin.*

Correspondence.

"I would urge that we shall not allow our devotion to the record of revelation in the past to serve as a pretext for present quenching of the Spirit, and for intimating that it is possible to be too spiritual in the development of heavenly truth."

"Rant and cant I hold to be the mental Scylla and Charybdis of our day. I seem to find the professed followers of Fox with perhaps the generality of the sects, vibrating between "the anarchy of the ranter" and the lethargy of the canter.

"No literal rule nor collection of rules will suffice to serve as mediator between the opposing tendencies."

"The Bible is indeed a copious prescription book for the inveterate malady of our race. But it is a prescription book for the world and for the infantile neophyte [more] than for the experienced believer. In his hands it is rather a Dispensary for the due equipment of 'the man of God' (2 Tim. iii: 17), in his witnessing to the faith which is ever in increasing measure delivered to the saints.'"

The recent remarks in The Friend regarding legible handwriting I much approved of, as the same subject had been distinctly before my mind within a week, and, had I been a better example in that regard, might have prepared a few lines. I have not unfrequently punished myself, as it were, for lack of care, by destroying and re-writing postals or letter pages. A letter of Anthony Benezet's, which I possess, bearing date 1773, would, I think, if reproduced, serve as a nice model of clear handwriting, indited by a man who was careful as to his thought and walk. L.

SUMMARY OF EVENTS.

United States.—President Benjamin Ide Wheeler, of the University of California, in an address to the Monticello Club, gave the details of the negotiations which Secretary of the State Hay has had under way for some time relative to the Chinese "open door." President Wheeler learned the negotiations while in conversation

with Secretary Hay during his recent visit to Washington. President Wheeler said: "In the course of the week Secretary of State Hay will announce to the people a victory not of war—call it diplomacy, if you please—in that the ports of China will be opened to the commerce of the world. He has reached an understanding with Great Britain, France, Russia and Germany which does away with territorial spheres of influence.

"According to the terms of the agreement there will be no longer any spheres of influence in the Flowery Kingdom, Customs tariffs will be abolished as well as other imports upon shipping. The idea is to make the ports free to the world's commerce and give all nations a free hand in exporting their markets. It is the consummation of British idea of the 'open door' which found so strong an advocate in Lord Beresford."

A bill introduced in Congress authorizes the President to invite countries on the American continent to meet in Washington for the consideration of international boundary disputes.

The ratifications of the Samoan arbitration treaty were exchanged at the State Department at Washington on the 7th inst., afternoon by Secretary Hay, for the United States, Lord Pauncefote, for Great Britain, and Dr. von Holleben, for Germany. The treaty submits the claims to the arbitration of King Oscar of Sweden.

Reports of Indian agents show that the entire Indian population is 297,905, of which number 95,679 wear citizens' dress, while 31,923 wear a mixture of Indian and civilized clothing. Those who can read number 42,597. There are 31,655 Indian church members, and 348 church buildings upon the various reservations.

"The Grain Trade of the United States" is the title of a monograph just published by the Treasury Bureau of Statistics as the first of a series of studies upon the production and transportation of the great staples, and upon the internal commerce of the country. The present article points out the immense increase in the agricultural production of the country, the rapid and continuous westward shifting of the area of cultivation and the changes in the routes by which Western grain reached the Eastern consumers and the European markets.

The Third Month report of the situation of the Department of Agriculture will show the amount of wheat remaining in farmers' hands on Third Month 1st to have been about 158,700,000 bushels, or 29 per cent. of last year's crop, as compared with 198,000,000 bushels, or 29.3 per ct. of the crop of 1898, on hand on Third Mo.1, 1899. The corn in farmers' hands is estimated at 773,700,000 bushels, or 37.2 per cent. of last year's crop, against 800,500,000 bushels, or 41.6 per cent. of the crop of 1898, on hand on Third Month 1, 1899. The proportion of the total crop of last year shipped out of the country where grown is estimated at 16.8 per cent., or about 348,000,000 bushels. The proportion of the total crop of last year that was of a merchantable standard is estimated at 86.9 per cent.

Of oats there are reported to be about 290,900,000 bushels, or 36.5 per cent. of last year's crop, still in farmers' hands, as compared with 283,000,000 bushels, or 38.7 per cent. of the crop of 1898, on hand on Third Month 1, 1899.

During the last year 25,202,907 bushels of grain and 2,198,513 gallons of molasses were used for the manufacture of liquor in this country, which produced 107,618,-120 gallons of spirits and 1,657,808 gallons of rum, making a total of 109,275,928. This is about one gallon and a half to every man, woman and child in the country.

It is interesting to see just how rapidly emigration to this country has fallen off. In 1881 there were 220,900 emigrants from Germany; in 1887 there were 104,780; in 1891, 120,090; in 1895, 37,490; in 1896, 33,820; in 1897, 24,630, and last year, 20,960.

The cost of the war with Spain is estimated at $259,-341,299; that of the war in the Philippines for 1899 and 1900 at $165,503,201. The war in the Philippines is not yet over, and for years to come the naval and military expenses of the nation will be "expanded" with the expansion of the nation. The commercial returns to the truats that will take possession of the Philippines as soon as they find it safe to do so will have to be large if they are to offset the cost to the people of the acquisition of these distant islands.

Arrangements are being made to forward 500 tons of food supplies to the destitute people in the interior at Puerto Rico. The supplies will be shipped on the transport Kilpatrick.

The peanut crop of 1899 is nearly 100,000,000 bushels heavier than the crop of 1898.

The estimate is that Colorado, next year, will produce between $40,000,000 and $50,000,000 in gold.

In the number of locomotives the United States comes first, with a total of 36,746. Great Britain comes next, with 19,602.

Representative Alfred C. Harmer, a member of Congress from this city since 1871, with the exception of a single term, died on the 6th inst., in his seventy-fifth year.

Harland Whittaker, of Butler county, Kentucky, was held without bail at Frankfort, on the 6th inst., on a charge of assassination of Governor Goebel. The case will be presented to the Fourth Month Grand Jury.

At the Red Ash Mine, in the New River region, West Virginia, on the 6th inst., an explosion near the entrance resulted in the entombing of forty-nine miners. Forty-seven bodies have been recovered and a large rescuing party is at work. The cause of the explosion is believed to have been fire-damp.

There were 511 deaths in this city last week, reported to the Board of Health. This is 85 less than the previous week and 9 less than the corresponding week of 1899. Of the foregoing 252 were males and 259 females: 84 died of pneumonia; 45 of consumption; 41 of heart diseases; 21 of apoplexy; 21 of convulsions; 20 of diphtheria; 18 of cancer; 18 of inflammation of the stomach and bowels; 18 of inflammation of the brain; 17 of inaoition; 14 of marasmus; 14 of nephritis; 13 of paralysis; 12 of bronchitis; 12 from casualties; 10 of typhoid fever; 10 of debility; 10 of measles; 9 of Bright's disease; 9 of uræmia and 5 of influenza.

Markets, &c.—COTTON in New York closed on a basis of 9 15-16c. per pound for middling uplands.

FLOUR.—Winter, super., $2.30 a $2.50; Pennsylvania roller, straight, $3.40 a $3.55; Western winter, straight, $3.40 a $3.55; spring, straight, $3.30 a $3.60; city mills, straight, $3.30 a $3.50. RYE FLOUR—$3.15 a $3.40 per barrel as to quality, the latter for fancy patent.

GRAIN—No. 2 red wheat, 71 a 72c.
No. 2 mixed corn, 39¾ a 40c.
No. 2 white oats, clipped, 31 a 31½c.

BEEF CATTLE.—Extra, 5⅝ a 5¾c.; good, 5⅜ a 5½; medium, 5¼ a 5½c; common, 4¾ a 5c.

SHEEP AND LAMBS—Extra, 6¼ a 6½c; good, 5¾ a 6c.; medium, 5¼ a 5¾c.; common, 3¾ a 5c. LAMBS—5¼ a 8c.

HOGS.—6¾ a 7¼c. for Western.

FOREIGN—Lord Robert's force advanced early on the morning of the 7th inst. from Osfontein. General French turned the southern part of the position of the Boers, who fled incontinently, leaving a gun, immense quantities of forage and their tents. He is now in pursuit. The Boers on the north bank are also evacuating the position. Lord Roberts reports to the British war office that he attacked the Boer army near Driefontein, in the Free State, on the 10th, and a fierce fight ensued, in which the burgher forces were defeated. More than 100 Boer dead were left on the field, and the list of British casualities includes several officers of distinction. The British reported casualties in South Africa to Third Month 12th, are as follows: Killed, 2418: wounded, 8747: died of disease, 1029: missing, 3483: total, 15,677.

General Gatacre entered Stormberg unopposed on the Fifth. The Boers destroyed the railway approach, but the station is intact.

Lord Salisbury has been offered peace proposals on the basis of independence for the South African republics, and the foreign Consuls at Pretoria have been requested to invite intervention of the Powers to prevent further bloodshed. The British Government is not prepared to grant independence to the Boer Republics.

It is said that England's war loan of $150,000,000, at 2½ per cent., has been subscribed in London twenty times over, with most of the financial world yet to be heard from.

The Boers are said to owe the Transvaal mines over £2,-000,000 already.

Gold production in the Transvaal is only one-eighth what it was a year ago.

The fourth death from the bubonic plague occurred at Sydney, New South Wales. Three fresh cases were officially reported on the 11th inst.

Numerous factories in Germany are shutting down for the want of coal. Russia is in the same plight and has removed a tariff on coal, while the price of naphtha has increased 400 per cent. The coal famine in Russia is so serious that the Minister of Finance has persuaded the Emperor to permit foreign coal to be imported free of duty for the use of the railroads.

Of the 34,000,000 people in South America, it is estimated that 30,000,000 have never seen a Bible.

The bubonic plague has made its appearance in Buenos Ayres.

Incendiarism is rampant in Barbadoes, Jamaica. Within four weeks sixty sugar estates have been set on fire by negroes. The negroes are said to be starving and lawless.

The customs receipts from all sources in Cuba during First Month were $1,511,094.

Out of 1,548,654 votes polled in the recent election in Mexico, only 92,172 were against Diaz.

A new directory of Toronto placee the populati that city at 250,000.

Thirty-six foreign vessels, having an aggregate ton of 57,556, met with disaster in American waters year.

The amount of gold coin in actual circulation i world is estimated by the Bank of England officiale about 865 tons.

RECEIPTS.

Received from John Stamp, Keeling, Ireland, Ge end of Vol. 73.

NOTICES.

WANTED.—A companion and housekeeper for an el Friend; in New Jersey. Address Box 40, Haddonfield, New Jers

YOUNG woman Friend experienced, wishes to position in private or Friends' school as teacher in E branches, Latin and Drawing. Prefers Philadelpt vicinity.

"B" Office of Frie

TRACT ASSOCIATION OF FRIENDS.—The annual me of the Association will be held in the Committee Ro Arch Street Meeting-house on Fourth-day evening the instant at 8 o'clock. Reports of Auxiliary Associ and an interesting report of the managers will be All are invited to attend.

HENRY B. ABBOTT, Cle

WESTTOWN BOARDING SCHOOL.—For convenience o sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., an and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twen cents each way. To reach the school by telegraph Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, Su

WESTTOWN BOARDING SCHOOL.—Applications fo admission of pupils to the school, and letters in reg instruction and discipline should be addressed to Wi F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and munications in regard to business should be forwar EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

Receipts for Aid of Suffering Doukhob to Third Month 13th, 1900.

"Y." Pa., $15; Friends, Norwich, Can., $47.7 C., $20; C. S. C., $10; S. N. R., $5; Friends C Monthly Meeting, Pa., $5; Mennonites, Medina, $35; Per J. E, $6 34; A. E. R., Ontario, $1 Friend, Stillwater, O., $5; Friends, Wilmingt $9; M. J. J., Ontario, $5; R. P. G., $200; A. J. B., Ohio, $10.

WM. EVANS, *Treasurer*, 252 S. Front St., Ph

DIED, at his residence in Germantown, Second 10th, 1900, in the ninetieth year of his age, W KITE, a member and minister of Frankford Month Germantown particular meeting. By the removal dear Friend, our religious Society, and particular meeting to which he belonged, has lost a much l and valued member, one who had endeared himself ferent classes and ages, and was especially belo the young, in whom he manifested a lively interes was also highly esteemed in the community in wh lived. His position for many years as librarian Friends' Free Library at Germantown, affording opportunity of acquaintance with those who visite whom he often rendered valuable assistance in the of books. His last illness was short, and he was to express much, but we reverently believe he was with his lamp trimmed and his light burning, a through the mercy of God in Christ Jesus his S whom he had long loved and sought to serve, b from his labors and his works do follow him. "P in the sight of the Lord is the death of his saints.

——, on Third Month 9th, at the residence nephew, Dr. Charles Hermon Thomas, 3634 Chest Philadelphia, MARGARETTA S. HINCHMAN, in the third year of her age, a member of Western Monthly Meeting.

——, on the 27th of First Month, 1900, at t dence of her son, Joseph K. Evens, Marlton, N. J., K. EVENS, widow of the late Amos Evens, in the first year of her age, a beloved elder and overseer firmly attached to the ancient doctrines and test of Friends; she much enjoyed the privilege of at our religious meetings.

THE FRIEND.

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ered as second-class matter at Philadelphia P. O.

AR may be as great an evil as the advo- of peace under all circumstances declare be. But the only apparent way to avert to bring every country on the globe be- the sway of a single despotic central nment.—*Philadelphia Bulletin.*

e agree with the *Bulletin* in this view, pro- we agree that the "single, despotic (that solute) central government" is the Prince ace himself, spiritually ruling in the hearts en. Thus "nations shall learn war no " (Isaiah ii: 4), and "Of the increase of overnment and peace there shall be no (ix: 4). "The Lamb of God," as fast as takes away the sin of the world," will be g away war as its most awful development. Lamb of God shall overcome" the powers e beast, "for he is Lord of lords and King ngs, and they that are with Him,—called, hosen, and faithful" (Rev. ix: 17). Every omer of a hostile spirit or impatient ht towards another is to that extent an in forwarding the peaceable reign of single, absolute, central government, of t crucified, the "wisdom of God and the r of God."

R HIDDEN WORKERS.—It is little under- how much unhired work is silently ex- d in conducting the affairs of Truth in eligious Society, whether at the hands of diligently engaged in their other business, those who have gone out of business the usefully to serve the cause for which we . This can be said also of much of the aried portion of church-workers in other ominations, as well as of many of our mem younger and older, working for the wel- of their fellow-beings in ways entirely un- ician. We not unfrequently see a Friend re from business," only to find about all vailable time devoted to the services of ociety in various ways. We adapt lan- quoted from the *Missionary Review* to tuation of many workers among us:

"These men devote much time and labor to the affairs of the Society, leaving their own work, often at great inconvenience, to attend designated meetings and to toil on committees —earnestly, prayerfully, considering the things which pertain to this sacred cause. Yet they receive no compensation whatever, but solely out of disinterested love, they give the church the benefit of their ripe experience and business capacity. You would have to pay a good round sum to command their services for any other cause, if, indeed, you could command them at all. One of them is reported to have said: 'I could not be hired to do this work for five thousand dollars a year; but I will do it gratuitously for the sake of Christ and my brethren.' The church owes to such men a large debt of gratitude. Let them be slow to criticise and quick to praise. Whatever their shortcomings, these men are unselfishly and self-sacrificingly administering the great trust which has been committed to them, and though they may make an occasional mistake, their loyalty, devotion and intelligence are a reasonable guarantee that they will wisely serve the cause which is as dear to them as it is to others."

Vacant Lots.

Probably many have noticed the large possibilities of food-supply which have been going to waste in the vacant lots in our cities. These lose nothing in value while being loaned to the poor to cultivate them until the owners are ready to occupy them with buildings. For the past three summers the Vacant Lots Cultivation Association of Philadelphia has secured the use of many of these lots, now amounting to 72 acres,—plowed and harrowed them, divided them into quarter-acre gardens, and assigned them to applicants, representing last year 249 families, composed of 1495 persons. The yield from all these miniature farms last season amounted to $14,511, or nearly sixty dollars to a family. This harvest for the poor cost the Association about one-sixth that amount, or $2,650. The products raised were white potatoes ($3,864), sweet potatoes ($196), cabbage ($2,895), turnips ($1744), tomatoes ($4263), besides corn, celery, beans, and a variety of other vegetables.

Their report, which has just come to hand, remarks that "the fact that one wants a garden is proof that he needs it and is willing to work. This charity is designed to encourage the work-habit among the destitute. It takes the place in a way, of the agricultural training-school, in which those most in need of instruction are taught farming in the most practical way, at a very slight cost to the community. It opens up to those most in need of fresh air, change of scene and release from care, a *health resort*, where all these blessings are found, coupled with pleasant remunerative work, developing strength of body and mind."

The work has had a marked effect upon many of the gardeners from a moral standpoint,—turning one man, whose case is described, from drunken to sober and industrious habits. "Our industrial system is crowding out the old and weak. To those unfortunate classes who can find no place in the regular system even in prosperous times, vacant lot farming affords relief on honorable terms."

Those who are interested in helping the needy to help themselves may relieve a sense of duty through the Treasurer of the Association, N. B. Crenshaw, at Broad and Chestnut Streets.

Also all, "without money and without price," are invited to cultivate their vacant lots of time. Of this kind, an unimproved unspiritual silent meeting is one of the saddest of vacant lots,—to be surpassed in desolateness only by a "service" full of stated vocal exercises uncalled for by the Spirit.

The Nerves Mistaken for the Spirit.

In recent medical reports on the action of music in diseases, its field of operation is limited solely to the nervous system.

Accordingly the working of music is physiological, sensuous, and so emotional, rather than spiritual. "Every soldier," says the physician quoted, "will testify to the inspiring influence of music in war. This, scientifically considered, means simply that sound-vibrations act directly upon the nerves."

And now another article recently published commends the burning of incense in worship on the same principle. "Under the power of an eight-foot organ pipe," the writer says, "many a man has mistaken the shaking of his diaphram for the trembling of his soul." And he commends the deceit. And he is consistent enough when he says, "If we drop incense because of its vague sensuous influence, we must also abolish music for the same reason." "Music comes next to odors in the power of emotional association and reminiscence." "Incense is as legitimate an aid to devotion as genuflections, pipe-organs, or stained glass windows." "The sense of smell, the most powerful in its effect

on the emotions, should not be left out of the ritual, the main purpose of which is *to arouse the emotional nature.*"

We have before contended that all such expedients for worship belong to the same principle, through whatever of the five senses nervous exhilaration or charming may be brought in from the outward. Whereas the Father, on the other hand, seeketh such worship as is "in spirit," not in nerves: "in truth," and not in illusions. His direct grace is sufficient for us, and the waiting on the discoveries of the Spirit of Truth is means of grace enough for the worship which He seeks for and inspires. Carnal stimulations, however refined, are carnal still, and are of that spurious inspiration so easily and so widely mistaken for the genuine quickening of the Holy Spirit. Wine through the mouth, odors in the nostrils; images, light and colors through the eyes, cater to the same emotions as those which music induces through the ears, and are as devotedly used and useable for vice, for wars, for theatres as for churches—a carnality sometimes of lower and sometimes higher refinement.

What we object to is the mistaking of emotions, whether grossly or artistically manufactured, for inspiration. Divine inspiration, will, indeed, bring forth emotions of its own begetting, and let us not be ashamed of any of them. There is ground to fear we are not open enough to emotions of the Spirit's moving. If they are of his putting forth, it is unsafe, it is unhealthy to suppress them, except from extravagance. Let us try the spirits, whether they are of God, or of human machinery or sensation. Let us worship in spirit and in Truth. This demands the silence of all flesh, not its exhilaration, intoxication, or sensuous illusions. Let us be "not drunk with wine, but filled with the Spirit," by receiving and obeying his manifestations.

A Voice Crying in the Wilderness.—Is not the present a moment in which there is a loud call for the re-statement of those spiritual ideas to which John Woolman devoted his life? If we are silent will not the stones cry out, and may we not incur the woe that descends on those who build the tombs of the prophets, yet do not as they taught? . . . Undoubtedly the times are dark. The poets and prophets of the century have departed. Statesmen with lower ideals fill the places but lately occupied by greater men. "Rights are being asserted with a sort of cynical insistence, the rights of the strong, the right of pleasure, the right of credit; selfishness clothes itself with the pomp of militarism, and talks of glory when it thinks of the markets. Ignorance puts on the sacred garments of religion and talks of spiritual things while it fights for material things. A horrible and wonderful thing happens in the land. The soldier is allied with the money-seeker and the priest with the materialist . . amid decimating and inglorious wars, amid civil strife and distress, the God-spirit will again wrestle with the world spirit."*

*Canon Barnett.

It is times like the present which test the spiritual virility of individuals and of denominations.—*John S. Rowntree, in The (London) Friend.*

Concerning the Doukhobortsi.

Further accounts received from the Doukhobortsi in the Northwest Territory continue to speak of the winter being less severe than usual, or it would have been much harder to obtain supplies. Two hundred men are reported out working on the railroads; health considered fair under the circumstances; some scurvy reported, but many do not consider themselves ill until it develops. Expenditures have been made for rice, oatmeal, condensed milk and some fruit. It is understood that donations of dried fruit are on the way from California, one letter states a carload, also clothing and a contribution of five hundred dollars from a relief committee. There is one woman reported to be in the hospital at Winnipeg, who has had a foot amputated. She has three daughters, the husbands of two of them in exile. Another case is described, in one of the villages, as having very sore feet and suffering all the time, her case being considered hopeless. Other cases of affliction in particular families, as they have become known, have enlisted sympathy from interested individuals, who have contributed to their relief.

The main food is flour of rather a low grade, and as some of their cows (and probably most of them) have become dry, condensed milk and fruit will be particularly acceptable. Whilst there is a great shortness of teams, as also of tools and materials for successful farming and mechanical operations, it is cause for thankfulness that sympathy has been awakened in different parts of the country, and whilst there are great privations yet to be endured, the contributions being made for the necessities of life are certainly ameliorating their condition.

One correspondent writes that "the women are kept busy spinning and knitting up the wool, which they can handle to perfection. There are quite a number, representing different nationalities, but none that can compete with the Doukhobors in manipulating their wool. You have all been very kind in looking after their wants. You have sent them quite a number of spinning wheels, and they all seem to be making good use of them. The Doukhobors spoke to me, asking if I could get some cattle for them to winter, as they had more hay than they required, so I got some for them, on condition that I would be responsible for them, and I was pleased to hear the cattle the Doukhobors got were the best wintered of any around here." J. S. Elkinton.

Third Month 16th, 1900.

The genuinely Christian man has no occasion to either explain or apologize for being a Christian. His worthy life is recognized. Christians owe and admire it, and worldlings respect it. He who is "diligent in business, fervent in spirit, serving the Lord," commends Christianity. Men know where he stands, and what he stands for. His character carries weight. His sincerity and integrity multiply his influence. His piety calls for imitation.—*Presbyterian.*

If thou wouldst be happy bring thy mind to thy circumstances.

Then and Now.

By Howard A. Kelly, Professor in the Johns Hopk University.

It is now twenty-seven years since I beg my college life, a life which stretched o through eight years of good, hard work, fo at the classics and four at medicine. Duri the college period, and after it, and again, pecially in these latter years as a teacher, I ha always been most profoundly interested as student of human nature and of medicine, trying to find out what ailed the world ab me. Why is it, as I have grown older, I ha come to find out that there is so much mis and unhappiness in the world? Why is it t each successive generation of young men be to run the life race that is set before them, of vigor, of fine enthusiasm, and with a deter nation to accomplish great things, and th one by one, drop back into the same indifferen and the same routine as was done by those w preceded them, the fire and all the enthusia gone, content in the end to make a good liv and to take good care of themselves.

I well recall my own class, as fine a lot fellows as you could wish to see, shouting " forever" daily in the assembly room until were hoarse, and each one certain beyond a adventure that, with our advent into the affa of the world, the golden era was about to da We each knew individually that we oursel were destined to do some great deed, and each looked, too, with secret admiration u his fellows, picturing in our minds the gr future which lay before each one.

A quarter of a century has elapsed, and w is the outcome? Untimely death has clai not a few of the dear boys (boys ever in spit the added years), and those of us who sur have entered upon life's duties, just as fathers did before us; good, faithful work been done, but we have failed to bring al those startling changes which we had fo hoped would make "77" renowned fore and a sad little stone in the old college wall, memorative of ivy day, and a blighted ivy p below it, seem emblematic of our shatt hopes. What is the reason of the failure? was it a failure, after all? Was it then im sible to realize those great aspirations w thrilled us as we entered life's arena? T are the questions to which I will briefly ad myself in this short letter to the college of a younger generation, and in my re shall have to adopt the personal indivi standpoint.

I would say of my own life that I have lost something and I have found something have lost that which I at first esteemed g for I discovered as I went on that it was, all, but a bubble, a glittering semblance jewel, evanescent and temporal. But, wonc to relate, I have found in its place somet infinitely more precious, eternal, a posse which increases in value day by day, lend reality and a value to life in all its rela far beyond all possible anticipation of my years.

Let me look at my life a little more cl What have I actually lost? I think the los be pretty well covered by one word which to figure largely in our college debates chapel speeches, a word which covered th great qualification in a man, which marke out for success, and that word is "ambi

mber well setting success in life before
he one great desideratum, and anxiously
ng its essential elements, which seemed
olve themselves into ability, ambition,
unity, health, and, adding various adju-
ualities, such as judgment, memory, tact,
found, by God's grace, as I went on, that
fter all, was but a selfish scheme of liv-
ich, even if I might attain my end, was
e only for a fortunate few. I saw, too,
who were just about to take their fill of
o of ambition suddenly snatched away
untimely death, while others with all
her qualifications, were restrained from
ng the prize by the hand of disease.
again (worst mockery of all), who gained
world could offer in the way of fame
wealth, remained, after all, most miser-
d dissatisfied with life.

first aim was, therefore, manifestly a
ne. What was I then to do? Conclude
'e was naught but a mockery? I thank
at when I found the emptiness of the
f the world, I also found that He was
sparing of his best gifts as I had begun
gine. When I discovered that life and
ere failures, I then found in Him more
art could desire. Having no longer any
ning of my own, and now content to obey
as one of the servants in his house, I
hat He had glorious robes of righteous-
his own providing, and He was willing
he very beggars who trusted Him among
nces at the gate. The glorious grace of
Christ, which God, in his great mercy,
ered, not to a forward intellectual few,
all men everywhere, came as a blessed
to one who found on all sides the vanity
ing the affections on the things of this

uld like to dwell on this noble theme,
ould that young men everywhere could
ee that there is just one thing in the
hat is worth making the object of our
on, and that is to know, to love, and to
God, and to know Him in the only way
know anything about Him, through his
esus Christ. Christ's service is not a
of life or a philosophy, but a life, a new
le, a new birth, a new creation. Behold,
ngs are passed away, and all things are
new. And this knowledge, which brings
ace the world knows nothing of, is shed
in our hearts by the Holy Spirit, who
ut and leads God's people in their earthly
nage.

great effective instrument of the Holy
by which these truths are authoritatively
, is the old Bible. Satan is gaining great
es in these days by holding men back
loving searching of the Bible. With-
s, Christians remain weak and spiritually
ndition analogous to the bodily condition
nan fed on insufficient food at long in-
s—they are often found languishing in
ng Castle, or like the poor Galatians,
sing a faith in Christ, but struggling to
t an existence by the works of the law.
an desires, above all things, to feed his
ul man, he will not neglect to eat the
read of the Word* any more than he
ts his ordinary meals. Who ever hears a
ay he is too busy to eat at all?

* term we apply to Christ and any communications who is the Bread of Life.—Ed.

My own daily life (if I may be excused for continuing the personal part of the narrative) is as full as that of any man I know, but I found long since that, as I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve, so I made a rule, which I have since stuck to in spite of many temptations, not to read anything but my Bible after the evening meal, and never to read any newspapers or any other book than the Bible on First-day. I do not exclude real Bible helps, which always drive one back to the Bible, but I never spend time on simply devotional books. Since making this resolution, God, in his mercy, has shown me that this Book is an inexhaustible storehouse from which He dispenses rich stores of precious truths to his servants, as He pleases and as they are ready to receive them. I have found that faith in Jesus Christ is a wonderful foundation rock, upon which stands a marvelous superstructure. I have found that the Holy Ghost is a real, living, active [Spirit], whom Christians must know personally if they will grow in grace and knowledge.

I see wonderful truths relating to Christ in types and prophecies which I never dreamed of before, and "the blessed hope" has a new meaning. The messages of the epistles I once thought full of hyperbole, now glow with meaning, and so I might go on, and so, doubtless, God, in his great grace and goodness, will lead us all on through the ages of eternity, beholding new glories and new graces in his Son.

What more can I say to arrest the attention of young men?

Once my interest was in things which will pass away. Now I am a partaker of Him who made all these things. What are they compared to Him? He is Truth.

"And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but Thou remainest, and they shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed, but Thou art the same, and thy years shall not fail."

A Presbyterian on the Priesthood.—"With my whole heart I believe with Doctor Arnold, that the separating of the clergy from the people, as a separate caste, endowed with some mysterious and mystical functions, was the first and most fatal apostacy — a thing which more than anything else has paralyzed the power of Christianity in the world. Presbyterianism is and ought to be a positive protest, by asserting that the only priesthood on earth is the priesthood of every true believer, a priesthood in which the humblest layman shares equally with the highest clergyman.

"The truth it has to witness to is that every true believer, who is united by faith to the one Heavenly High Priest is the only priest on earth, that ministers are not priests of the congregation, but merely office-bearers and instructors in it, and they derive their functions from God in no other sense than the humblest layman derives his functions."—*Principal Shairp.*

If we are strong at home, we are strong all around; if there is weakness at home, strength is enfeebled everywhere.

New York's Fire Fighters.

In their every-day life and routine, as they lounge about their engine-stables, most firemen appear like very humdrum folk—as in truth they are, says a recent writer in *Collier's Weekly*. Their talk is the reverse of edifying, and if you ask them to tell of their own exploits they become monosyllabic, and presently break down altogether. As soon as the alarm-gong rings, however, they change into different beings. The heavy-witted, slow-moving fellow becomes alert and agile, and if you follow him to the scene of the fire you may arrive just in time to see him do deeds of wonderful dash and daring.

An incident that comes to my mind occurred at the burning of the American Horse Exchange, in New York, in the summer of 1896. It was a striking instance of the conduct of firemen at critical moments. The fire was a big affair, and five alarms were sent out. Near Broadway and Fifty-first Streets stood a tall piece of half-burned wall, about two stories high. At the foot of this swaying mass of masonry crouched a little group of firemen with a hose that jerked back and forth so violently under the strong pressure that they had to throw their whole strength against it to keep the streaming water playing into the roaring furnace before them. Back of them stood their foreman, with a hand on the line, giving orders how to direct the stream.

Suddenly a heavy crash came from behind the wall, and the whole mass lurched forward. Those of us who stood within the fire lines scattered in every direction. Glancing back I was horror-struck to see that the little group of firemen had made no effort to escape, but still crouched in the same place, as if awaiting their end. Then came the crash. The earth shook, and a red cloud of sparks flew up. We all felt that the little band of fire-fighters had met their doom. But when the dust and smoke cleared away and we returned, we were astounded to find them still there, crouching down to their work, with their captain directing operations as before. They had noted the wall as it fell, and, gauging its distance, had shifted the hose sidewise by a quick, concerted movement, so as to clear the wall, taking their chances from a falling beam or brick. Rather than desert the line at so critical a moment, they had hung together and faced death as one man. It was a stirring exhibition of discipline, trained judgment and nerve. The crowd outside of the fire lines burst into a cheer. Not one of the firemen turned his head.

For deeds like this promotions are made and medals are awarded. In truth, there are neither medals nor promotions enough to go around. Neither are all deeds of valor reported.

To commemorate deeds of bravery by firemen a book is kept at headquarters, known as the Roll of Merit, in which are recorded the names of all those who may have distinguished themselves in the discharge of their duties, together with a full record of the act by which they have become entitled to the honor of enrollment. This book, characteristically enough, has grown to the dimensions of an encyclopædia, the succeeding volumes of which slumber on the dust-covered shelves of the Secretary of the Fire Board.

I append ex-Chief Bonner's "Rules in Case of Fire:"

"Familiarize yourselves with the location of

hall windows and natural escapes. Learn the location of exits to roofs of adjoining buildings. Learn the position of all stairways, particularly the top landing and scuttle to the roof. Should you hear cries of 'Fire!' and columns of smoke fill the rooms—above all, *keep cool*. Keep the doors of rooms shut. Open windows from the top. Wet a towel, stuff it in the mouth, breathe through it instead of the nose, so as not to inhale smoke. Stand at window and get benefit of outside air. If room fills with smoke, keep close to door and crawl along by the wall to the window. Do not jump unless the blaze behind is scorching you—not even then if the firemen, with scaling ladders, are coming up the building, or are near. Never go to the roof, unless as a last resort and you know there is escape from it to adjoining buildings. In big buildings fire always goes to the top. Do not jump through flame within a building without first covering the head with a blanket or heavy clothing and gauging the distance. Don't get excited, try to recall the means of exit, and if any firemen are in sight *don't jump*."

"THOU SHALT TEACH THEM UNTO THY CHILDREN."—The following extract from a sermon of a negro preacher, Club Ax Davis, is given for the sake, not of its style, but of its application to the committing of *passages of Scripture* to memory by children, whether they may understand them now or not:

"It ain't three weeks since I was out a cattle huntin', and I stopped at Bro. Harkey's, on Mud Creek, for dinner. He's a deacon in the Presbyterian Church, and, as true as I stand here, Sister Harkey had her little gal standin' before her with toes just even with the crack in the floor, and she put a question to her that was enough to break the child down. It was this: 'What are the benefits which, in this life, do either accompany or flow from justification, adoption and sanctification?" Then the child said the question all over, and hitched the answer to it like this: 'The benefits which, in this life, do either accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.' I just thought that child was the greatest wonder I'd ever seen in all my life. She tuk it right in, too, without balkin' or missin' the first word, and she spoke so sweet, and she looked so like a little angel, that before I know'd it, the tears was a runnin' down my cheeks as big as buckshot. I've seen the day when I could have mauled and split a thousan' rails quicker an' easier than I could larnt that question, and said it off like she did. Now, brethren, that child didn't understand or know the meaning of one word o' that. It was all I could do to take it in myself, but just let that Presbyterian young one grow up, and every word of the catechism will come back to her, and her character will stiffen up under her, and she'll have the backbone of the matter in her for life."

"WERE not Jehovah my Helper my soul had soon dwelt in the land that is silent! When I think that my foot is slipping, then thy goodness, O Jehovah, supports me. When cares crowd into my bosom, then thy comfortings cheer up my soul."—*A Version of Psalms xciv*: 17-19.

For "THE FRIEND."

THE GUESTS OF THE HEART.

By SARAH D. SEARS (written in time of quarantine.)

Our schoolmates, friends and kindred,
(Though some are far away)
As heart-guests ye are with us
And cheer us day by day.

A quarantine is resting
Upon our humble home,
But memory is not bondaged,
And thought is free to roam.

And richer still and sweeter,
Comes to our hearts unseen
A Holy Guest, whose coming
Can know *no quarantine*.

His willing, faithful servants
To us He kindly sends
To comfort and to aid us—
Our neighbors and our friends.

So many are the blessings
Sent by our Guest unseen,
That tendered hearts grow thankful
For days of quarantine.

And, when the siege is lifted,
I would that we may be
Each day more truly faithful,
With clearer vision see

That God, in love and wisdom,
His children watches o'er;
The paths our feet are treading
His feet have trod before;

If Marah's bitter waters
It must be ours to drink,
His love each draught will sweeten,
And "stand beside the brink."

In times of sore affliction,
In hours of trial deep,
His eye is watching o'er us;
His eye that knows no sleep.

His presence in the daytime
Can cheer the darkened room.
With such a guest, why need we
Feel aught of dread or gloom?

He cometh in the night-time,
Beside the sick one's bed,
And oh, how bright the radiance
His presence there can shed!

How oft, when patient sufferers
Their long night vigils keep,
He comes to soothe and comfort
And give the loved one's sleep!

His coming and his presence
Can know no time or bound;
Wherever dwell his children
A heart-guest He is found.

Not just in lordly palace,
Not just in gilded dome;
But in the lowly cottage
And in the humblest home.

Amid the noise and tumult
Of crowded city marts,
Is felt that Sacred Presence,
The Guest of quiet hearts.

In loneliest mountain fastness
That human foot hath trod,
Still He is sweetly with us—
Our Father and our *God*.

IT is not so much the being exempt from faults, as the having overcome them, that is an advantage to us.—*Jonathan Swift.*

Reminiscences of the Life of William and De Dewees.

(Continued from page 277)

On the sixteenth day of Tenth Month, 1 my youngest sister was born. Of this ev my memory is only that of a child; so tha I continue this sketch it may be borne in n that I write only from oral information. was, I think, as early as 1830 that my fa felt it right for him to become companio [Jared] Patterson, a minister then in g esteem in Stillwater Monthly Meeting, O who was liberated by said meeting to att Baltimore and Philadelphia Yearly Meet and a part or all the meetings composing th This journey they purposed making on ho back. My father was considered well moun and they doubtless set their faces Zionw trusting that with Divine assistance they m be favored to return in peace of mind. father's noble beast became so debilitated f over-eating or drinking as to render it q unable to go forward. This placed my fa in a very tried situation, being a strange a strange land, with a slender purse. N ternative seemed left but to exchange the cently fine animal for anything that might pear likely to carry the traveller on his j ney. Pretty soon a jocular fellow came ward, offering to give a filly quite under for the crippled animal. The offer was cepted, and the strange pony proved to t well trained and gaited hackney, so active sure-footed as to require close scrutiny to tect her blindness. The journey was perfor and, so far as known to the writer, it was last time they two went out together.

Nothing more presents to my memory i my history reaches the tenth day of Fo Month, 1831, when occurred the birth of younger brother. The number in our fa circle was now the same as at the beginnin my sketch. When the infant child was a l past two years old my mother performe journey across the Allegheny Mountains visit dear ones remaining there. On this casion my father remained by the stuff. journey was performed in a carriage in c pany with Issachar and Edith Schofield, their son Jonathan. The event of moth arrival at home looms up in the memory of writer as one of the pleasantest happenings his life. My parents were diligent in t ness, serving the Lord, never allowing pecuniary interest over which they preside deter them from the attendance of relig meetings.

I am now come to the year 1834, in the tumn of which the first effort was made tow adding to their much needed house-room. separate apartment was erected of suffic dimensions to make a pleasant sitting r and sleeping apartments over it. On the proach of the winter of 1835 and '6, the portunity for suitable schooling for their dren pressed upon the sensitive minds of father and mother with such weight as t duce them to sacrifice the anticipated c forts of the new room and have it arran for a school. Some neighbors being desi to avail themselves of the proffered op tunity my parents took into their family t young women as boarders and scholars.

Of this school my eldest sister was teac and nothing is remembered to relate but

ny side of the years 1835 and '6. Prior to
l several families of Friends had made set-
ent in the forest where Chesterfield now
nen in Athens County, Ohio, and made re-
ct for the privilege of holding a Preparative
eing. My mother used to relate that she
one delegated by Stillwater Monthly Meet-
g Ohio, to visit and sit with those appli-
s, and consider the propriety of granting
e request. The meeting, mother said, was
l in what was called Dempsey Boswell's
ge-house. A few years after, mother showed
writer the smoke-house. Dempsey and
r Boswell I learned to know and respect.
meeting was established, as a branch of
nsville Monthly Meeting. At this period
ne the meeting of Captina, to which our
y belonged, was in a declining condition,
my parents felt drawn toward the little
ing in the smoke-house, so called from
; built by the above D. Boswell, merchant
e place, to cure and dry bacon prepara-
to shipment.

ring the winter of 1835 and '6 my father
a neighbor friend, J. D., took a journey
the new country west of the Muskingum
r. They contracted for three quarter
ons, three miles east of the newly set up
ing. This land had in all several log
s on it, having been settled on by a little
unity intending to establish the manu-
ry of earthenware for culinary purposes.
purchasers agreed to meet the sold out
es at their place of residing on the first of
h Month, 1846, and make further pay-
on condition of having immediate pos-
on. Each party made preparations for
event.

the return of my father a proffered op-
nity of selling our former home was ac-
d, a vendue was soon advertised and ar-
ements made to start immediately after, it
yet a few days in the Third Month. The
f the auction my father was obliged to
his bed, but the next afternoon, being as-
l into the carriage provided for the pur-
be held the lines and drove to the house
r late friend Benjamin Hoyle. Here the
families were expected to get together,
J. D's family and ours, and make up the
an complete — which would be a novel
in these days, for it consisted of one
wagon, such was used in those days for
nting to Eastern cities, drawn by six
s under the care of one man, and one
n drawn by four horses, and one large
age drawn by a noble span.

ilst my two eldest sisters rode on horse-
my two elder brothers and self mostly
on foot, driving a small herd of kine.
g to the badness of the roads and difficul-
net with, several days in Fourth Month
ome ere the caravan reached its place of
nation. The old experienced wagoners
they had never encountered such bad
. The backwoodsmen that considered
selves sold out, were getting almost to
oint of desperation. They had contracted
xen and wagons, expecting to pay for
very early in Fourth Month, and form a
an direct to the State of Michigan. The
l of our party soon made a stir in the
ng community. But the family that oc-
d the cabin that father intended for a
were unable to move because of the sick-
ness of the father. The family were nine in number, as was ours.

The house was made of hewn logs and might have been eighteen by twenty-two feet, raised to the height of one story, then drawn in with round poles and covered with boards split. The earth served for the floor. A huge smoke-stack made of well dressed stone occupied considerable space in the east end, one flue opening into the room, the other faced the east end and was not covered, and we had no tent. How such a mixed family (I say mixed, for the first night our wagoner was with us), managed to get rest and victuals, I leave to the decision of such as may incline to ponder over it.

My father's health was by this time much improved. Here my mother's sensitive feelings were deeply stirred at observing the rough treatment of the sick man by his wife. My mother desired the privilege of at least preparing some food for him, which on tasting he accepted as a great treat, and by the continuance of this changed diet so revived as to be able to move a short distance. My mother continued to send him victuals as long as he lived, and the writer was her errand boy. One evening as I approached the log cabin, the hardy little woman met me ere I reached the threshold, with the expression, "Mr. Ellis is dead." On my return, giving my mother this information, she calmly expressed, "I trust he is better off."

My father and mother had doubtless pondered well the situation, and ere the goods were removed from the wagon decided to put them up in another cabin that had been vacated, and workmen were at once set to pulling down the former one. The temporary roofing was removed, and other logs hewn sufficient to raise the walls to the height of two stories. This was a very considerable job, owing partly to the difficulty in procuring lumber for floors, etc. It was not until winter had barely set in that the new house was fit for use, but then it was considered one of the best family homes in those parts.

(To be continued).

MORE FAITH.—I hear men everywhere praying for more faith; but when I listen to them carefully, and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there is in it, if I saw how it would help me, then I could bear it. What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes; if I could only see that it would make me grow!"

In both these cases you do not see that what you are begging for is not more faith, although you think it is, but sight.

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have seen it;" but, "God sent it, and so it must be good for me."

Faith, walking in the dark with God, only prays Him to clasp its hand more closely; does not even ask Him for the lighting of the darkness so that the man may find the way himself. —*Phillips Brooks.*

For "The Friend."

A TRUE EXPERIENCE.

As I sat musing on my life,
The time that's past and gone
Came looming up before my gaze,
In vision clear and strong.

For I resolved when I was young
To lead a Christian life,
And as I raised my heart in prayer
My soul was filled with light.

But I grew careless and forgetful
Of the One who died for me,
Of the ignominious death He died,
That I might ransomed be.

But in the rush of passing life
Conviction came, and then
I saw the precious jewel,
The crowning diadem

Had passed from me unheeded—
How could I be so blind?
My soul was dark and tempest-tossed,
No comfort could I find.

And thus I wandered many years,
As on a raging sea;
Like a ship upon the ocean tide,
No rescue came to me.

Then dire disease did visit me,
And brought me very low.
Then how earnestly I longed
A Saviour's love to know.

For many weary days and nights
I pleaded not in vain:
For Jesus heard my humble cry,
And my sorrows did restrain.

I saw my Saviour in the sky,
His glory shone around;
I gazed in wonder at the sight—
My Redeemer I had found.

And in his hand a crown He held—
A crown so bright to see,
"Which freely unto thee I'll give
If thou wilt follow me."

The adversary of my soul
Did then from me retreat,
And sank with dark and cowering form
Beneath my Saviour's feet.

He passed away in endless depths,
Both dark and deep and wide;
He could not rob me of my prize,
Nor keep me from my Guide.

I grasped the precious jewel,
Received and held it fast,
And pray it may with me remain
As long as time shall last.

'Tis sweet to know a Saviour's love
And feel his presence near;
When Christ is watching over us,
No danger need we fear.

Oh, wondrous love of Christ our Lord!
His mercy and his power
Can carry us past Satan's wiles
In trial's darkest hour.

MIRANDA PALMER.

REPENT ye therefore and be converted, that your sins may be blotted out. (Acts iii: 19.)

For "The Friend."

An intelligent faith, which has its source not in ourselves, but in the grace of God towards us, must always be counted as an essential part of the Christian's equipment; and the more freely we acknowledge the inward spring of this faith, and drink of it, and commend it to our companions, the less will we depend upon the authority of this or that man, and the closer will be our walk with Christ. The Society of Friends, beyond all others, disclaims human authority in spiritual regions; it views with distrust any approach to machinery in the conduct of Divine worship, any attempt to substitute perishable images and symbols for the unseen and eternal realities. But to maintain this position it cannot rely upon the simple "fiat" of its founder or of any one man or set of men; it appeals to an intelligent and reasonable exercise of faith, springing out of a heart touched by the love of God in Christ; it appeals to that witness in the heart of man which not only testifies to the grace of God, but which rebukes sin and leads to repentance and obedience; and it fortifies this appeal to an inward Light by a no less courageous appeal to the Holy Scriptures of the Old and New Covenant, which, in their expressed spirit, and not in any dead letter, are—"as Christ and the apostles called them and holy men of God called them—the words of God"* "They are a divinely authorized record of doctrines which we are bound as Christians to believe, and of moral principles which are to regulate our actions. Whatsoever any man says or does which is contrary to the Scriptures, though under profession of immediate guidance of the Spirit, must be reckoned and accounted a mere delusion"

Now, there is abundant internal evidence in these Scriptures to show that they were written by men of like passions with us, by men who were eminently in touch with the life around them, and who were struggling through its difficulties, its temptations, its failures and its disappointments, to rise into "the free and ample air" of a purer life and a larger hope. The Spirit of God fell upon kings and priests, rulers and slaves—upon herdsmen and shepherds and fishermen—upon physicians and tax gatherers and statesmen and students; and the result is found between the boards of our Bibles. Are we as a body sufficiently at home with these records, so as to be able amid all the discussions of the day, to hold them at their real value, neither too high nor too low? Are some of us putting them above their true place, looking more to them than to their Source; and others disposed to lose sight of their inestimable value as companions of our daily life? Are our young people so trained in their thought about the Bible as to be able, without stumbling, to read Robert Barclay's words, "They (the Scriptures) are only a declaration of the fountain, and not the fountain itself; therefore, they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners . . . . subordinate to the Spirit from which they have all their excellency and certainty." Or are some who have been brought up in only a traditional belief about the Bible finding the whole ground slipping from beneath them because of the removal of things that are shaken, while they have no grasp on the things that cannot be shaken?

Now, have we not as Friends a duty to fulfill by inculcating the things we believe concerning the Scriptures, to show on what ground we stand, and why? Shall we not encourage our children to understand what the Bible really is, how it was written in different books and covering centuries of time? May we not be diligent in applying those ascertained truths which reverent Christian scholars of our day are putting before the world concerning these sacred writings, their authors known and unknown, and the times in which they lived? Let us not even appear to bind the Word of God nor to deny the possibility of revelation of new aspects of Divine truth from age to age. We recall the words of one of the most reverent and helpful teachers of our day, "He who has real faith in God will never be afraid of truth. Remember that God is able to take care of his truth, and which of us will venture to say that this [shaking which is now apparent] may not be [overruled as] part of the method of doing so?"

We ask that the generation to come, on whom will rest the problems and perplexities of their new day, may not falter or turn aside for want of those teachings in regard to the Bible, its origin in time and place, its human element, and its Divine inspiration, which shall by the blessing of the one Teacher, and as given only by his spiritual power mantling upon his servants, serve to strengthen and sustain that intelligent faith of which we have spoken, and to point men and women, through the message written by human hands in the olden time under the inspiration of the Holy Spirit, to the one living God and his well-beloved Son our Saviour, Jesus Christ. "Let us search the Scriptures for ourselves. To the Christian the Old Testament comes with the solemn and repeated attestation of his Lord. As it is read in the light of the New, its meaning is unveiled, and the humble disciple is taught to discern the unity and mutual adaptation of the whole and the many-sidedness and harmony of its testimony to Christ. The great inspirer of Scripture is ever its true interpreter. He performs his office in condescending love, not by superseding our understanding, but by renewing and enlightening them. Where Christ presides idle speculation is hushed. His doctrine is learned in the doing of his will, and all knowledge ripens into a deeper and richer experience of his love."

George M. Warner.

*Epistle of George Fox and others to the Governor of Barbadoes, 1671.

"A Charge to Keep."—If we would glorify God in our bodies which are his, it is needful that we bear certain responsibilities. God is getting unto himself a people who can be relied on; to whom He can make *His will known*. He will write his law in our minds and hearts, as we are willing to be entrusted with responsibilities. God's true and willing workers do not go to a house of worship in a state of indifference. If we are tired in body, or weary in spirit, we can remain with God in secret prayer until we get the "*quickening*." Then He will "reward us openly." In public we can claim the anointing for service. When we are filled with the Holy Ghost, we also learn to be kept silent, (and labor in pr for others) "ready for the Master's use." us often read I Cor. 12th chap., and lea know our place in the body of Christ. W we esteem others more highly than ourse we still realize that our place is impor too! Much is depending upon our faithfu to God. When one disobeys God, the te Holy Spirit is grieved. But the good wo the Lord will go on; and if God can't use He will use some one that will obey. they will *gain* to their talents by practice those who are afraid to launch out and God and give the message, lose power.—*E clical Visitor*.

For "The Frien

Education for the Duties of Life.

One of the practical "Queries" that is y read and answered in our meetings is, Whe our children are duly assisted in procu "sufficient education to fit them for the d of life?"

Doubtless one of the duties of life is viding ourselves and those dependent upo with food and raiment, shelter and war but neither Christian nor sociologist would sent that this is all.

To "glorify God in our own bodies an our spirits," too, both of which are his, work of far greater consequences. If we w follow in the footsteps of Him who said, this cause was I born, that I should bear ness to the Truth," we must know the T ourselves, and know also how the Lord w have us bear witness to his Truth.

In view of this fuller definition of the du of life, there may be some difference of o ion as to how much and what kind of educa is needed.

Language, literature, science and art ar deed very important in an education for ness, and greatly should they aid us in *all* duties of life, but they are not absolute es tials in either case.

To fit ourselves for duties, we must recogn appreciate and obey duty. This is a study, not named in the curriculum of schools. learned only in the "school of Christ." W out this deeper knowledge, that comes of ligious conviction and experience, no amo of mental training can fit us *fully* for the do of life.

Education that scorns the question of or that begets pride or indifference to the fare of others, or that contemplates no ob tive purpose, is not an honest preparation the "duties of life."

The boy who is ashamed to carry a bundl to clean a gutter or to do any honest l that occasion may require, or the girl wh too proud to bake and sweep and scrub, or selfish to wash the dishes for the servant o sionally, is not educated for the sweetest ties of life."

The boy who is "learning the business" his uncle, and who puts a worthy employe disadvantage in order to usurp his position the girl who rejoices in the misfortune of val, is not educated aright for the "duties life." Neither is the girl who reads and pa for pastime, yet refuses to help the Do Society because she "never did like to se

One of the first lessons in fitting a child an adult for the duties of life is a profo

lation of the fact that, without self sac-
there can never be harmony or progress
world like ours. We must be *willing to*
agreeable things.
other point. It takes effort to feed and
e and house and warm the world, and bear
tals and disappointments. He who shirks
are puts that much more on others. He
consumes more than he produces is like-
burdening others.
must not fancy that education for the
of life ends with schooldays. Far other-

ave thought it might be more fitting to
the Query to the whole Church, not the
en only. "Do all your members freely
ce of education to fit them for the duties
?"
ry age brings with it new problems for
ce to solve, new combinations of circum-
s calling for methods adapted to the
ions. Thought and experience find ex-
on in different modes as time goes on.
e fitted for the momentous "duties of
nless we are in touch with the problems,
nditions, the thought of our time?
us each ask himself earnestly the ques-
'Do I partake freely of such learning as
eat Master Teacher puts before me.

BENJAMIN F. WHITSON.

"The Holy Spirit is a Teacher."

he Holy Spirit is a real teacher. There
her channels of light also. Science is a
el of light, and some think it is the only
el. Science has revealed wonders, but
now some things which science has not
ed. Man thirsts to know, and needs to
nuch that science cannot reveal. What
ience teach about God, or man's relation
, or immortality? An ambitious thinker
ently written a book entitled 'Scientific
stration of a Future Life.' Thousands of
hd women would be glad to have such a
stration. Perhaps the author of the book
he has produced it, but many intelligent
ho read the book will not agree with
To the minds of ordinary thinkers this
ious book does not throw a single ray of
n the perplexing question with which it
ses to deal.
e Holy Spirit does teach something on
subjects. By his light the Christian
God. There is a difference between
ng that there is a God and knowing
A wicked man may believe that there is
Many persons who read the Bible learn
here is a God, but do not know Him. Je-
ne to reveal the Father, but how slow
ciples were to learn the wonderful les-
But when the Holy Spirit came upon
nd entered into them they saw clearly.
what Jehovah says about the new cove-
'I will put my laws into their mind, and
them in their hearts; . . . . and
hall not teach every man his neighbor,
saying, Know the Lord; for all shall
Me, from the least to the greatest.' The
an in whose heart the Spirit dwells knows
ot because it has been demonstrated by
e that there is a God, nor because wise
ave proclaimed Him, nor yet because he
ad it in the Bible, but because God has
to him. He has found God. He has
ship with God.

"By this Spirit the Christian knows that his sins are pardoned, and that he is a child of God. He knows that God will pardon him, because He has pardoned his sins. He knows this not only because the Bible says that He will forgive sin, but because the Spirit beareth witness with his spirit that he is a child of God. 'He that believeth on the Son hath the witness in himself.' 'God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father.'

"By this same light the Christian knows that there is a future life. He is not troubled about a future life. Science has not demonstrated the proposition, but he has 'tasted the good word of God and the powers of the world to come.' He has a foretaste. The apostle calls it 'an earnest of the promised possession.' He has already received a portion of the heavenly gift. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit.' It cannot be said that the Christian knows these things perfectly. 'We see through a glass darkly,' but we see. 'We know in part,' but we know. 'It doth not yet appear what we shall be,' but it doth appear that we shall be."—*The Advocate.*

REAL COURTESY.—A young lady, spending a rainy evening at the house of an old gentleman, wanted a cab to take her home. Her host started off to fetch the cab.

"Do let the maid go," she said.

"My dear, the maid is also a woman," was the grave reply.

The man was the late George Higginbotham, Chief Justice of Victoria. His courtesy toward women was regardless of rank or personal attractiveness.

A man was trying to lead a heavy draught horse along the street. The animal refused to be led, and then the man made several ineffectual attempts to mount the refractory creature. At that moment the Chief Justice came along, and seeing the man's difficulty, extended his hand—as a mounting-block.

The man put his foot in the hand and mounted upon the horse's back, and the Chief Justice passed on.

Notes from Others.

In their prodigious efforts to win the world the churches have made the great mistake of conforming to the world.—*A. J. Gordon.*

Much is being said about an inspired Bible. We have that, what we need is more inspired men and women.—*Zion's Watchman.*

James Johnson in his "Century of Missions" says, "The heathen and Mohammedan population of the world is more by two hundred millions than it was one hundred years ago, while the (Christian) converts and their families do not amount to three millions. "While we rejoice in the work accomplished by modern missions, we mourn over the sad fact that the increase of the heathen is numerically *seventy times* greater than that of the converts during the century of missions."

GOOD LISTENING.—Much is said at the present day about the importance of good preaching. This is right, and perhaps the average preaching of today is as high as it has ever been. Not so much is said about good hearing, and yet this is, perhaps, just as important. Good preaching and poor hearing will fail in the best results. Good hearing and poor preaching will, perhaps, not be so barren in fruit. But good hearing and good preaching is the ideal to be aimed at. The habit of listening attentively is one that can be acquired with a little care. The best time to acquire it is in youthful years. Parents can do much to help in this matter. —*Christian Observer.*

According to the "Life-Story of A. J. Gordon," who labored for twenty-five years in a church in Boston, his ideal was that the administration of the Holy Spirit should there be devoutly recognized and practically realized. He sought, and with comparative success, to impress upon his people the fact that in the church as body of Christ, the Holy Spirit really though invisibly indwells; "that He is ready, if He finds a willing people, to oversee and administer all that pertains to the affairs of the body of Christ, and that, as his administration both demands and depends upon co-operation, there must be neither secular men nor secular methods introduced into the practical conduct of Christ's church, but the Spirit of God must be recognized and realized as the Divine Archbishop."

SUMMARY OF EVENTS.

UNITED STATES.—The report of the imports and exports of the United States for Second Month shows an increase of imports over Second Month, 1899, of $8,500,000, and of exports of $26,000,000.

The United States Senate has passed the Puerto Rican Relief Appropriation bill. The measure carries $2,095,000, the President being authorized to use that sum "for public education, public works and other Governmental and public purposes" in Puerto Rico.

The House has refused to concur in the amended bill.

On the 13th, the House adopted the conference report on the Financial bill by a vote of 166 yeas, 120 nays; present and not voting, 10. Nine Democrats voted in the affirmative.

Director Roberts, of the Mint Bureau, will take immediate steps to increase the stock of subsidiary silver coins under the currency act. It is proposed to coin about $20,000,000 in these small coins to meet the requirements of business. Under previous laws there was a restriction on the coinage of fractional silver, and in consequence the Mint was unable to meet the demand or to provide for the re-coinage of all worn and mutilated coins. Since the acquisition of the islands in the West Indies and the Orient the demand for fractional silver has increased and the stock usually carried by the Treasury has been reduced to a low figure, the amount held Third Month 1st being a little more than $5,000,000.

The coinage of $20,000,000 in subsidiary silver will undoubtedly furnish additional work for the Philadelphia Mint, and perhaps require the employes of that institution to work overtime.

The New York correspondent of the *Public Ledger*, said recently:

A few days ago public attention was directed to the fact that a syndicate of American Bankers had arranged to take $25,000,000 of Russian railroad bonds, guaranteed by the Russian Government. A year or two ago a Mexican loan was floated here. This afternoon J. Pierpont Morgan & Co. gave notice that they were prepared to accept bids for the new British war loan, and said late in the day that they had already received many subscriptions. These events, and especially the last, are evidences of the widening field of American finance. New York is, indeed, becoming an international financial market when a new British loan is floated here simultaneously with London. No doubt many American capitalists will be glad to own some British consols, which are selling at a considerably lower price than the same class of American bonds, especially as the declaration of peace in South Africa would be apt to advance the consols. To-day Henry Clews made the suggestion that the new 2 per cent. Government bonds should be christened "U. S. consols," especially as they make so favorable a comparison with the English consols, which bears 2½ per cent. interest and are selling at 100⅞, whereas the "U. S. consols" are 2 per cents., are selling at 107, and are in considerable demand at that price. There can be no better barometer of the high credit of this nation than this showing. "No nation," he says, "has ever before been able to float a 2 per cent. bond at 100. This is certainly a prond schievement for this country."

The State Department has been notified that the Persian Government is about to send a Minister to Washington.

A topographical survey of the island of Puerto Rico,

by Herbert Wilson, of the United States Geological Survey, presents some interesting facts at an interesting juncture in the affairs of that unhappy island. This survey deals primarily with the subject of irrigation, which is a matter of importance in the island, although it is by no means an arid region. Rains are abundant and the annual rainfall sufficient. The only necessity for irrigating works in Puerto Rico would be to secure a regular and measured use of water. It is estimated that the agriculture of the island would be vastly improved by such a system, and the conditions, according to the survey, are unequaled. A range of mountains extends the length of the island, the elevation varying from 1500 to 3000 feet. This range is broad and presents an ample area for catching the rainfall. Chairman Cooper, of the House Committee on Insular Affairs, states that he has been assured by gentlemen who are waiting for the civil and commercial status of Puerto Rico to be adjusted by Congress, when they will invest large amounts of capitul there, that good engineers have reported that an electric railroad can be operated around the entire coast of the island by the water power afforded by the streams from the mountains.

The northern half of the Colville Indian reservation will be thrown open for settlement about Fifth Month 1. It comprises a million and a half acres.

The Kentucky Legislature adjourned *sine die* on the 13th, after passing a bill appropriating $100,000 for the use of Governor Beckham in re-organizing the State militia. It is said the two claimants to the Governorship have agreed to make no aggressive move until after the Court of Appeals has made its decision in the case.

The New York Post Office did a business of $143,200,000 in 1899, an increase of 8 per cent. over 1898.

On the 13th inst. the New York Assembly by a vote of 117 to 9, passed the bill providing that a man and a woman may marry by drawing up a written contract signed by both parties stating the place of residence of each and the date and place of such marriage. This contract must be acknowledged in the manner required for the acknowledgment of a conveyance of real estate. It must be filed within six months with the county or town clerk. The Senate is yet to act upon the bill. It abolishes former common law marriages.

A remarkable natural phenomenon has followed the recent series of earthquakes that shook the southern end of California. One of the giant spurs of San Jacinto Peak has moved its millions of tons of earth and rock into the valley beneath, and where the valley was is now a yawning abyss. Seemingly it has sunk hundreds of feet into a subterranean cavern, which undoubtedly underlay this peak once 4000 feet above the sea level. There are jagged peaks of sandstone where hills were torn asunder, and standing precipices where mountains parted company.

The fishing industry in North Carolina yields an annual product of the value of over $1,000,000 at no cost to the State, as the Fish Commission pays its own expenses and turns $8000 to $10,000 into the State Treasury every year.

President James J. Hill, of the Great Northern Railway Company, who was recently in New York City, is enthusiastic over the increase of our Asiatic trade. "Asia," he says, "is an immense new market for this country. Not over one-third of the people of the world eat wheat. In England and America we consume on an average about twenty-two pecks, or five and a half bushels per inhabitant, per annum. If we can educate the 400,000,000 people in the Chinese Empire, for instance, to use our wheat, say to the extent of one peck per annum, it would open a market for 100,000,000 bushels a year. The increase in the consumption of our wheat and cotton in China and Japan is already so large that it has reached a point where the volume of business is only limited by transportation facilities to the Orient, and the prospect is that it will be very largely increased in the near future, as transportation facilities are furnished. These countries are also large buyers of our silver, with every prospect that the demand will increase. The Great Northern is now building two new steamers which will probably surpass any steamer in the world as regards tonnage capacity. Each of these steamers has a little less tonnage capacity than that of two *Lucania's* combined. This great tonnage will enable the steamers to carry large cargoes at cheap rates, and the cheaper we can ship our products to Asia the sooner will we extend our markets."

There were 580 deaths in this city last week, reported to the Board of Health. This is 69 more than the previous week and 60 more than the corresponding week of 1899. Of the foregoing 301 were males and 279 females: 74 died of pneumonia; 64 of consumption; 46 of heart diseases; 26 of apoplexy; 26 of measles; 23 of inflammation of the stomach and bowels; 22 of old age; 22 of diphtheria; 17 of typhoid fever; 16 of inflammation of the brain; 16 of inanition; 15 of convulsions; 15 of cancer; 14 of bronchitis; 14 of nephritis; 11 of nræmia; 10 of paralysis; 9 of marasmus; 9 of Bright's disease, and 9 from casualties.

Markets, &c.—U. S. 2's, 101½; 3's, 111 a 111½; 4's, reg., 116 a 117; coupon, 117 a 118; new 4's, 135 a 136½; 5's, 115¾ a 116.

COTTON was firm, on a basis of 10¾c. per pound for middling uplands.

FLOUR.—Winter, super., $2.35 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.40 a $3.50; spring, straight, $3.35 a $3.65; city mills, straight, $3.35 a $3.55. RYE FLOUR—$3.15 a $3.40 per barrel as to quality, the latter for fancy patent.

GRAIN—No. 2 red wheat, 73 a 74c.

No. 2 mixed corn, 41¼ a 41¾c.

No. 2 white oats, clipped, 31½c.

BEEF CATTLE.—Extra, 5¼ a 5¾c.; good, 5 a 5¼c.; medium, 4¾ a 4¾c.; common, 4¼ a 4¾c.

SHEEP AND LAMBS—Extra, 6¼ a 6¾c; good, 6 a 6¼c.; medium, 5¾ a 5¾c.; common, 3¾ a 5¼c. LAMBS—5 a 8c.

HOGS.—6¾ a 7¼c. for Western, with prospect of higher prices.

FOREIGN.—It was officially announced in London on the 14th instant that Lord Roberts had occupied Bloemfontein, and that the British flag is flying from the top of the Capitol.

General Cronje, according to a Cape Town special, sailed for St. Helena on the 15th instant, accompanied by all the Paardeberg prisoners.

Advices from Pretoria state that President Kruger, after receiving Lord Salisbury's cablegram declining his peace overtures, has declared that the Boers will continue the war, and that both republics will fight to the bitter end.

One year's sweepings of the British mint yields over $5,000 in gold and silver.

Over four hundred weight of sealing wax per month is used by the Great Seal, of which the Lord Chancellor of England is the official custodian.

Paris has the largest library in the world. It contains upward of 2,000,000 printed books and 160,000 manuscripts.

A single journal in Paris causes the destruction of 120,000 trees a year as material for paper.

In time of war France puts 370 out of every 1,000 of her population in the field; Germany, 310; Russia, 210.

The verdict of the Prussian Minister of Railways upon the American locomotives that were tried in Bavaria, is that, "notwithstanding their faultless construction, they cost considerably less than locomotives of similar style of Prussian make."

Notwithstanding Russia's enormous expenditures in constructing the Trans-Siberian Railway and for the increase of the army and navy, the revenues for twelve years exceeded disbursements by 790,000,000 rubles.

There is great anxiety in official circles at Constantinople regarding the Russian Government's refusal to modify its demands regarding railroad concessions in Asia Minor. The Turkish Government advises against submission.

The American Association at Shanghai has complained of the rigorous anti-foreign Chinese policy, and a United States warship will be despatched from Manila to aid in the preservation of order in the disturbed district of the Empire.

There were 583 victims of plague in the city of Bombay during the week ending Second Month 16th. More than 61,000,000 people in India are affected by the famine, and about 4,000,000 are in receipt of relief.

The University of Santiago, the head of the educational system of Chile, has from 1,200 to 1,500 students, and the professional schools are well kept up and well attended.

The Grand Canal, part of the Valley of Mexico drainage system, was opened on the 17th instant with much ceremony. The invited guests included President Diaz and his Cabinet, the Supreme Court Judges, members of the diplomatic corps and city officials.

A colony of 400 Missouri farmers is to be established in the valley of the Concho River, in the State of Chihuahua, Mexico. The promoters of the colonization scheme have purchased 200,000 acres of rich valleys, and a few of the colonists have already arrived.

The construction of the Mexico, Cuernavaca and Pacific Railroad is being rapidly pushed forward toward the Pacific coast, over 2,000 men being employed in the grading and bridge camps. The Pacific terminus of the road will be the Port of Schuetenaco instead of Acapulco.

NOTICES.

WANTED.—A companion and housekeeper for an elderly Friend, in New Jersey. Address Box 40,

Haddonfield, New Jersey.

YOUNG woman Friend experienced, wishes to see position in private or Friends' school as teacher in Eng branches, Latin and Drawing. Prefers Philadelphia vicinity.

"B" Office of Friend

WESTTOWN BOARDING SCHOOL.—The General Committ meet in Philadelphia, Third Month 23rd, at 10.30 A. The Committee on Instruction meet the same day at 3 M. WM. EVANS, *Clerk*

TRACT ASSOCIATION OF FRIENDS.—The annual meet of the Association will be held in the Committee Roo Arch Street Meeting-house on Fourth-day evening the instant at 8 o'clock. Reports of Auxiliary Associati and an interesting report of the managers will be re All are invited to attend.

HENRY B. ABBOTT, *Clerk*

WESTTOWN BOARDING SCHOOL.—For convenience of p sons coming to Westtown School, the stage will m trains leaving Philadelphia 7.17 and 8.19 A. M., and 2 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-f cents each way. To reach the school by telegraph, w Westtown Station or West Chester, Penna. P. O.

EDWARD G. SMEDLEY, *Supt*

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard instruction and discipline should be addressed to WILLI F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and co munications in regard to business should be forwarded EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

Receipts for Aid of Suffering Doukhobors to Third Month 20th, 1900.

C. J. H., $100; J. K., $20; E. J., 25 cts.; J. W., cts.; H., $5; Friends, Emporia, Kansas, $16.25; Friends Monrovia, Ind., $8.50; A Friend, $1000; J. W. H., $ I. P. H., $1; D. W., $1; I. S., $50; E. B. T., $3; P. L., $5; S. M., Mass., $10.

WM. EVANS, *Treasurer*, 252 S. Front St., Phila.

MARRIED, after the manner of Friends, on the eighth Third Month, 1900, JOHN G. PEELE and MARY T. SAUND both members of Rich Square Monthly Meeting of Frie Northampton Co., N. C.

DIED, on the twentieth of First Month, 1900, MARY D. ALLEN, widow of Charles J. Allen, a member and el of the Monthly Meeting of Friends of Philadelphia, in seventy-third year of her age. This dear Friend greatly beloved by a large circle of relatives and frie Her devotion to duty, her loving heart and gener hand were joined to her desire to be found faithful in discharge of the stewardship of her Lord. Her humil was cheerful, and her trust was in the mercy of rede ing love. Those who survive her, while they miss presence, recall with thankful hearts that through t of failing health this trust was her sufficient stay; her dying words gave token beyond all doubting that whom she had served did prove himself her Saviour, taining her by his everlasting arm, and enabling her rejoice that for her his rest remained. "Blessed are pure in heart, for they shall see God."

——, at Media, Pa., on the thirteenth of Second M 1900, REBECCA S. ALLEN, daughter of the late John and Rebecca S. Allen, in the forty-eighth year of age; a member of the Monthly Meeting of Friends Philadelphia. From early life this dear Friend was a of an invalid, but she was patient and cheerful thro many times of suffering and trial. Her affectionate terest in her family and friends was a marked feature her character, while her love to her Heavenly Fat manifested in her youth, grew and deepened with giving evidence of the work of Grace in her heart; we believe, that through redeeming love and mercy, now her blessed portion to realize, that "Eye hath seen, nor ear heard, neither have entered into the h of man, the things which God hath prepared for t that love Him."

——, on First Month 19th, 1900, at his late reside 31 North Second Street, Camden, N. J., JOSEPH JONE the eighty-fifth year of his age; a member of Nor Particular and Haddonfield Monthly Meetings. He much attached to the ancient doctrines and testimo of the Society, but of late years was rarely able t tend meeting. Though his sufferings were very great are comforted in remembering that "If we suffer we also reign with Him." "There remaineth therefore a to the people of God."

THE FRIEND.

A Religious and Literary Journal.

OL. LXXIII. SEVENTH-DAY, THIRD MONTH 31, 1900. No. 37.

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leaning and Service of Silence in Worship.

are met, a company of five, ten or a d people, as the case may be, agreed eeking God's revelation in the quiet hour e set aside.

he silence in which we meet the only s of grace," so to speak, that we are o allow ourselves? Are we to have no anged reading to stimulate our thought, ms sung to lift us out of ourselves and ur praises up to God, no prayers that een the expression of devout hearts in st to act as channels for our halting as-ns? What is there in our meetings more is to us than all this, which we cannot ?

not the possibility of a *fresh* inspiration God taking shape, a *fresh* flame being , and a *fresh* consciousness of Divine s making way for itself in the hearts the lips of those who have come to-? And it is no mysterious possibility of ising that we are here looking for, but nifestation of the in-dwelling Spirit in we trust? And if we feel this possibility nore real and more precious to us than ids to devotion," we shall see that for l realization of it we must not only begin ence in our meetings, but that the whole g must be arranged on that basis, so iere may be perfect freedom for the g of the Divine Spirit, and for one spir-anifestation to follow on another with-erruption outside. We cannot stop at f-way houses. We must have perfect n and perfect equality each one, if it e, opening their hearts directly to the influence, and also to that witness to it y their fellow-worshippers.

lare not cling to the past, nor trust to f the future. We must get down to e present facts, and find out the possi- that are open to us here and now.

ce, then, provides that pause in the f life which is necessary if each soul is account of itself and to learn of God. o, we believe, the most helpful medium t sympathy of heart with heart, and rfect freedom for the manifestation of the Divine will which should precede expression, and which can alone ensure united worship. Finally, it is in itself an expression, at least an acknowledgment of truth and feeling too deep and too mysterious for words. Surely the more we contemplate what we can grasp of the Divine, of that Power not ourselves that makes for righteousness, that love revealed to us in Christ and in our own experience, that mystery of the past and future which hems us around, the more we shall feel the inadequacy and imperfection of words. They are but "language flung out at the object of our consciousness," and in the giving up of the attempt to define, a nearer approach is of things than could ever be arrived at by the channel of words alone.

Our silence, then, has this final function—to be an acknowledgment for us of man's littleness in presence of the Infinite, of man's dependence on the Divine Greatness, and of the impossibility of putting into words all that we feel in presence of that "High and Holy One who inhabiteth eternity."

There is nothing that can be substituted for silence. Words may do much—let them by all means do everything they can—but it is useless to suppose their power will be the same as that of silence, or have the same kind of helpfulness. Our fellow-Christians know and feel this, and confess sometimes to a desire for more silence in their modes of worship, and to a consciousness of power in silent worship not to be found elsewhere. It has, in fact, often been strikingly shown that, when strangers have been helped or impressed in our Meetings for Worship, it has not been so much by anything that has been said as by the solemn, living silence and the true Christ-like spirit that they have felt pervading the whole gathering.

There is a beautiful incident in the life of Francis of Assisi, in which we are told of his meeting with Louis (IX) of France. The latter had travelled far for the purpose; they expected much joy in the interchange of thought and expression, and to hear from each other's lips their common faith and love. When they found themselves face to face, the great realities, in the presence of which they both lived and breathed, proved too strong and too wonderful to be spoken of in words; they met and they parted in a feeling too deep for expression.

Does not this beautiful incident give us a vivid example of the silent fellowship of heart with heart for which our meetings for worship may be the opportunity, and which would be in itself an immense source of strength to ourselves and a powerful witness to others that, of a truth, God was with us? It is not a possibility to be lightly exchanged for any other, however helpful or attractive, but on the other hand we do not of course wish in anywise to minimize the helpfulness of ministry. We have liberty, we hope, for any expression that will assist in worship; and our belief and confidence is, that, if those present or even a proportion of them come in the attitude of mind we have described, they will feel in the consciousness of fellowship with each other and with God, such an "overflow of heart" as will "give the lips true speech," and the words spontaneously spoken will be words that not only convey the feeling of the speaker's own heart, but prove a channel for the united worship of the congregation. It need not necessarily be the wise or the noble whose lips are chosen for such ministry to others; "out of the mouth of babes and sucklings" strength is sometimes ordained, and the simplest or most broken phrases, coming from the full heart of the humble or uneducated, may strike a chord of deeper or more lofty tone than the congregation could have reached in any other way.—*Extract from an article in "Present Day Papers," by M. Catharine Albright.*

. . . . Without a laborious investigation of the opinions of the various denominations of Christians, but not without sacrifices, hindrances and discouragements by little and little, not rashly, but after mature deliberation, in simple obedience to apprehended duty, I attended the religious meetings of Friends. To me, solemn and reverential was that stillness, that silence, which seemed to hush every thought. I believe, that in this still calm, there is a renewal of spiritual strength to be known; yea! an enlargement of spiritual understanding, in communion with the Father of Spirits, which surely is true, spiritual worship. Thus, as an individual, I was led step by step, and found no difficulty in comprehending the ground and consistency of adopting plainness of speech, behaviour and apparel; all seemed consonant with apostolic counsel, evangelic doctrine, and the example of the early Christian converts.

A corruption of language and of manners has crept in and is adopted by many Christian professors in the present day. The Society of Friends having seen this, and being gathered in early times as a "people turned to a pure language." I marvel not at their setting a cautious guard against innovations.

A friend to consistency, though no dictator,
MARY CAPPER.

AN INSTANCE OF THE GROWING LEAVEN OF FRIENDS' DOCTRINE.—Our faith in the Christ [whom the Scriptures] reveal rests, I believe, on a more impregnable foundation than historic tradition—even on the inward witness of a spiritual presence here and now, which we can realize more profoundly than when men looked on the face and listened to the voice of Jesus of Nazareth—the inward witness to the presence of that redeeming, purifying, hallowing spirit

that was incarnate in Him, and that is still and forever living not only *for* us, but *in* us, and to all who open their spirits to its life-giving power.—*Principal Caird* on "The Fundamental Ideas of Christianity."

Why Deny Christ?

"Why do the heathen rage, and the people imagine a vain thing?"

Ye rebellious ones, dead in trespasses and sin, what have ye to offer that is as an anchor to the soul, sure and steadfast?

Has anyone received wrong by believing the record God gave of his Son? Who was the first one to attempt to overthrow the Kingdom of Christ?

Who entered Paradise and enticed Adam to unbelief, but he who had himself been cast down by his own assuming and rebellious nature?

Why did he assail Christ with all his stratagem at the most opportune moment to induce Him to exercise his power for selfish purposes? Perhaps, because God had taken upon himself human nature, and that human nature had been put to a severe test by a forty days' fast. Did he not think to prevail against God's own plan of redemption, by alluring the Son of God through the pangs of hunger to minister to his own comfort, and leave to man himself the fallen estate of man?

Christ therefore could not have fulfilled his mission here on earth had he yielded to temptation himself. He could not have succored those who were tempted. He left the celestial realms to elevate the creature man to the estate of his Creator. Man had been given the power of his own will, above all created things, subject only to the requirements of his Creator. But the tempter reasoned with him against the decrees of God, and man willing to throw off restraint and become wise in himself, yielded to the temptation. Because the devil had said, "Ye shall not surely die. Ye shall become as gods, knowing good from evil." Man was surrounded with all that could minister to his estate, and supply all his needs, but God had required of him subjection. Though he then enjoyed communion with God, he preferred to know it all himself,—was enticed of the enemy. "Every man is tempted when he is drawn away of his own lust and enticed." The artifice of evil is ever glossed over with a semblance of good. The natural man is ever ready to make himself wise in his own conceit, and even to reply against God. But behold the condescending goodness of God, who knew what man's way might be when He created him, and also provided for him a ransom through himself. With a fair knowlege of the abuse man in sin would make of the liberty of his will, he took upon himself to redeem him from the penalty of the broken law. As Adam believed a lie and disobeyed God, so it is with men; yet, with no prospect of bettering themselves they will not believe the record God has given of his Son. Is there anything strange or marvelous about the fact that God, Almighty in power, unerring in wisdom, should clothe himself with flesh and become one with his creatures?

Heb. i: 1, 2, 3., "God who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also He made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Vain man, who can raise the puny arm of rebellion against the Omniscient Creator, and scoff at his plans! Some even dare to believe themselves too wise to accept such a flimsy theory. They scoff at the idea of obeying God through fear. Their standard of excellence is too high to be subservient to fear, and they are good because it is noble and right to do so. Alas, for such delusion! covering themselves with the rags of self righteousness. Could such behold themselves with one ray from the effulgence of supernal glory and Truth to discern the vanity, deceit and corruption which is festering in their hearts unto eternal death, they would cry out like Job, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself in dust and ashes."

We love God because He first loved us, and gave himself for us while we were yet sinners. We believe God, and through this faith, we receive adoption by his Holy Spirit, which fills us with joy unspeakable and full of glory, begetting in us a fear. It is not a servile fear, but it is a fear to grieve his Holy Spirit. A fear to becloud the glory of his presence, the source of all our Joy and peace. For in his presence is fullness of joy, and at his right hand are pleasures forever more. It is a fear like unto an espoused Virgin to the only ideal of perfection, the only object of a pure and concentrated love, on whose smiles of approbation her happiness depends. Is there anything degrading about such a fear? It is such a love that bringeth "the peace of God which passeth all understanding," and "shall keep our hearts and minds through Christ Jesus."

Though Christ took upon himself our infirmities, and bear our sins, became a man of sorrows and acquainted with grief and was in all points tempted like as we are, yet without sin,—He felt our pains, our griefs and anguish; and though He suffered, the just for the unjust, still He was not subject to the power of death because He had not sinned. Neither could his body see corruption. He laid down his life for our sake. He arose again for our justification, and because He lives we shall live, because He lives within us. Let everyone therefore that nameth the name of Christ depart from iniquity.

Let those who deny the perfection of the Godhead prove what they assert, "Take away from God's Truth" and have nothing but confusion. Denying the Son is denying God, the Father also.

Lu. ii:11.—Unto us a Child is born, unto us a Son is given,

Jo. i: 2.—Who in the beginning was with God in heaven,

Pro. viii: 29.—Before the foundations of the earth were laid, or the bounds of the sea in their courses were stayed.

Jer. xxxi: 3.—His love is as boundless and ever shall be,

Isa. ix: 7.—As the throne which He governs through eternity.

Isa. ix: 6.—The Mighty God, the Everlast
Father, the Prince of Peace,
His kingdom unending shall e
increase.
Oh! herald forever the news
his birth,

Eph. iv: 10.—Who descended from heaven;
came down to earth,
Who left his bright throne ab
the blue sky,

Phil. ii: 7, 8.—And became as a man to su
and die.

Matt. xx: 28.—That man who had fallen fi
God's first estate
Might be ransomed and brou
back to heaven's gate.

Lu. ii: 10.—The angels came down, the g
tidings to bring.
The Babe in the manger
Christ, the Great King;

Jno. iv: 10.—Was the gift of the Father, in
cord with his word;

I Cor. x: 4.—Was Israel's God, ever Jesus
Lord.

Jud. ii: 11.—His people had turned his c
mandments to naught,

Jer. lii.—With swords and with spears, t
battles had fought.

Isa. ii: 4.—But nation with nation no lo
shall war
When guided by Jesus, the br
morning star.

Rev. i: 5.—Unto Him who hath loved us
glory and praise,

Heb. vii: 3.—Without a beginning or endin
days. J. JENNING
Yarker,

Theatre-Going.

DON'T GO—because the atmosphere is es
tially materialistic and sensuous, and indisp
for prayer and faith;

Because you will contract a habit that
lead you to slide by almost insensible deg
from the purer plays with which you begi
the grosser ones toward which every the
tends;

Because the majority of theatre-goers
not Christians, and it cannot be expected
those finer shades of morality will be obse
with which Christ familiarized us; to sit
silent spectator is to acquiesce in the stan
of morals presented on the stage. It is
thing to be obliged to meet such things in
life; quite another to go to see them as a
time, and to pay for their performance;

Because you have no right to support a
tem which is inimical to the virtue of ac
Not that every actor is necessarily imm
but that the almost universal confessio
those actors and actresses who have be
Christians is that life on the stage is
friendly to virtue, but strongly the rev
You have no right to help to put stum
blocks on other people's paths by contrib
your money to support such a system;

Because, even if you do not suffer
taint, your influence and example may
others to follow in your steps who will nc
able to resist the evil influences of the ave
theatre-goer's life, but will drift into the
of the sensational and sensuous to the
of the nobler qualities of the soul.—*
Meyer.*

A Visit to an Ice-Cave.

acombs of marvellous extent and beauty ex- the living ice of Cloud Mountain, in North- Vyoming. They were found by Jacques in, French trapper. Nothing like them is n elsewhere in the Rocky Mountains, and ircumstances of their discovery form a ge story. Cloud Mountain is a lofty peak little explored region of the Big Horn e, and near its summit, judging from in's description, is a true glacier. His , in substance, as repeated in the Chicago d is as follows :

n the snow near the top of the mountain le a dug-out to live in, while I was trap- there last December. The hut was in the of a great snow and ice drift that clings e side of the mountain. I was far above r line, and to make the wood that I brought ere go as far as possible, I used to build mp-fire on the floor of my little cave. One ing I awoke to find that where the fire had was a yawning well, the bottom of which d not see. I had been living on the roof huge cavern, and the fire had melted its nto the depths.

aking a long and stout rope, I fastened nd of it secure near the edge of the hole owered myself into the depths. I took me a pitch-pine torch and a ball of twine. pening rapidly became larger as I went , and at a depth of about forty feet I upon the floor of a large room. All d me were walls of ice, blue in color and as crystal. Through the ice the light d dimly, giving the place a shadowy real- It was intensely cold, and I returned to rface for my fur clothing.

fter lowering myself into the cavern , I tied the twine to the end of the rope, d my torch, and followed the course of pening, which seemed to lead, like a long ay, directly towards the heart of the moun- The cavern became higher the farther I and about one hundred and fifty yards my starting place, the roof seemed to be ast seventy-five feet above me. Here I myself in a room, from which galleries he one I had entered, stretched away in direction. In width the galleries varied ten to fifty feet, and at their intersections transparent columns extended to the The mixture of the dim, white light of ave and the reflections of the torch's from a thousand glittering surfaces was ice bewildering and fascinating. Again gain I returned to feast my eyes on the ies of this natural ice-palace. But the was so great that I always had to cut my visits.

VEN Prescott, the historian, was in England vote to his daughter that the most beautiful n he had met was a lady of eighty, by e side he sat at a dinner party. He says, pe, my dear, that you will so live that ill be beautiful at eighty," leaving us to ference that it was not outward charms, he inner graces of mind and heart that ined the face of this lady, and roused the ration of our countryman. Should not all e that eternal beauty, and pray with the alist, "Let the beauty of the Lord our be upon us?"

For "The Friend."

Samples of the Past.

Some extracts from a letter of Samuel Crisp, who had been an Episcopalian clergyman, to one of his near relatives, after he had embraced the principles of Friends, about the year 1708 :

"*My Dear Friend :* I received a letter from thee the week before last, which was sent by thy uncle Bolton. There were a great many kind expressions in it, and in thy sister Clopton's likewise. I acknowledge myself much obliged to you both, and to the whole family, for many repeated kindnesses. The news thou hast heard of my late change is really true. I cannot conceal it, for it is what I glory in. Neither was it any prospect of temporal advantage that induced me to it, but a sincere love to the Truth and pure regard to my own soul. Neither can I be sufficiently thankful to God that He let me live to see this glorious day and did not cut me off in the midst of my sins and provocations against Him. He is long-suffering to us-wards, not willing that any should perish, but that all should come to repentance. He hath brought me off from the forms and shadows of religion, and let me see in a more illustrious manner what is the life and substance of it, as He found me in some degree faithful to that measure of light and knowledge He had bestowed on me while I was in communion with the Church of England. Therefore, He was pleased of late, as I humbly waited upon Him, to make known to me greater and deeper mysteries of his kingdom, and I can truly say that I find by daily experience, as I keep low and retired into that pure gift which He hath planted within me, things are every day more cleared up to me, and Truth shines more and more over the kingdom of darkness. I was made to lament the errors of my past life, and was desirous to attain a more excellent degree of holiness than I had discovered in the Church of England. In this religious retirement God knew the breathings of my soul, which was grieved and worried with the burden of my sins, for though I had strictly conformed myself to the orders and ceremonies of that church, and had kept myself from running into any great or scandalous enormities, the fear of the Lord preserving me, yet still I had not that rest and satisfaction in myself which I desired and greatly longed for. I found, when I had examined my state and condition Godward that things were not right with me.

"As for a sober and plausible conversation in the eye of the world, I knew that was a very easy attainment. A good natural temper, with the advantages of a liberal education, will quickly furnish a man with abilities for that, so that he shall be looked upon as a saint and very spiritual, when, perhaps, in chains of darkness, in the gall of bitterness, and in the very bond of iniquity. If this sort of righteousness would have done, perhaps I might have made as fair pretensions that way as some others, but, alas, I quickly saw the emptiness and unsatisfactoriness of those things, and that such a covering will not protect or hide us from the wrath of the Almighty in the day of judgment. 'Tis not a man's natural temper, nor his education that makes him a good Christian. This is not the righteousness which the Gospel calls for, nor is this the Truth in the inward parts which God requires. I think I made a little progress in a holy life, and, through God's assistance, weakened some of my spiritual enemies, while I lived in communion with the national church, as I was zealous and fervent, and ceased not my earnest supplication to Him in private that He would show me something more excellent, that I might get a complete victory over my lusts and passions, and perfect righteousness before Him, for I found a great many shortcomings and weaknesses daily attending me, and though I made frequent resolutions, still temptation was too strong for me, so I had often, like the Apostle, to complain in the bitterness of soul, 'O, wretched man that I am, who shall deliver me from the body of this death? Who shall set me free and give me strength to triumph over sin, the world and the devil, that I may in *everything* please God, and there may not be the least thought, word or motion, gesture or action but what is exactly agreeable to his most holy will as if I saw Him standing before me! Oh, Divine life! Oh, that I could always stand here! Here is no sorrow, no repentance, but here is true peace. Here we are fitted and ready for every good word and work. Here the sweetness which arises from an humble, mortified life, which was sweet to my taste is felt, which delighted me more than all the pleasures and treasures of earth. Whilst I lived in London, in that private, retired manner I have spoken of, walking humbly in the sight of God and reflecting upon my past life, as I had occasion to be one day at a bookseller's shop, I happened to cast my eye on Barclay's Works, and having heard that he was a man of account among the Quakers, I had a mind to see what their principles were and what defense they could make for themselves, for sure, thought I, these people are not so silly and ridiculous as some would make us believe. I took Barclay home with me, and soon read enough to convince me of my own blindness and ignorance in the things of God. I found, as I read in that low and humble state in which I was in, a light to break in upon my mind, which did greatly refresh and comfort me, for, indeed, I was then, and had been for a considerable time, very hungry and thirsty after righteousness, and therefore I received the Truth with all readiness of mind—it was balm to my soul. This author laid things down so plainly and opened the Scriptures so clearly to me that, without standing to cavil or raise argument or objection, or consult with flesh and blood, I resigned myself to God, and, weeping for joy, I often thanked Him, with tears in my eyes, for his visitations of love and that I had found such to treasure, and that He looked towards me when my soul cried after Him. I was now fully satisfied which way I ought to go, and to what body of people I should join myself. So I immediately left the Church of England, and went to Grace-Church-Street-Meeting. After I had read Barclay I read some other books of that kind, amongst which was a very excellent one, called, 'No Cross, No Crown.'

"Thus I continued reading and frequenting meetings for several weeks together, but did not let any one know what I was about. The first man I conversed with was George Whitehead. This was some time after I began reading Barclay and attending Friends' meetings. By him I was introduced into more acquaint-

ance with their principles, and the further I went the more I liked their plainness and simplicity. They do not use ceremonies and salutations like others, but shake hands freely, and converse together as brothers and sisters that are sprung from the same royal seed, and who are thus made kings and priests to God. Oh, the love, the sweetness and tenderness of affection I have seen among this people! 'By this,' says Christ, 'shall all men know that ye are my disciples, if ye have love one to another.' 'Put on, therefore,' says the Apostle (as the elect of God, holy and beloved), 'bowels of mercy, humbleness of mind, meekness, long-suffering.'

"Thus, my dear friend, I have given thee an account of my proceedings in this affair. As to my bodily state, if thou desires to know what it is, I may acquaint thee that I have my health as well as ever, and I bless God I have food and raiment sufficient for me, so that I am in want of no outward thing. I have the necessaries and conveniences of life liberally bestowed. Let us not burden ourselves with taking care for the vanities and superfluities of it. Let us *possess* our *vessels in sanctification*, and as we bring our minds into perfect subjection to the whole will of God, so let us bring our body to the most simple and natural way of living, being content with the fewest things, never striving to gratify our wanton appetites, neither follow the customs and humors of men, but study how we can contract our earthly cares, that we may bring most glory to God, and most health and most true peace to our souls, and do most service for Truth. And if this be our aim, certainly a very small portion of the things of this world will suffice us. Seeing we are Christians we should therefore earnestly pursue those things which bring us nearest to God.

"Thou knowest, my dear friend, that religion is a very serious thing and that repentance is a great work, and that one precious immortal soul is of more worth than ten thousand perishing worlds, with all the pomp and glory. Therefore let us take courage and be valiant for the Truth upon earth. Let us not content ourselves with a name and profession of Godliness. Let us come to the life and power of it. Let us not despond of getting the victory. We have a little strength for God, let us be faithful to Him, and He will give us more strength, so we shall see the enemy of our soul's peace fall before us and nothing to be impossible to us. Let us remember to pray for one another in our hearts with all fervency, that we may stand perfect in the whole will of God. Amen, saith my soul!

"I am thy most affectionate friend,

SAMUEL CRISP."

From an ancient copy of Sewel's History.

LET HIM SERVE.—The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving; and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and being served by others; but it consists in giving and serving others. He that would be great among you, said Christ, let him serve; he that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive.—*Selected.*

Selected for "THE FRIEND."

I thought I had plenty of faith,
For the work that was left me to do,
I believed what the blessed book saith
And felt it unfailingly true.
Its promises went to my heart
With a clearness admitting no doubt,
And I said this is surely the part,
I must look to and follow throughout.

So I rested my study and trust
On what I could reason and do,
Without thinking that smaller than dust
Were all the best things that I knew.
But when the dear Master came in
And laid his sweet hand on my heart:
"Inquiring daughter, thou must now begin
With all thy own wisdom to part.

"Thou must open thy spirit to me
And dwell in my covenant grace.
All the idols around thee I see
Must be torn from their every place.
For the heart where my presence can dwell,
Whether highest or low in degree,
Must surely be willing to sell
All its treasure that comes not from me.

"I will give thee my cross and my love
To make thee more certainly mine:
And if thou wouldst meet me above
All else thou wilt have to resign."
Then He cast o'er my languishing soul
A measure of light from his throne,
A gleam which I could not control,
But longed more entirely to own.

And He said, "Tis from me thou must draw
All thy treasures, for silver and gold
Are before me as nothing but straw,
Which will pass as a dream that is told;
It is not any works thou canst do,
It is not in a clearness thy own,
But my Spirit must wash thee anew
With the inward baptism alone.

"Then down at my feet thou must lay
All thy gifts, tho' so precious to thee;
Thou must walk in my heavenly way,
And worship no lover but me.
Thou must close up thy heart's inner door
To all things that honor me not,
Then my blessings I surely will pour
On thy happy and sanctified lot."

First Month,* 1882. P. H.

YOU may hold up your lantern before the man who was born blind till the end of life, and it will not cause him to see. But let Christ open his eyes, and then hold up your light, and He will not need you to lead Him by the hand. This is the way in which sinners are to be saved. No mere man can save them by any moral or spiritual influence of his own. Yet, as co-workers with Christ, his followers are required to use all the appointed means of salvation, in the faith that they will be blessed of God. God's people are required to work out their own salvation with fear and trembling, just because it is God that worketh in them to will and to do of his own good pleasure. How pleasant is the thought that in our own feebleness we have the Almighty One working in us, and the All-wise One directing and managing all for his own ends! When men work under Him and work with Him how can they ever fail? A thousand plans of their own may fail, but not one of his ever yet failed.—*Christian Instructor.*

THE man who lives to please himself will find that he has a hard master.

*The writer died the same year, in the Sixth Month.

Concerning the Doukhobortsi.

BY JOSEPH S. ELKINTON.

We have authentic information that our g propriation for seeds is likely to be suppl mented by the Canadian Government to th amount requisite for supplying enough for th ground they will be able to prepare for plan ing. Vouchers have also been produced fo the money expended for provisions.

The Commissioner of Immigration at Winn peg, under date of 16th instant, writes:

"I was very much gratified to receive you kindly letter of the first instant, and I assu you that the cheering words and expressio therein contained are a source of help and su tenance to me in the sometimes trying positio in which I am placed. I am sure I do n know how I should have been able to get alo with these people without the assistance, fina cial and otherwise, that has been rendered the Friends in Philadelphia, as well as those England. Their advice at all times has be right along practical lines, and had the Dou hobors been advised by none others than t Friends and government officials, I feel su that their progress would have been much mo rapid during the last year, and their spiritu welfare at least as well looked after. I belie that if we have a good summer, so that t Doukhobors may have good crops, these peop will be in fairly good shape next fall to suppo themselves through the winter. They are slow people to start, but I believe once th get fairly on their feet, and get to understa the ways of the country, they will accumula property, and will be very well satisfied wi their surroundings."

William F. McCreary enclosed with his l ter the following report from H. Harley, t land agent at Swan River:

"The Doukhobors at Thunder Hill are g ting along well. They are getting in a go supply of flour (three car-loads), a car-load salt, some spades, hoes and tools for spri work. There are 170 men, 6 boys and 4 wom now at work at John Sinnel's camp at Fishe Siding.

"Charles McDougall asked me to get h some men to work in his tie-camp. I sent h 75 men, and he is paying them one dollar p day and board. The railway contractors a anxious to secure the Doukhobors in th camps as workmen. The men of this colo are more independent and self-reliant. So of these men bought a team of good hors and harness. Other men from one villa bought fifty sacks of flour for one village, a men from two other villages bought fifty sac for each of their villages. Another Doukhob brought a load of fish to town and exchang it for oats. Five men went up to the Woo River and bought five cows for their famili Another came and bought a plow and twe bushels of oats for spring work. Others bri hay and wood to town for sale.

"I have just one year's acquaintance w these people. In healthfulness and appearan they have greatly improved. They are fe ing more independent, and are getting alo well. They are preparing to get in a good s ply of fish from the Swan River, which flo through their villages, and will put away good many in salt for summer use. There very little sickness in the colony at the pres

I. I have made inquiries among them and them contented and happy.

They tell me they like Thunder Hill coun- much better than Russia. A great many he Doukhobors are learning to speak Eng- well. There is one characteristic of this ple I admire, and that is, when they earn e money they want to spend it at once in iding clothes, boots, shoes, &c. for them- es and their families. They do not think barding up as many foreigners do."

lan Verigin is a man who proved an agree- l companion to William Bellows and myself e traveling through the North Colonies in Sixth Month of last year. After being out t a company of Doukhobors at work on the oad, he writes :

We managed to get through a certain int of work down at Finmark, but not as n as we should have liked to have done. ground became frozen from one to three deep and more, and what was left was much hard clay. The contractor offered to sell ynamite, and gave us some to try. But the mite only seemed to blow holes through frozen clay, not to break it up. We would have made more than about a dollar a at it, I should think, and the price of was raised again, flour $3.25 a sack, but- 35 cents, cheese 25 cents a pound, sugar ents. We waited about a fortnight for work to be measured and our money to be but finally left two men behind to receive accounts and money, and came away. It a fairly long walk to the station, about ty-five miles, and a good many were pretty knocked up with it. But we made it a easier by hauling some of our baggage ttle sleighs, which we had made for our- es. Now, accept all our best wishes for and yours, hoping that you are all alive well, as we are. With brotherly love, yours ie Lord Jesus Christ.

IVAN VERIGIN.

should be very much pleased to receive from you now and then."

TRANSLATION.

YORKTON, January 28th, 1900.

THE AIMWELL SCHOOL, Phila., U. S. A. :

Dear Friends :—We have received your let- and all the nice, warm things you sent us, which you made yourselves for us. We are ring the skirts you gave us—all of us who none. We thank you very, very much for presents and your kindness to us, and we you everything that is good in this life. also send you our greetings and we remain Your loving brothers and sisters,

FRAN, VASILI, ANASTASIA
and other Doukhobor children.

ANY of us need to be on our guard against "Englishman's idol—Comfort."

hat which is the charm of our homes may me the snare of our souls. The materialism ur day may come to us under plausible enses, yet, call it by what name we will— fort, taste, elegance, refinement—it is of earth, earthy.

et us be watchful lest it entangles our ts and shuts out from our mind the spir- kingdom of the Lord from heaven."— *ted.*

Reminiscences of the Life of William and Debby Dewees.

(Continued from page 285.)

Here we entered upon the scenes of new country life in good earnest, it being the spot chosen by our father, in which our mother fully acquiesced. It was considered to be three miles to meeting, and no road but the old trail of the red men, and we had but one span of horses. But the duty of attending meeting was paramount to all else with my father and mother; and according to the custom of those times two generally rode one horse, we boys making the trip on foot. To complete the object in view, that of showing the inconvenience and trial to which the early settlers were subjected, I must be allowed to relate that in the summer of 1836, the horses of our neighbor, J. D., that moved out from near Barnesville, Ohio, got out of the lot and wandered off in the forest and while the owner was hunting for them meeting day came in course. Mary Doudna being very much concerned for the safe return of her husband and horses, nevertheless was desirous to get to meeting, and perhaps knowing that my sisters were not situated so as to go, sent over (our houses being not far apart), to see if she could have some assistance in getting to the place of worship. My father and mother sent her word to start in time to reach the summit of a great hill, and they would soon overtake and get her up behind my mother. But when they reached the place their friend was not there. Father and mother journeyed anxiously on, hoping that at each turn the object of their anxiety would appear. But on reaching the meeting, she was not there.

My mother used to relate that she went to her usual place of sitting, under feeling of great anxiety, and when the meeting appeared gathered and Mary Doudna not there, she thought it would not do, and she could not sit without letting it be known that Mary Doudna was lost in the great woods. My mother left her place in the meeting and went to the door. Just at that interval arrived the late Harmon Rhodes and wife, having the lost Friend on behind Elizabeth. My mother reckoned that never hearts that were none akin felt more dear to each other. That feeling had existed long before, and continued to the end of their days. Not far from her home Mary Doudna had taken a wrong path and was met by Harmon and Elizabeth Rhodes. The lost animals were overtaken by their pursuer and brought back. They were evidently intent on getting back to their former home, but a considerable river intervening, they had not taken courage to ford or swim it.

My sister next to the eldest was married in Third Month of 1837, it being among the first marriages accomplished at the meeting of Friends of Chesterfield, Ohio. She and her husband made settlement in the primeval forest, not very distant from my father's. The surroundings might not have been good, for her delicate constitution. Prior to the advent of this marriage, my father with the help of my elder brothers had prepared logs and poles for the erection of a cabin to enclose the other fireplace in the smokestack already mentioned. Kind neighbors came at once to assist, and it was done in a hurry. A large brick oven was also made in a convenient place. In this oven many a fine lot of bread and pies was baked after those consumed at the marriage feast of James Doudna and Sarah Dewees.

From this time until the year of 1839 nothing special is now remembered, only that we all worked hard, each doing his or her part. We boys took most delight in clearing the timber from the hills and valleys. It was perhaps directly after my father's return from attending the Second Month Quarterly Meeting of Stillwater that he informed his family at the usual Bible reading, that the late Joseph Edgerton had been liberated for an extensive religious visit to the meetings in the East, the northeast United States and in Canada, and that he felt it his duty to bear him company.

In the prospect of this long and distant separation my father and mother were mutual helpers, each encouraging the other in resignation to the good Master's will. In view of so long a journey, my father's wardrobe must needs have some additional pieces added and a horse had to be purchased for one of the team, for the journey was to be performed by private conveyance, as the attendance of Philadelphia Yearly Meeting was an object of special interest. My father made his way to the home of J. Edgerton, where the outfit was completed, and they left there whilst yet a few days in the Third Month remained ; and when at some distance from the city of Philadelphia my father took sick and J. Edgerton felt obliged to journey on alone. As soon as my father's strength and freedom from disease would admit, he availed himself of the public conveyance then in use, and reached the city of Philadelphia near the same time of his friend's arrival. They were mutually glad thus to meet.

Leaving my father, here let me recount some of the afflictions that befel our bereaved mother. At this time my eldest brother then living was past twenty-one years of age. What specifications, or whether any were made with him I cannot tell, but this I know—he remained at home and worked very hard, helping our mother in every way he could. The prospect for a corn crop was a new plot of ground from which the underbrush and small trees had been removed during the winter previous. But many chunks and small logs were to be made in heaps to burn. The weather being fine, the moon giving light, my elder brother concluded one evening that we boys would spend an hour or two preparing these for burning. We had not been long engaged in this way when my brother, next elder than I, lifted over-severely, spraining the diaphragm of his slender body disabling him for many months. About this time my married sister, to whom allusion has been made, becoming more feeble, and her husband being completely crippled in both hands from felons, were moved in with us. My sister's case being now well developed consumption of the lungs, baffled every effort to arrest its progress. In a few months her husband recovered, except some deformity of fingers.

Of all these things my father was informed as often as could well be. But as he had set his hand to the plow, it was not wisdom to look back over much. It may now be presumed that my father and J. Edgerton are far north in the State of Maine, when from accounts received he felt that it was not likely that his dear child would survive until the accomplishment of the visit they went out to perform.

Or trying the fleece as Gideon did, my father found liberty to leave his friend, J. Edgerton and return to his afflicted family.

In making this homeward journey my father travelled by public conveyance and had for companion the late Daniel Wheeler. On reaching Mount Pleasant, Ohio, where the Yearly Meeting of Friends was held at that time, my father met Friends that had gone up from Chesterfield, Morgan County, Ohio, who could tell my father that his daughter was buried ere they left home. My sister filled one of the early made graves in that cemetery. My father came on home and spent a few days with us and then returned to join his friend in whatever service might be required of them. At that early day the controversy to which has been given the distinguishing titles of Gurney and Wilbur, were so agitating that William Dewees and Joseph Edgerton were justly suspected for being favorably impressed with the latter's views. Their prospect of further religious labor was closed, and they returned home in time for the Eleventh Month Quarterly Meeting of Stillwater, Ohio.

(To be continued.)

World's Largest Farm.

Situated in Northwestern Canada, and Contains 100 Square Miles.

It is a fact not generally known to the public, though well understood to the grain trade of the Northwest, that in the new and far Canadian Northwest, in a province whose very name is a synonym for desolation, in Assiniboia, 1000 miles to the north and west from the head of Lake Superior, are situated some of the largest and most successful wheat farms in the world. One of them, the Bell Farm, is without much doubt the largest connected block of land devoted to the raising of wheat to be found on the globe. This farm is owned by a syndicate of Englishmen, who have made it a sort of staking out ground for their younger sons, in so far as they have been able, and have subsequently wondered why their profits were no greater, though the yield of grain was so large, forgetting that these same young sons had to be provided for, and that salary lists mounted up.

It is named after Major Bell, the military manager of the estate, and has an area of 10 miles square, or 100 square miles, of which 45,000 acres, or about three-quarters, are under cultivation. There is also the Brassey Farm, owned by Lord Brassey, Governor of Australia, and the Sunbeam, owned by the Scottish-American syndicate, besides many others of less importance, and a stock farm of the Bell corporation, nearly as large as its wheat acreage. These farms are in a country which a few years ago was the last stalking ground of the buffalo, and where the relics of buffaloes and of Indian battles are still thick on the ground. A few miles southerly from Regina is an alkali plain, sixty miles across, that is covered with bones of buffaloes and Indians, the latter from the results of the last fierce battle of the Crows and the Blackfeet, not many years ago. All through this country piles of buffalo bones, some of them 500 to 1000 feet long, and perhaps 100 feet wide, and as high as a man could reach, have been gathered together and shipped East to fertilizing works.

In this district, where for hundreds of miles the train passes no house nor tilled soil, where there are millions and millions of acres apparently as good as those that are yielding thirty or forty bushels of wheat to the acre, where these lands can be bought for from $2 to $3 an acre, with the best of rail facilities, the Bell Farm people have been able to sell thousands of acres this summer at $8 to $10 an acre, and in one case the purchaser was subsequently enabled to turn his purchase of 640 acres at $25 an acre to an incoming farmer. This latter price, though it seems very high, when the vast stretches of arable and unoccupied land all around are considered, is not so high but that it permits good interest on the investment, year after year, by wheat farming.

The problems of farming in these great plains that stretch northwesterly 2500 miles from the head of Lake Superior, into a latitude that further east is a region of cold so intense that scarcely any vegetation will grow, have been long in solution, and have ruined many a man who has struggled against them. The soil is, generally speaking, a heavy, black loam, and the rainfall is very little, sometimes amounting to but a few light showers during an entire summer. It has been found necessary to so handle this soil as to preserve the moisture and to keep all the water that comes from the melting snows of the long, cold winters, and to do this a new method of soil culture has been inaugurated. Fall plowing so common and so much desired in the prairies of the Dakotas and Western Minnesota, is said to be worse than no plowing at all, and nothing is done to lands in crop after the harvesting. A third of the land under cultivation is allowed to lie fallow all the time, so that but two-thirds is in crop in any one season. By such farming methods Northwestern farmers are able to raise crops of from thirty to forty bushels of hard Scotch Fife wheat to the acre. The average yield in the Red River Valley of the Dakotas and Minnesota is about fourteen to fifteen bushels, and the average throughout the United States is not far from eleven bushels. Conditions as to soil and sometimes as to the moisture are the same in the Red River Valley as they are in the Saskatchewan Valley, but the farmers of Dakota and Western Minnesota would consider it suicidal to follow any such methods as these; in fact, they are not adopted anywhere else.

Such a farm as the Bell, with 45,000 to 50,000 acres under cultivation, and two-thirds of this immense land in crop every year, yielding at the rate of thirty bushels to the acre, gives a crop of from 750,000 to 900,000 bushels of grain. But this crop is nearly 1000 miles from navigation on Lake Superior, where the wheat of the Canadian lands comes in direct competition for the export and Eastern markets with that of the Northwestern prairies of the United States, the one yield at Fort William, the lake terminus of the Canadian Pacific, the other at Duluth, the lake terminus of the Northern Pacific and the Great Northern. It costs 15 to 16 cents a bushel to get this Canadian wheat on the ship at Port William, for the 1000 mile haul. It costs 8 to 10 cents to get the wheat of the Dakota farmer from his fields to Duluth, 250 to 350 miles. The Canadian Pacific is engaged in developing the country through which it runs, and it is willing to bear a larger share of the burden than its American competito But this fall a strange condition has prevai and is yet continuing. Wheat is worth wit 6 to 7 cents as much on these farms, 1(miles beyond the jumping off place, as it is Duluth, where buyers for the world's food congregated. These far off farmers are getting actually more money for their gr than are those of the famed Red River Vall 250 miles from one of the chief markets the world. The demand from mills in West Canada, those of the Ogilvies and others, their success in selling flour in both Eur and the antipodes, has had much to do w this condition.

In these hypoborean regions, along the fi first parallel, the cold is not far different fr that of the prairies to the south of the Am ican line. The thermometer sometimes g to 40 and 50 degrees below zero, but it d not stay there, and this cold is not felt m than 20 to 30 sometimes enjoyed in Minnes Cattle do not run out free all winter, but hor do, and come out in the spring fat and har having fed through the cold months on dried grasses of the prairies that they h been able to reach by pawing off the sn The grasses seem to have no nourishment they stand dried and wiry over the surfa but they have been the native food for buffaloes for countless years. Two hund and fifty miles further north, away up on Upper Saskatchewan, the prairies are sett exclusively by cattlemen, who have their r ches covering thousands of square miles. T are the only inhabitants, as it is their wish be, for these cattlemen are unsociable fell in their business life, and do not care for close companionship of farmers and tow men.

The cattle that graze in the Province Saskatchewan are driven to the Canadian cific at its terminus at Prince Albert, or t main line, near Regina, or they are trailed 300 or 400 miles over prairies, whose paths are those made by the wild cattle years ago, and kept clear now by these ca men and their drives to the terminus of Manitoba and Northwestern Road, at Yorl the foot of the great Beaver Hills. For y to come the future of the ranch cattle ness of the northern portion of the Amer continent will be in this region, where bu grass, plenty of water and wooded ri room for millions of head, and no intru small farmers to fence off the water holes cut the feed, offer attractions that the tana and Dakota plains are rapidly lo The big ranchmen are leaving these latter tricts, and most of them are going to T but the rational course is to the north that way will be the next great mover say those in the business.

The quantity of land open for settleme this region cannot be understood by an who has not travelled over these prairie after day, week after week, and seen sun set in level prairies and rise in level ries morning after morning without ch and still without sameness.—*New York Tri*

No man is worth reading to form your sty who does not mean what he says, nor wa great style ever invented but by some ma meant what he said.—*Ruskin.*

For "The Friend."

"Swear Not at All."

Recently, having to appear before a State cer with several others to make affidavit, after several had taken the oath, my name ng called, I informed the judge that I af- ned, and in giving the affirmation he made n oath. I corrected him, and declared the ds of the affirmation, which he accepted, ing there was no difference.

I gave him my reason why I differed with , that it was a matter of conscience with and contrary to Scripture.

ne of the number, a stranger to me, reach- to shake hands, with tears rising in his s, said, "My father often gave his reasons r he affirmed in about the same language ou have, in refusing to take the oath, and alize now there is more in refusing to take oath than I ever did before."

t another time, as a witness to a will in city, I changed the form of oath to affir- ion. After a short silence the judge asked as a Friend or Quaker. He said his mother a Friend minister when living, and as good oman as the state of Maine could afford.

replied, "Thy mother was a Quaker, for in se days Friends of that Yearly Meeting did appoint any but Quakers to the ministry he Society."

uch expressions are subjects for thought. n though the path of early counsel has not n kept, that has been given by honest and cerned parents for their children, yet there ncouragement to see the affectionate feel- manifested for parents who did their part, ing the work they could not do to Him who h all things well.

ANDREW ROBERTS.

ORTLAND, Oregon, Third Month 7th, 1900.

PAUL AND WOMEN.—There is a vulgar view ong thoughtless people that Paul was op- ed to women. We maintain that Paul taught divinely appointed station of the women, ch secures her highest good and greatest e elevation, that denies her no natural right acquired privilege which would promote welfare. Paul says (1 Cor. vii: 3), "Let husband render unto the wife due benevo- ce, and likewise also the wife unto the hus- d." Is not this just advice? "Husbands, e your wives, even as Christ also loved the rch and gave himself for it" (Eph. v: 25); o ought men to love their wives as their bodies. He that loveth his wife loveth self" (Eph. v: 28); "Husbands, love your es, and be not bitter against them" (Col. 19). Paul enjoins proper treatment of sis- —"The younger as sisters, with all purity" Timothy v: 2).

These instructions as to how to treat a wife sister in the church cannot be excelled. restrictions Paul places on women are olesome and wise. At Corinth, the women re so inquiring that they would interrupt preacher in the midst of his sermon. Paul, evident allusion to this error, commanded ir women to keep silence in the churches; if they would inquire into something they ired to know, to question their husbands at me, or to ask the preacher about it pri- ely. He forbade the women to teach, in h a sense as to usurp authority over the ; he teaches that modest reserve which or- naments the life of the women. He never degrades her, always seeks her purity, her cultivation, the ornamentation of her life with good works, her chaste purity and proper government of her children in the home.—*Christian Conservator.*

MORE THAN MAN.—No history can ever furnish such a contrast as that between the humble origin of the life of Christ and its after impress upon the world. Born of poor and comparatively ignorant parents, in a stable, in an obscure quarter of a Palestine village, ignored and unheeded by the whole world, except one little family, he received only a niggardly education, and worked at the trade of a carpenter till thirty years of age. Then he enlisted a dozen humble followers from the lower strata of society, and preached during three years over a comparatively small territory, his early popularity, like that of most reformers, greatly waning, until he was put to death as a felon. He left only a few scraps of sermons reported by his followers, but not a word in his own handwriting, no photograph or even pen-picture of his personal appearance. He left not even an organization, for that was perfected by his followers after his death. Now, instead of his name being consigned to oblivion, see what has come out of it. The book that chronicles his life and death and undying ideas is printed at the rate of over a hundred copies a minute. More lives of Christ have been published during the last few years than during all the preceding centuries. The majority of books from the teeming press discuss his life. Every church and hospital and missionary society and reformatory and charitable institution is a monument to Him. It is only in lands where his testimony is known and his gospel preached that life and liberty and property are secure. Witnesses in our courts are pledged to truth on his Testament. Burns said, "No man can tether time," but Christ has tethered and thrown it and branded it. His cradle was the water-shed of history. It cleft time as a warrior his enemy, for every day millions of letters, notes, mortgages, checks and newspapers must all be dated from his birth.—*Christian Instuctor.*

THE MINER'S SON.—The recent terrible accident in West Virginia that entombed many coal miners, recalls the pathetic story of the English boy who met a similar fate:

In an English coal mine a youth about fifteen years of age was working beside his father, who was a pious man and governed and educated his family according to the doctrine of God. The father was in the habit of carrying with him a small pocket Bible, and the son imitated his father in this.

One day they were working together in a newly-opened section of the mine, and the father had just stepped aside to procure a tool, when the arch above suddenly fell between them, so that the father supposed his child to be crushed. He ran towards the place, and called to his son, who at length responded from under a dense mass of earth and coal.

"My son," cried the father, "are you living?"

"Yes, father, but my legs are under a rock."

"Where is your lamp, my son?"

"It is still burning, father."

"What are you doing, my dear son?"

"I am reading my Bible, father, and the Lord strengthens me." These were the last words of the brave boy.

Young people do not like to think of death, but isn't it worth while to be able to meet it as peacefully as did this miner's son?

GOD links us to himself that He may loose us from our sins.

Notes from Others.

HE THAT REGARDETH THE CLOUDS SHALL NOT REAP" (Eccl. xi: 4.)—A Friend has forwarded to us a copy of Frances R. Havergal's reasons for going to meeting on rainy days, with a suggestion that some of them may be applicable to our members. We adapt a few of her expressions to such:

"My presence is more needful on days when there are few than on those days when the house is crowded.

"Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

"On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

"Those who stay away because it is too warm or too cold or too rainy frequently absent themselves on fair days. I must not take a step in that direction.

"Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that.

"There is a special promise that where two or three meet together in God's name He will be in the midst of them.

"An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

"My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a place of worship, and yet think they have good reason for such neglect."

WORLDLINESS IN THE CHURCH.—We are willing to print the following outline (sent by a Friend) of an address by "Father Ignatius," the British evangelist monk who visited this country a few years ago. As we have no desire to join in arraigning any selected one of the several churches on charges of worldliness, at least till our own hands are clean of it, we represent in blank the special church which he addressed:

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you (John xv: 19).

First he explained what the ——— Church is and what worldliness is, to show that the two could not, by any law of God or the Church, assimilate. He said there was a distinct line between the Church and worldliness, and it was a red line. It was the blood of Jesus Christ which washed people of the sins of worldliness and made them pure, so they might be in the world, but not of it.

He said the curse of the Church to-day was that it was filled with worldly people. The clergyman who attended the ball, the theatre, the dance party, knew no more of Christ's religion than a stone, and he needed conversion. He was sorry to say there were many such men in the pulpit of the ——— Church. It was not strange, with such ministers, that the people gave themselves up to the frivolities and vanities of the world, instead of seeking, finding and receiving the infinite love of Jesus, which satisfies the heart. Continuing, he said:

"But the ——— Church is not peculiar in this respect. The Methodist, the Baptist, the Presbyterian and even the Quakers were becoming just as

GOD links us to himself that He may loose us from our sins.

worldly. It is time this humbug religion is broken up and driven from God's sanctuaries. In its place should come the true religion of Jesus, which makes men and women bear witness to their loving Redeemer every day of the week.

"When a person appears at the altar of the ——— Church for confirmation, he or she must renounce the pomp of the world. But I am told some bishops confirm persons who have not become converted. More shame to the bishop. He is a traitor to the church. I say that bishop who will confirm an unconverted person is a heathen. He should be driven from the church.

"How is it with parents who train their children to worship the pleasures of worldliness, the ball, the theatre, the dance, fashion, etiquette and all the other vanities of the world without so much as a thought for the welfare of the soul. To such I say you are sowing the seeds of religious humbug in your children's hearts, and the curse of God is upon you. If you find that you have a family of infidels, rationalists and agnostics you have only yourselves to blame."

In conclusion, he said the worldliness in the church was doing infinitely greater harm to the religion of Jesus Christ than all of the world outside.

SUMMARY OF EVENTS

UNITED STATES—The United States Senate, on the 23d inst., adopted the conference report on the Puerto Rican Relief bill by a vote of 35 to 15, practically a strict party expression. No Democrat voted for the report.

On the 24th, the House, after a brief and spirited debate, agreed to the conference report on the Puerto Rican Relief bill, the vote being 135 to 87. The bill was later in the day approved by the President.

It is estimated at the War Department that 25,000 men will be given immediate employment in public works in Puerto Rico under the operation of the Relief Appropriation act.

The United States Senate is struggling over the Tariff and Civil Government bill for Puerto Rico, with apparently irreconcilable views of the Republican majority. Several prominent senators insist on free trade with the island.

The Internal Revenue collections during Second Month amounted to $20,809,665, an increase over the corresponding month of 1899 of $1,160,659.

The total expenditures by the United States Government during the war with Spain, and as a result of it up to Third Month 26th, are $355,000,000.

The amount of bonds received at the Treasury Department for exchange for the new 2 per cents. was, on the 26th inst., $154,144,950, of which $14,667,100 was from individuals and institutions other than national banks.

Wolmarans, Fischer and Wessels, the peace envoys from the Boer forces, after visiting two or three European capitals, will go to New York, by way of Antwerp. It is understood at The Hague that they are invested with large powers, and are prepared to agree to anything looking to intervention.

A despatch from Washington says: "No investigation by the Census Office has aroused a more active and sympathetic interest than that relating to land reclamation by irrigation," says Hydrographer Newell, in charge of irrigation in both the Census Office and the Geological survey. "The East is quite as much alive to the importance of the subject as the West. Its manufacturers and jobbers see in the growing West a market of great absorbing capacity. The Canadians have set an example to the United States in the business like way in which they have gone about the problem of the Public domain. They also have vast tracts of arid land lying east of the Rocky Mountains and north of Montana. In spite of a relatively low temperature, they have demonstrated the success of irrigation in a broad and practical manner.

"Instead of allowing development to proceed in haphazard way, they drew a lesson from failures and mistakes on this side of the boundary, and first made an accurate survey to show the location and character of the irrigable lands, the sources of supply from which these lands can be watered and the possibilities of regulating the flow of streams by reservoirs."

Wireless Telegraphic communication will be established between five of the Hawaiian Islands by an American company. The distance over which communication will be established will vary from eight to sixty-one miles.

A free medical dispensary has been opened in Chinatown, San Francisco.

William H. Crocker, of San Francisco, has offered to defray the expense of sending out a party from the Lick Observatory to observe the total eclipse of the sun on Fifth Month 28th.

One cause assigned for the high price of paper is that mills across the Atlantic produced an unsatisfactory product last year, making an unprecedented demand in Europe for American paper.

There were 637 deaths in this city last week, reported to the Board of Health. This is 57 more than the previous week and 106 more than the corresponding week of 1899. Of the foregoing 325 were males and 312 females: 111 died of pneumonia; 70 of consumption; 48 of heart diseases; 27 of convulsions; 26 of apoplexy; 22 of old age; 21 of diphtheria; 17 of measles; 17 of cancer; 15 of nephritis; 13 of inanition; 13 of inflammation of the stomach and bowels; 12 of bronchitis; 12 of congestion of the lungs; 12 of marasmus; 11 of influenza; 11 from casualties; 10 of inflammation of the brain; 9 from congestion of the brain, and 9 from septicæmia.

Markets, &c.—U. S. 2's, 101½; new 2's, 104½ a 105½; 3's, 110 a 111; 4's, reg., 116 a 117; coupon, 117 a 118; new 4's, 134½ a 135½; 5's, 115 a 116.

COTTON was in fair request and firm, on a basis of 10⅜c. per pound for middling uplands.

FLOUR.—Winter, super, $2.25 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.40 a $3.50; spring, straight, $3.35 a $3.65; city mills, straight, $3.35 a $3.55. RYE FLOUR—$3.15 a $3.40 per barrel.

GRAIN—No. 2 red wheat, 72¼ a 73¼c.
No. 2 mixed corn, 41½ a 41⅝c.
No. 2 white oats, clipped, 31½c.

BEEF CATTLE.—Extra, 5⅝ a 5¾c.; good, 5⅛ a 5¼c.; medium, 4⅝ a 5c.; common, 4½ a 4⅝c.

SHEEP AND LAMBS—Extra, 6¼ a 6⅜c; good, 6 a 6⅛c, medium, 5¾ a 5⅞c.; common, 3½ a 5¾c. LAMBS—5 a 8c.

HOGS.—7¼ a 7⅜c. for Western, with prospect of another raise.

FOREIGN.—The British War Office makes public a despatch stating that Lord Kitchener has occupied the town of Prieska without opposition on the part of the Boers. President Steyn, of the Orange Free State, has issued a proclamation that all who sign declarations not to fight against the Republic shall be shot.

South African advices show that the Free Staters are surrendering and the British are making preparations for the invasion of the Transvaal. The Boers, however, have destroyed several railway bridges over the Modder River, and are said to be gathering their forces strongly at Kroonstad, in the northern part of the Free State, to oppose the British advance into the South African Republic. The burghers are also in considerable force in the Biggarsberg range, where they may make a stand.

A correspondent at Bloemfontein says: "Yesterday Paul Kruger issued a proclamation annexing the Free State to the Transvaal. President Steyn immediately issued a counter proclamation declaring the Free State intact."

The population of London increases by 70,000 a year.

It has been noted in connection with the prevailing epidemic of influenza that in the north of England, where the disease is common amongst artisans, the men who work in very high temperatures alone appear to have escaped the infection.

The number of bubonic plague cases officially reported at Sydney, N. S. W., has reached thirty-six. There have been thirteen deaths and 8,000 persons have been inoculated. Adelaide, capital of South Australia, has been declared infected with the plague.

With the exception of the zinc mines in Wales and on the continent of Europe, and the increasing demand for zinc in the construction of electrical appliances, and in the cyanide process for the reduction of gold ore, the development of areas where the zinc may be mined is watched with considerable interest by mining men and manufacturers in this country.

Germany's net import of gold during the whole of 1899 is estimated at $32,750,000.

Dr. Mach, of Berlin, has made a new alloy of magnesium and aluminum, producing a compound like brass, white as silver, and can be tempered and bored.

An official estimate of the damage to property in Prussia last year from flood shows an approximate total of 21,000,000 marks.

There is a clock in Brussels which has never been wound up by human hands. It is kept going by the wind.

The bank of Austria-Hungary holds $40,000,000 more gold than it held a year ago.

Though Spain is an agricultural country, it had to import last year more than $15,000,000 worth of grain.

Spain lost 125,000 soldiers in Cuba. The revolution cost 500,000 Cuban lives. Jose Marti raised the flag of independence in Second Month, 1895. American intervention occurred in Fourth Month, 1898. American occupation began First Month 1st, 1899.

Incendiarism continues in Barbadoes. There were plantations fired during the week which ended Third M 17th. The steady decline in the revenue of Barbad causing uneasiness among the authorities.

It is estimated that there are 50,000 settlers more last year in Manitoba and the Territories, and of about 15,000 are Americans.

Chocolate is still used as money in certain parts o interior of South America, as also are cocoanuts and

Word was received from St. John's, N. F., on the inst., that the first steamers of the sailing fleet ar from the ice fields report splendid cargoes. The ste *Harlaw* reached Port Aux Basques this afternoon 13,000, and reports the steamer *Hope* with a full about 18,000, bound for St. John's. Both of these s ers cruised in the Gulf of St. Lawrence.

Of the fleet operating off Labrador the followin rived at shelter ports on the northeast coast to-d The *Leopard*, 15,000; *Greenland*, 18,000; *Labrado* 000; *Aurora*, 35,000.

All are fully loaded and report the steamers *Ic Vanguard*, *Algerine*, *Terranova* and the *Newfoun* as having also probably full cargoes. The remain the fleet, except three unreported, are having fair st

NOTICES.

A YOUNG man, who has had some experience, de position as teacher in a Friends' school.
Address, "W,"
Office of THE FRIEN

FAMILIES in their summer residences or neighb desiring their younger children attended to by a woman Friend who is a graduate in kindergarten m may address this office (140 N. Sixteenth St., Phila

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage wil trains leaving Philadelphia 7.17 and 8.19 A. M., a and 4.32 P. M. Other trains are met when req Stage fare, fifteen cents; after 7.30 P. M., twe cents each way. To reach the school by telegrap Westtown Station or West Chester, Phone 85.
EDWARD G. SMEDLEY, *

WESTTOWN BOARDING SCHOOL.—Applications admission of pupils to the school, and letters in re instruction and discipline should be addressed to W F. WICKERSHAM, *Principal*.
Payments on account of board and tuition, a munications in regard to business should be forw EDWARD G. SMEDLEY, *Superintendent*.
Address, Westtown P. O., Chester Co., Pa.

DIED, at Norristown, on the eighteen of First Marianna Moore, daughter of Moses and Mary and granddaughter of the late William Kirkwood loved minister in our religious Society), and w in Lancaster County, Pa., the seventh of Eleventh 1842. When she was but four years old her fa mother were removed by death within eight days other, leaving her with three brothers and a si eldest of whom was not ten years old. Though prived so early in life of the fostering care of her she grew up a particularly bright and interesti and upon reaching womanhood displayed those Christian graces which closely endeared her to friends and friends. About the thirty-third age, through stress of physical exertion and depr spirit her mind gave way, from which affliction recovered. There were, however, momentary interv ticularly revealed in a correspondence extending out the remainder of her life, in which she seem hibit that brightness of perception and reliance truths of religion which had distinguished her ea She was very exemplary in her dress, and caref tend all her meetings, in which she had appeare ber of times in the ministry. Her last letter, w written to a beloved brother only a few days be decease, began with this prophetic allusion to the time: "How time flies! It will soon be clear eternity." Her remains were interred in Friends ground at West Grove, Chester County, Pa., meeting she was a member the greater part of h ——, at their residence, near West Branch, Io Month 15th, 1900, M. ELLA HALL, wife of Wm. in the thirty-eighth year of her age. Having b tached to the principles of the Society of Friend belonged, and being of a strong mind and c tal faculties, she gave evidence of becoming member therein. "Not in length of days, but ness of purpose and purity of life, shall we be re here and hereafter."

THE FRIEND.

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If There Be Any Praise, Think on It.

We grow by what we feed on, or we may get ılth or diseases by the nature of our food. When a large variety seemed let down from aven for Peter to eat, and he was scrupulous out some that was presented, he was in-ıcted not to depreciate what God had eansed.

In food for thought which God hath cleansed, arge bill of fare is set before us by the ostle Paul. Things not common or unclean, ŧ wholesome and improving to think on, or ve the mind feed on, are these: "Whatsoever ings are *true*, whatsoever things are *honest*, ıatsoever things are *just*, whatsoever things e *pure*, whatsoever things are *lovely*, whatso-er things are *of good report;* if there be any *rtue*, and if there be any *praise*" (Phil. iv : 8). be thinking on such subjects is good for the ul.

Many are prone to be thinking on whatsoever ings are the opposites of all these, and they base their minds accordingly. They cannot el at home with those whose minds are feed-g on the virtues and the praiseworthy things. Ye cannot be partakers of the Lord's table ıd of the table of devils" (1 Cor. x : 21).

This last word we quote with an eye to its puted literal sense, that of "slanderer," or accuser of the brethren"—the spirit of de-ghting not to see "if there be any praise" in man or universe, but whatever there may be blame. This gloating over whatever is amiss others produces very uncompanionable char-cters. They are left to wonder why they are voided by that part of society which prefers think, and, accordingly, to talk, on whatso-ver there is to praise. They are not without ieir friendships. But how unsound is any riendship whose bond is a feeding together n the same unsound meat—the unsound parts f others' life; a bond of unity which gendereth darkness and mutual distrust, and fosters a dislike of "the love of love and hatred of hate."

"This I pray, that your love may abound yet more and more in knowledge and in all judgment, that ye may approve the things that are excellent" (Phil. i: 10). The teachers of youth or of men, if they would minister to the uplift and reform of naughty characters, are not the scolders, but the encouragers. They find out something praiseworthy to develop, and by using that feature for all it is worth, often overcome much of evil with good, instead of denouncing the bad into worse. No indiscriminate flattery this, which speaks the truth in love both ways, and its reproof in love gets respect for its love known in praise.

But our present concern is for the character rather than the influence of the praiser and the blamer. Which do we intuitively regard as the more noble, the habit of admiration, or of contempt? Both need training. There is some use for the latter—as against sin, but never against the sinner. There is large use for the gift of admiration, which, though it may make its mistakes, can never grow too large for the glory which shall be revealed to the pure in heart. "Praise is comely for the upright," and the Holy One himself inhabiteth the praises of his people (Ps. xxii: 3).

But it is on the banks of deliverance that we learn the true gift of praise. No man knows how rightly to think on what there is to praise till he is in right harmony with the will and Spirit of his God, being reconciled to Him by the death of his Son; who tasted death, the wages of sin, for us, that we might live lives of righteousness and praise to Him for so great deliverance, when witnessed. His praise continually in our mouth or heart leaves no taste for personal denunciations or complainings. And a sense of the sympathy of our loving High Priest outrivals all that sympathy of human hearts, to bid for which we first began the habit of complaining of fellow-beings. So out of the same mouth there shall not proceed blessing and blaming, but only blessing.

So fearfully and wonderfully are our bodies made, that even right reason would indicate that the undevout anatomist is irrational. When a foremost one among the skilled surgeons of our land can declare to students his simple and undoubting allegiance to the gospel, it ought not to be so remarkable an instance as it is. Such a testimony we inserted week before last. A word or two should have been bracketed as ours, not his.

For "THE FRIEND."

The "Learned Blacksmith" on our Civil War.

[The following letter from Elihu Burritt is properly followed by the tract ("Christians, Obey your Captain"), to which it relates.—ED.]

"NEW BRITAIN, Conn., Jan. 23d, 1862.

"E. MARIS, M. D.

"*My Dear Sir:*—I have inadvertently allowed your note of the 21st ult., and its interesting enclosure to remain unanswered to the present moment, which I greatly regret. The little tract entitled, "Christians, Obey your Captain," is an excellent exposition and application of the spirit and precepts of the Christian religion in regard to war. If they could only be brought to bear upon the conscience of the Christian community, they would be effective. But apparently the whole nation has gone into this war as if it were an exception from all other conflicts ever waged—as if it were holy or commanded of God. Ministers of all denominations and professing Christians of all sects, are as earnest for the vigorous prosecution of it as any other class of community. All these blessed and beautiful truths they insist, apply solely to *individuals* in their deportment and disposition to each other, not to governments, nations or large communities in their dealings with each other. If we could only bridge over this chasm, and make the world feel that our Saviour addressed these peace-breathing words to Governments as well as individuals, war would not be tolerated. I am glad that here and there one dares to hold up the pure standard of gospel truth against the flood-tide of this war-spirit which seems to cover the whole continent. I fear few, very few of once zealous advocates of peace have been able to stand against this tremendous movement. I have felt almost alone, isolated and silent in this crisis. I fear our American Peace Society has committed itself to a sanction of the war, and that it will hardly be able to recover solid ground on which to stand hereafter. I hope the Society of Friends have generally kept their foot-hold, and not been carried into the current, although I fear many among them have yielded. It is cheering to me to see such a testimony raised as that you sent me. If you should see [the authoress], I wish you would thank her for me for such a proof of her faith in the cause and principles of peace, at a time that truly tries men's souls.

"I have endeavored to put out some drops of oil on the troubled waters, but they produce no perceptible effect. I am confident if the *compensated emancipation* plan had been adopted by our Government this war would never have desolated the land. Now that the country is involved in it, I am trying to get a hearing for a *plan of adjustment and Reunion*, a mere statement of which I now enclose to you. I have written a lecture on the subject, but doubt if I can get a hearing for it. Behind

these black clouds there is a sun, above this war-cursed world there is a God. So let us all hope on! Yours truly,

"ELIHU BURRITT."

Christians, Obey Your Captain.

BY MARY K. PASSMORE.

Reader, art thou a Christian? Art thou hoping and trusting that when the great and terrible day of judgment shall come, thou wilt be found pardoned through the atoning blood of the Redeemer of men?

If then thou would have Him confess thee before his Father which is in heaven, He has declared, thou must confess Him before men. (Matt. x: 32, 33.)

If thou wouldst be a Christian, thou must be Christ-like. Take not the maxims of the world as the rule of duty, but the commandments of the "Captain of thy Salvation." Let not the spirit of the world fill thy heart, but that Holy Spirit that redeemeth from the world.

Christianity is not a garb, to be thrown off at occasion; it is a pervading life; its advent was sung by angels—"glory to God in the highest, peace on earth and good will to men," and its Divine Founder announced that great principle of love which was to mark its rule in men. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matt. v: 44). Can we be his disciples if we trample these commandments under foot? Can we love Him and yet refuse our obedience?

Now when the tramp of assembling forces is heard through the length and breadth of our land, shall the clamor of the old law, "Thou shalt love thy neighbor and hate thine enemy," drown the still small voice, "the faithful and true witness," in the soul? Oh that all who desire to follow Christ, would learn to obey his voice; then would they be his, and in the peculiar keeping of Him who has all power in heaven and in earth. Shall not He who rescued Shadrach, Meshach and Abed-nego from the burning fiery furnace, because they were faithful to Him, rescue a whole nation if they be also faithful? But faith and disobedience cannot go hand-in-hand. And obedience must be the obedience of faith, to avail anything. Now that it has to withstand a rushing current of popular feeling, the influence of a formal obedience may be washed swiftly away; while that whose power is the Truth, will stand in the eternal strength of truth, and gather to its source.

If we obey the injunctions of Christ, who laid down his very life for his enemies, we have great duties to perform. Who are our enemies? Who are they that curse us, that hate us, that would despitefully use us and persecute us? Alas! do we not feel that this is the spirit of our brethren in national bonds? the children of one mother country—the immortal children of the one Heavenly Parent—all hastening to one great judgment there to receive with us the reward of their deeds?

We must meet that Spirit, and if we are truly Christians we have no choice how we shall meet it. We need not look around on wrong doing or wrong suffering, on seeming necessity or national need: one duty above all others is ours; we have only to look singly to the Captain of our Salvation, and obey his orders. They are plain to all the world—"Love them," "bless them," "do good to them," "pray for them." Ah stubborn, ireful human heart, what a work is here! Thy Captain was crucified of evil men, crying, "Father forgive them, for they know not what they do; and shalt not thou implore his Spirit to enable thee to drink of the cup He drank of?

Many thousands are pressing forward, ready to offer up life in the service of their country; too often in perfect recklessness of their undying souls. Art thou less willing to offer up thy life in thy Redeemer's cause? He may give thee his weapons and his armor, and use thee for the establishment of his kingdom of peace here on earth; or by thy "death" thou mayest be called to "glorify God." If so be, is it more to lay down thy life for thy Maker, than for thy country? If it be in his service and by his will, all is well; "a better country that is an heavenly" is the inheritance of all his faithful followers.

Yet it is not for want of love to our country that we must "obey God rather than man," but in true love to it. For there is no way of serving one's country so sure, so unmistakable, as by serving Him who holds its destiny in his hands. Do not ask what obedience can do for us in this awful crisis. "Prayers and tears come up before Him." Rest then in the boundlessness of Omnipotence, remembering that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. It is his will his servants must labor to attain and not their own. And a great work is indeed before them. No passive idleness, no folding of the hands together, no weak repining. It is not enough that they "depart from evil," they must also "do good." Though "the weapons of our warfare are not carnal," they are "*mighty, through God,* to the pulling down of strongholds . . and bringing into captivity every thought to the obedience of Christ" (2 Cor. x: 4, 5).

Thus shall the glorious day be hastened, when "nation shall not lift up sword against nation, neither shall they learn war any more." How shall it ever come to nations, but by its spread in individuals? How shall the kingdom of our Lord and of his Christ overcome its enemies, while its professing subjects rebel against its unalterable laws!

"Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth: who when He was reviled, reviled not again; when He suffered, He threatened not; *but committed himself to Him that judgeth righteously*" (1 Peter ii: 21, 22, 23).

LIVING ELOQUENTLY.—Speaking eloquently is the gift of a few, living eloquently is within the reach of all. Our lives can utter wonderful things in witness of our Master. William the Silent of lip was William the Eloquent of life. Those who are, to their own dismay, faltering and dumb in the prayer-meeting, may give forth in their daily life words of power and of praise. Indeed, life fervor is an essential element in all eloquence. Who would be won by the strongest appeal of the man he believed to be a hypocrite? Life eloquence is, after all, what counts for most. Well is it if we be gifted with the power of speaking to the point, but above all things is the message brought to the understandings of men by those who "with their lives express the holy Gos they profess."—*S. S. Times.*

Reminiscences of the Life of William and Deb Dewees.

(Continued from page 294)

In moving from Belmont County, Ohio, Washington County, it is my present thoug that my father and mother did not real what they very much desired, which was a b tered condition for schooling their childr But these difficulties were met with the det mination to do the best they could. One of t log cabins already alluded to as being on t tract of land was moved to a more conveni place and fitted up for a school-house. A tea er was employed, and as many boarders w taken in as our house room could accomm date. A few of the well-disposed neighbo non-members of the Society of Friends, usua attended that school whenever in session. T preference was mainly on account of their miration of the eldest daughter of my pare as teacher. In this way it is believed that influence of my father and mother was felt good.

Nothing of special interest is now rem bered until I come to the year of 1842, twen third of Tenth Month. If, in writing the tory of that day and many succeeding ones, personal pronoun occurs more frequently t is pleasing to the critic's ear, it is of neces rather than choice, because I write of t which no other eyes beheld, and shall tell what no other tongue can tell, no other h can write. Though one elder brother still vives, he is so enfeebled with the infirmitie age as to be entirely unequal to such a t On the twenty-third of Tenth Month, 18 great was the affliction of my father's ho and I only am left alone to tell it.

On that memorable First-day morning, younger brother, then in the twelfth yea his age, and I, were riding on horseback in public road that crossed our father's h when the colts we were on appeared to t fright at a carriage coming in the rear, tho at quite a distance. Brother directly told that he could hold his no longer. Seeing my totally unable to render any assistance, ha enough to do to control my own, I bid stick to her and let her run, and she did maddened speed, and when twenty rods f the inlet to the barn, came up with our ca but was so infuriated as to have no regar her own safety, and ran with her breast ag the broad side of a cow, dashing it to the gr with such violence as to break its horn l from the skull. The filly turned a somers at full length. My brother was dashed t ground with great violence, and for an ins the three lay side by side. I dismounted, gi my colt a hurried hitching, and sprang t brother to help him up. But he was as hu as death, and blood was streaming from face. My screams attracted the attentio my older brothers, who at that moment placed the team and carriage in positio our parents and others to get in to go to m ing. My brothers came quickly. I wen great haste to the office of the late Dr. J Heustis, who seeing my condition, only as "Where shall I go?" And off he went a top of his speed, and perhaps the same tance was never ridden in less time, excep

ofessional racers on a well-prepared track. brief examination developed the fact that sistance was necessary, and a messenger was spatched for the late Dr. George Michener. It seems in place here to say that, in a few nutes, reaction of the system of the apparitly dead boy took place. The blood that had tered the stomach was ejected. His sensiity was perfect. He told the bystanders that was so hurt that he must surely die, and de each a last farewell. But instead of death, asmodic delirium set in. The doctors were accustomed to such a scene, unprepared with table instruments, and of the use of chloro-rm they probably had not heard. The boy's ntal powers were gone into delirium, his ysical force to unnatural strength and vioce, so that it required all the strong hands at could get hold on him to keep the patient ficiently quiet for the surgeons to work. In s my father played his part, holding one of child's hands in each of his for more than e hours. A break in the scalp of the patient gan near the under part of one ear, crossing eyebrow, thence to the centre of the forehead, thence upward and backward till the wn was reached. The part thus encircled s entirely stripped, the scalp being pressed vn over the ear, and on the most prominent nt the skull was broken and pressed in on brain. Hence the delirium. The doctors re at their wit's end. His skull must be reved, and it was necessary to remove a porn of the unbroken bone ere that could be ne. No instrument was at hand, but a house penter that was on the spot brought forrd a very fine tennant-saw, with which the cessary cutting away was done. The strip skull removed was two inches in length by in breadth, the length being from front to ck. No break was made in the membrane rering of the brain. A plate of silver was pared to supply the place of the removed ll, but owing to the impracticability of sering it in place, its application was abaned. The scalp was necessarily shorn, in der to clear it of gore and other dirt. When e surgeons were ready to replace the removed lp it was, they said, as cold and lifeless as er it could be. There was no other covering that one-third of the head, so they brought n place by much pulling and stretching, sering it with several firm stitches. What the sequence might be they could not tell, but w their work of more than five hours' weari-ne effort was done. The further care must left to interested relatives and friends, ex-pt professional calls to see how the patient . No abatement in the suffering, only as ture became completely exhausted. Then, ain, the throes as of death, with screams of ony, were repeated, until death drew near to e relief. On the evening of the fourth day m the first the surgeons came, bringing each professional friend that wanted to see the nderful case. They examined the sufferer, d were of one mind, and thought proper to form my father and mother that their united gment was that, about the turn of the night, eir little boy would die. As midnight came d went, he passed into the dark valley of ath, and sank into what appeared everlasting ep. Still those having charge could perceive at he breathed.

The following morning being a bright, clear one, the sun shone in at his chamber window. It seemed as if the Sun of Righteousness arose with it. The child's eyes were opened, and he appeared as one aroused from refreshing sleep. He gazed upon those present, and was understood to pronounce the name of a cousin that he had not seen for several years. My readers cannot easily imagine the joy of my father's house. Yet we hardly dared to think it would last. But there was never after this an abortive freak of the mind, no more agonizing pain. He presently desired some victuals, and in a few days walked about the house. In due time the scalp, that had been so long detached and cold, began healing. The hair grew all over alike, and ere the winter was half past my little brother accompanied me to school. If any should wish to know what the treatment was, I will here set it down, viz: The bark of the elm tree steeped in cold water and laid on the head.

In this great affliction my father and mother stood side by side, and had the company and sympathy of all their surviving children. My father's already feeble constitution received in this a shock never to be overcome. My mother was followed through her remaining years with palpitation of the heart. My father went no more extensive journeys from home, but was diligent in doing what he could for the support of his family and for the good of the cause of Truth.

(To be continued).

THE CAT IN THE BAG.—Little Arabella Frost was almost asleep. Her curly head was nestled on the soft pillow of her brass cot, and the dark lashes rested on her pink cheek. Almost asleep, but not quite— the little ears were still open, and she heard mother say to big brother Joe, "Then the cat is out of the bag."

"What cat, mother?" asked Arabella, sleepily, without opening her eyes.

"Never mind, baby; go to sleep," said the mother.

"What did they put the cat in the bag for?" Arabella asked herself. "It must be a wild cat." Just then she saw the bag—it was empty. She saw the cat—it looked very wild. It seemed to be biting and scratching many people, and in a great fright Arabella screamed and—woke up!

You see, she had gone off to sleep, and dreamed about the cat getting out of the bag, and mother had to take her on her lap to get the little girl quiet again.

Then mother told her that "Letting the cat out of the bag" meant telling a thing that ought not to be told, and that a story was sometimes just like the cat she had dreamed about—it hurt people when it ran about.

"If you hear anything ugly about your little playmates, darling," said her mother, "remember what the cat did when she got out, and tie your bag as tight as you can."

KNOWING that she had lived an exemplary Christian life, a visitor said: "I presume you are resting in a well-spent life." "Oh, yes," she whispered; "I am resting in a well-spent life, but not in my life, but in Christ's." A dying Christian, when reminded of the good he had accomplished, replied, "I think of my sins as all in one pile, and my good deeds as in another, and then I flee from both to Christ."

"Boy Wanted."

Roland stopped and looked at the above sign. It hung outside a large cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work, and try to relieve mother. Should he go in? He hesitated, then, with all the courage he could command, went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did, and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know. Most boys do. Never worked out before. Suppose you think it's all play? Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down, and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust. Doesn't seem to be boy's work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning I'll show you how. We pay by the dozen."

"'Tisn't fair," said one of the boys; "some have more rust on than others."

"If you don't like our terms you needn't work for us," said the foreman, and the boy, muttering that he wanted to be errand boy, and see something of life, left, while Roland went to work with a will. As he finished each piece he held it up, examined it critically, and wondered if mother would think it well done.

When the hour for closing came, the gentleman who had sent him down stairs appeared, and looking around at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly:

"That's what we want. 'Boy Wanted' doesn't mean any kind of boy. Mother know you came? No? Well, take her your first wages, and tell her there's a place open to you here. Then put your arms around her neck, and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'Boy Wanted.'"
—*S. S. Advocate.*

THE INFLUENCE OF ONE MAN.—In a fraternity hall, some weeks ago, a score of young men were talking loudly and vehemently about an action of the college faculty, which all thought was an infringement upon their rights. Speech after speech was made, invectives grew as they passed from mouth to mouth, and threats came fast. Finally, one little fellow, beckoning the rest to be silent, said:

"It has just occurred to me that we call ourselves gentlemen. We do not look it now. For myself I am ashamed."

After a moment's pause another said:

"So am I, old fellow; if we cannot endure the new law we can at least be polite in remonstrance."

Five minutes later the hall was empty, the insubordination in the college having died a peaceful death through the manly influence of one.—*Christian Instructor.*

For "The Friend."

Not Nursing a National Grievance.

A former attache of the Carlisle Indian Training School, Jenny F. Ericson, now engaged in education work at San Juan, Porto Rico, wrote an interesting and very temperate letter some months ago in behalf of the people of her native land, the Finns, in which she showed that, notwithstanding the recent harsh measures directed against them by the Russian Government, in violation of the solemn pledges of autonomy under their free constitution, made when Finland became a grand duchy of Russia, in 1809, this oppressed people had suffered the wrong in a restrained, Christian spirit. There had been no talk of armed rebellion, or of organizing bands of "patriots," but, instead, "they have learned that what is needed mostly now is strength, moral strength, and more light for the nation. Earnest labor in that direction is also progressively going on, and in connection with it the largest leading papers are most seriously advocating still more temperance work among the masses, as being one of the fundamental things to upbuild the people."

The grievances, in brief, complained of are: The order making obligatory the Russ language in all the schools of the Department, including the University of Helsingfors; the old Finnish coins to be put out of circulation, to be replaced by those of the Empire; the land system to be changed in a way that, it is claimed, means direct spoliation; the young men to be compelled to serve five years in the army, instead of three, as heretofore; and, withal, the imposition of onerous taxes to meet the additional outlay.

In a recent letter from Porto Rico, J. F. E. says of her people: "Yes, they are a patient kind of sufferers, but, just for that reason, I am sure they will come through all right in the end. Things look very dark there for the present, but I trust in our God. He will not let the enemy go too far, He will help in his time."

Referring then to a peace subject in her new island home, she adds: "We were seriously threatened to have the whole institution turned into a military one. But the man at the head of it, our principal [making himself badly known], was dishonorably discharged, and has left, fortunately. So the danger is over and the young minds at peace again."

In a communication, printed early this year in the *Union Signal*, the same writer, alluding to an article in a Washington paper from a present resident of the island, on "Porto Rico's Needs," gives her personal view that there are some things it pointedly does *not* need, to wit: Bucket shops, houses of immorality, and saloons. Having given some instances of drunken and disorderly conduct on the part of American soldiers, "scenes of debauchery and drunkenness disgusting in the extreme and a disgrace to American rule," she concludes: "Think of our being judged as a people by such exhibitions on the streets of San Juan! And the worst of it is, they are not rare. The officials, both civilian and military, are generally men of ability and character, but some of the odium of the wrongs committed here rests on every American resident, or, rather, they are held responsible, in the minds of the former authorities of the island for these things."

Concerning the Doukhobortsi.

BY JOSEPH S. ELKINTON.

Letters have been received from different villages, in response to the address sent out by the Committee of Philadelphia Friends, expressing emphatically their gratitude for the assistance that had been rendered them. From the translation of one signed by Simon Ribun, village Vosnesenie, secretary of the committee of the North Colony, the following is extracted:

"We had the happiness to receive the dear letter to us, sent by you of Second Month 14th of this year. We are very much pleased with your letter which we received, for which we are heartily and feelingly grateful for your instruction, as it is truth. We are thankful to the good people who have delivered us from bondage and brought us to this country. We are happy, not being in fear of oppression. Not a soul of the Northern Colonies desires leaving the free land of Canada. We are praying unto God our Lord that He may not deprive us of his heavenly mercy, and send us good crops this coming year, to enable us, a little at least, to gain strength and energy and cease to feed on the toil of others. Of course this depends on the will of God.

"We received through the committee of the Southern Colony 41 spinning wheels for our Northern District, as well as other articles. May the Lord bless you for all the kind deeds you have bestowed upon us. We greet you all, dear brothers and sisters, in the name of our Lord Jesus Christ. The Committee of the Northern Colony of the Christian Society of the Universal Brotherhood, as well as all our brothers and sisters."

Another letter, signed by Peter ——— on behalf of the village Terpenie (Patience), reads:

"To our Brother Friends, 12th March, 1900: From your brothers of the Christian Society of the Universal Brotherhood. The living and all those who remember, are praying unto our Lord Jesus Christ. He showed us the path to his salvation, and has inspired us with faith and strength. He is the Light of the world. Our Lord is high above all nations, and his glory over all the world. By his charity and grace we are spending our lives peaceably, thanking God our Lord, and praising Him for his abundant mercy on us, as well as on all his followers. We believe there are many good people in the world who are following his steps. Beloved brothers and sisters, in the name of our Lord Jesus Christ, we send you our hearty greeting and our fervent love. May God and Jesus Christ send to you peace and blessing and more and more unto you and your children, joys, consolation and peace to your souls.

"Dear brothers and sisters, we keep in sight all your kindness and affections toward us, and all you have rendered unto us. You are always keeping in view our wants and are satisfying our needs, drawing upon the product and la of your toils and earnings. We remember w you saw us broken down and exhausted. saw us in grief and weakened down. You h seen us in need, deprived of all the produc our toil, but we were powerless, and God he ed unto our voice, and sent you to aid us. gave us your voice, and came to see us, ... and have taken a our grief. Thanks to your kindheartedness charity, we were led out of the land of bo age and were enabled to settle in the lan freedom, for which we must thank you and p to God for you, desiring you may continue the same path of Truth, and, with the hel God, live up to Christ, because Christ has fered and borne all kinds of insults, and He prayed even for those who persecuted H because they were ignorant of what they w doing. Remember, Brothers, God will not le you unrewarded, and his reward is great heaven. If we will remember and fulfill commandments of God He will send us blessing and not forsake us. If we do not fill his commandments we will remain forgott Farewell, dear brothers and sisters, we rem full of hope in our Father loving you and membering your brothers and sisters by Chri

Masha Shiloh writes, on behalf of her gra mother, Marino Shiloh, whose foot was am tated in the hospital at Winnipeg, and w there received some contributions:

"May they send their greeting to the si in Winnipeg, through whom these were ceived, and to the dear friends in Amer that she, Marino Shiloh has arrived in sa in Yorkton, and thanks those very much showed her kindness and care, and desires blessing of the Lord upon them."

Simeon Perverzoff, who was injured s months ago and has suffered greatly, conti in the hospital. His wife has shown g devotion and faithfulness, continuing in nipeg to be near her husband, and working for the support of herself and children. F divers letters it is evident that, in severa the villages they have been brought to g extremity, so that scurvy and sore eyes appeared, and there are some very touc appeals for the relief of those who have care of children whose fathers are in exil teacher of a school where some little Dou bor boys attend gives a very good accour their good behavior and readiness to l She thinks they are very fine pupils, and pare favorably with her other boys, for are neither boisterous nor noisy, but behaved and polite. The following transl of a letter shows that some relief did the district, in which there was great dist and whose situation was brought to our kn edge.

PETRORKA ROSTHEERN, 15th March 1

JOSEPH S. ELKINTON, Philadelphia.

Dear Brother:—I received your letter noted your wish that I should write to y detail. Firstly we received sugar, then and, following, 742 sacks flour. This flou distributed as follows, namely, according t dispersion of the communities, and, in community, according to circumstances. held a meeting from all the seven village made distribution according to needs. God for those people who have helped.

ou greetings and salutations, with wishes for l happy progress. Signed,

VASSILY VASSILEUKOFF.

Rosthern Saska, N. W. T.

A correspondent in Winnipeg notes the re- ption of quite a number of donations from stant points, to be dispensed at her discre- n. She speaks of having furnished one vil- ge with a cow, and has forwarded condensed lk to another village that had no cow. She so states that 1800 pounds of dried fruit and s have been sent to the Prince Albert dis- ct, and the shipping list has been received the two carloads of dried fruit mentioned a previous report, with a prospect of as much re being on the way. These, with other con- butions, alleviate, but it still requires vigi- ce to keep the new settlers from suffering want of proper nourishment and clothing. In regard to various rumors that have come us from time to time, of endeavors being de by interested parties in California to in- ce them to migrate to that State, it does not ear to have had the sanction of the Douk- ors. One of the documents that has come nand states that the men whose expenses e paid by parties in California to prospect land were not authorized to go by the Douk- ortsi, and two of those who went have writ- to the effect that they were satisfied it ld not be well for an unsettlement to take ce, and such a movement would certainly be sappointment to their best friends, and a ch of faith to the Canadian Government.

OFFICE OF THE INTERIOR.

OTTAWA, 29th March, 1900.

ear Mr. Elkinton:—Owing to a slight rail- accident that I was in the other day, I e been unable to give personal attention to work at the office, consequently have not vered as promptly as I should your favor ne 27th ultimo.

ne packages containing the "Addresses to n of the Different Villages" was duly re- ed here, and forwarded at once for distri- n amongst the villages.

far as the reports that have come to the rtment show, the Doukhobors have made way this winter in a reasonably satisfac- manner, and while it may be true that some ship has existed, I have no doubt that the rts of extreme destitution, which have for reason or other been generally spread d are not all well founded.

m having made out for your own informa- and for that of such others as you may t to confide it to, a summary of the state- s and reports that have come to the De- nent for some time past, showing the tion of the Doukhobor Colonies.

are at present engaged in getting things for the spring work, and, so far, I see no n why a good deal of sowing and planting d not be done, and a fair start made for oming season.

m inclined to think that the feeling of t, which appeared to have some force a time ago, has about subsided, and that all soon hear the last of the movement lifornia. The desire of some of the rail- nd landed proprietors on the Pacific Coast hold of these people is quite natural, e Doukhobors, I think, by this time, have hat the whole conditions of life, in their present situation, are much more favorable than they would be under the Californian arrangements that were proposed some time ago.

I expect in the course of a week, or ten days at the outside, to be in possession of detailed information as to what is actually being done in the colonies, and will be very happy to place this information at your disposal for the guidance of yourself and friends in anything you may see fit to do. I can only repeat, what has been said time and again, that the efforts that you and your associates have put forth in the interest of these people are such as they should not forget, and certainly will have a very important bearing on their future.

Yours sincerely,

FRANK PEDLEY.

The American Negro.

"Nothing succeeds like success." It is pleasant to have lent a hand to something that does succeed. Whatever success has been attained by the American Negro, to it have Friends early and often contributed.

Said a turbaned cook about her Quaker mistress: "These Quaker ladies they do plant their words so sweet, but they gets out of us a heap of work."

The cook was right—therein lay the secret of the success. Not a slave, not an humble dependent have they made the Negro, but an earnest toiler and self-respecting self-supporter.

As such he has had a share of success. His unrequited years of patieut suffering labor, his innate longing to be free, roused a nation to his help and broke his bonds.

And now, when with hands that are his own, he can—

"Breast the wave of circumstance
And grapple with his evil chance,"

he sometimes proves at what good value he is held.

Not long ago a Negro orator told a Philadelphia audience how the best tax paying Negroes of Georgia, by common consent, met in Atlanta, to defeat a proposed ballot law which unfairly discriminated against their race, and how, taking the members of the Legislature by the hand, they utterly killed the bill, through soft persuasions and the force of their own recognized worth.

This well known orator also told how the Negroes determined to emigrate in a body from a certain country of Georgia, to be rid of abuse by the whites, and how the whites, in consternation prevailed on them to stay. But alas! this fervid orator, further told, that a way had been found to throw into jail the particular Negro who incited his fellows to emigrate.

Did we say, alas? We will not say it. For defeats, struggles, trials, temptations as overcome, are but rounds of the ladder by which we climb to strength and victory.

Still, early and often should Friends help the Negro to climb; still often remember the words—"Bear ye one another's burdens."—*On behalf of Friends' Freedman Association.*

THAT we are successful against one form of temptation is no assurance that temptation will not come to us again in the same form or in a variety of forms. The devil leaves one after a defeat, but it is only for a season, and usually a very brief season at that.

A SCOTCH POEM ON "STERLING STUFF."

I wouldna gie a copper plack
For ony man that turns his back
On duty clear;
I wouldna take his word or note,
I wouldna trust him for a groat,
Nor lift an oar in ony boat
That he might steer.

When things are just as things should be
And fortune gies a man a plea,
Where'er he be,
It isna hard to understand
How he may walk through house and land
Wi' cheerin' face and open hand
Continually.

But when i' spite o' work and care,
A man must loss and failure bear,
He merits praise
Who will not to misfortune bow,
Wha cocks his bonnet on his brow,
And fights and fights, he kens na how,
Through lang, hard days.

I wauldna gie an auld bawbee
For ony man that I could see
What disna hold
The sweetness o' his mither's name,
The kindness o' his brother's claim,
The honor o' a woman's fame,
For mair than gold.

But gie him praise, whose love is pain,
Wha wronged forgives and loves again,
And though he grieves,
Lets not the dear one from his care,
But loves on mair, and mair, and mair,
And bides his time wi' hope and prayer
And still believes.

Comments on Ministers.

A Letter from John Letchworth to Thomas Kite, found Among the Papers of the Late William Kite.

EAST FALLOWFIELD, First Month 4th, 1817.

Dear Thomas:—A rainy morning, after such very fine weather as we have had for some time past, makes things look gloomy, and this gloom is not lessened by sickness of three in my family. . . . . .

In this situation a desire arises to communicate one's ideas to an absent friend. This has, in some measure, been the case this morning, and the language of Jeremiah to his scribe revived so forcibly that I feel a freedom to mention it: "Seekest thou great things for thyself? Seek them not." This, thou wilt remember, was said at a time when the Prophet saw the captivity that awaited the Jews, and after the Israelites were in bondage.

I have not heard, but suppose by this time thou art admitted into the [Meeting of Ministers and Elders.] If it be not so, never mind, be patient. "Seekest thou great things for thyself? Seek them not." If thou art admitted, what, then, is before thee? To become a great minister? "Seekest thou great things for thyself? Seek them not."

I often hear tell of great ministers, and unless I deceive myself, hear it without envy. Now shall we for a moment consider what it is that constitutes a great minister, in order to see whether this attainment is within our reach, and if it be, why not aim at it? Surely one would think it as well to have a good name as a bad one, to be a good workman as a poor one. Now what criterion shall we go by? By what rule shall we judge? Common fame is the rule

in courts to judge of a man's character, but in this instance, it should seem, we ought to confine it to members of our own Society. And why? Because this people profess to be led and guided by the Spirit of Truth. Well, be it so. Hear what is said: "Such a one spoke largely, I think not less than an hour and a half or two hours. He is a great minister." "Well, for my part, I must confess my head was not sufficient to contain all. I was glad when he sat down. I even thought that the few words dropped by the other Friend carried as much weight with them as all the other put together." "I don't like your popper," says a third. Again, "Such a one is a great minister; and she has a most beautiful delivery. Her voice is quite musical." "Well, now, I thought when I heard her, what a pity it was that there had not been some good elder with her in her early setting out, to have prevented her singing, instead of preaching." "Well, I admire at this. How dost thou admire the delivery of such a one?" "Why, I think he delivers himself in a very clear, distinct, intelligible, manly manner." "Well, now, I think he seems to read his sermon over like a boy saying his lesson."

Thus, Thomas, have I given a short specimen of the many observations which are made on ministers in our Society, and by *members*, too! From what I have said it must appear evident that he who seeks greatness from the source of his fellow-members' good judgment, will find he is entering a labyrinth, from which it will be hard to extricate himself—nay, it may end in irremediable woe. But there is a path, a path of safety, and this is the path of clear, plain duty. As this is kept in, and we journey forward, although we may be stripped and wounded by those thieves and robbers, although the priest and the Levite may look on and pass us by on the other side and make no observations at all, yet, when the good Samaritan comes along he will pour in the wine and the oil, bind up our wounds and set us upon his Beast. Thus it will be done unto the man or woman whom the King delighteth to honor, and I believe it is those he delighted to honor who seek the honor that cometh from *Him* and not from *man*, whose breath was in his nostrils. Therefore: "Seekest thou great things for thyself? Seek them not," but be of good cheer. So saith thy loving uncle,

JOHN LETCHWORTH.

RICHARD CLARIDGE, 1699, in stating the belief of Friends on the subject of justification, says: "By the propitiatory sacrifice of Christ without us, we truly repenting and believing, are, through the mercy of God, justified from the imputations of sins and transgressions that are past, as though they had never been committed, and by the mighty work of Christ within us, the power, nature and habits of sin are destroyed, that as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ, our Lord. And all this is effected, not by a bare or naked act of faith separate from obedience, but in the obedience of faith, Christ being the author of eternal salvation to none but those that obey Him."

"It is easier to *talk* and *work* for *Christ* than to give *ourselves* to Him. It is easier to offer God a few activities than to give Him a heart."

MANIFESTO OF THE BRITISH COMMITTEE OF THE INTERNATIONAL CRUSADE OF PEACE ADDRESSED AT THE TIME OF THE HAGUE CONFERENCE TO THE CONTINENTAL PRESS.

On the eve of the meeting of the Conference called by the Czar of Russia, for the purpose of seeking by means of international discussion the most effectual method of ensuring to all peoples the benefits of a real and durable peace, and above all, of putting an end to the progressive development of the present armamaments, we, the undersigned British editors, venture to address our fellow workers throughout Europe on the relationship of the press to this great movement. Feeling the responsibility which rests upon the press as the most powerful influence in the formation of public opinion, we are desirous, not only of doing what we can to influence the people of our own country in favor of his imperial majesty's proposals, but of securing the co-operation of our fellow editors in other countries in the same work. We do not doubt that you will agree with us in feeling that the enormous power of the press ought to be directed to the reconciliation of the different peoples of the world, the furtherance of their common interests, and the support of any measure that promises a general lightening of their burdens. All the best traditions of our profession point to the duty which this occasion imposes upon it, that popular movement in support of the ideas contained in the Czar's message, which has evoked almost unanimous support among the British people, has been initiated also in several Continental countries, and will spread through the length and breadth of Europe, if the press will take the lead. In the international crusade of peace, men and women of various nationalities, classes, parties and creeds, have agreed to unite in a demand which they believe means gain for all and loss for none. The international organization is in course of development, and we feel assured that it needs only the co-operation of the press to produce an irresistible demonstration of goodwill and good sense.

[Signed by twenty-five representatives of leading British periodicals.

The following response of the "Societa Internazionale per la Pace (Unione Lombarda)" has lately been given:

"MILAN, March 6th, 1900.

"To the members of the British press.

"*Gentlemen.*—On the eve of the Hague conference you addressed an appeal to your colleagues of the press in all Europe, in which you reminded them of the grave responsibility resting on the press as a moral power wielding the strongest influence on public opinion, and summoning their co-operation in the work of securing to all peoples the benefits of a real and lasting peace. Strong in the knowledge of being the leaders of public opinion in a country where it is sovereign, you solemnly proclaimed that international organization is already developed, and only needed the aid of the press to make it complete.

"This is a formal and categorical pledge which you have taken before the eyes of the assembled world, who read, applauded, and praised your proposal. The time has come in which this pledge can be redeemed.

"Your noble country is at present involved in a war from which, given the enormous disproportion of wealth and numbers, it ca even hope to gain the barbarous laure arms. With the victory of Paardeberg i obtained sufficient satisfaction for the p checks received at the initial stage of the paign. The twenty seventh of February, has obliterated the remembrance of the tw seventh of February, 1881. England can tiply her victories, but only at the co lowering her name even in the estimati those who, like us members of the Lom Peace Association, look upon her as the l place and cradle of freedom, and who, as ians, gratefully remember the aid you dered the cause of our national independ

The old imperial idea, which caused the r the Latin races, can in our modern times be conceived as a federation of autonomous st maintaining between themselves and the tropolis those cordial and amicable rela which spring from services rendered, comm and interchange of ideas, stronger and durable bonds than those forged by the vio of war, always creative of future reprisal

This "International Association," whose stant object has been the establishment of an understanding between Christian nat now appeals to you to remember your pro and try to determine such a current of p opinion as may bring to a speedy and ho ble close the sorrowful spectacle of thi between your country and the small repu of South Africa.

It is the duty of the nation that stands most in the ranks of civilization to make tures of peace. Generosity should accom strength. By putting yourself at the he this "Peace crusade," whilst you add new to your country, you will be fulfilling yo cred pledge, in a manner that will call the admiration and gratitude of the civ world.

Yours fraternally for the "Societa Int zionale per la Pace Unione Lombarda," MONETA, President.

APPROACH OF OUR ANNUAL ASSEMB "I am the voice of one crying in the w ness, prepare ye the way of the Lord ma paths strait." In the wisdom and econo our Gracious Creator it seemed good th way for the outward coming of our de deemer should be prepared, and so in ward and spiritual appearing it is needfu a preparation should be experienced. " valley shall be exalted and every mounta hill shall be made low." How expressiv condition of lowliness raised into dor and loftiness brought into contrition—a tion in which the tender touches of Red Love are the better discerned—its knockings more clearly heard, and his designs more fully recognized. Thus w way be prepared for the revelation of enly Good which will carry with it unspeakable blessing (not the revelati flesh and blood), coming as it does fre the Fountain of All Good. How gladly then be constrained to open the door hearts to the Heavenly Guest and recei in his rightful mission to cleanse, pur redeem. And having thus received Him way of his coming, and acknowledged Hi "Wonderful, Counsellor, the Mighty G Everlasting Father, the Prince of Pe

e ours to know for ourselves that of "The ase of his government and peace there be no end." Thus the blessed end, and se, of the coming of the dear Son of God, e wrought out in us to our own unspeak- joy and to the advancement of his king-

d so also in our solemn Assemblies, the f the Lord must be prepared by self-ef- ent, and the surrender of our human wills reverent patient waiting, and confiding ; and not in vain is an assembly thus gath- under the teaching of the Heavenly In- or, who is often pleased to break in upon "as a morning without clouds," proving eir unspeakable rejoicing that great in- n the Holy One in the midst of Zion.

se thoughts have welled up from the hid- pring with the near approach of our An- Assembly, believing a blessing is in store , and that it would be well that each indi- member in his or her measure be con- d that nothing may stand in the way of oming whom we acknowledge *Head Over* d that his purposes concerning us as in- s or as a church may be fully assured.

BENJAMIN VAIL.

Correspondence.

as much interested and instructed in the ar- n THE FRIEND of last week headed "The s Mistaken for the Spirit." It explained some- in my own experience which I never before account for, which is this: When I used to ing on the mowing machine or turning a heller, or our old-fashioned fan, winnowing e grain from the chaff, I would have such nt emotions, and I could not understand why those feelings at those times, as they just d to come without any effort of the mind; in realized a difference in them from spiritual ns, though very absorbing and agreeable. scientifically considered, means simply that vibrations act directly upon the nerves." words quoted from the article alluded to up a mystery that puzzled me. The idea of i-sheller or grain fan as an instrument of never before occurred to me. I have heard was considered good music, but it never d my feelings of emotion to the same degree noise of the machines I allude to. Poor I don't doubt, judging from my own ex- ce, that if when the evil spirit troubled him resorted to turning a corn-sheller, the noise have had a more soothing effect upon his ed spirit than David's harp!

Items Concerning the Society.

shington Monthly Meeting, D. C., has just its first birthday. It began with thirty ers, and has now reached fifty. Most of these oined by request.

ted announcements have appeared of a "Sum- chool of Religious History," to be held at ford College in the last week of the Sixth . One of the lecturers, J. Rendell Harris, eady arrived from England.

North Carolina Friend, which we lately an- d as about to discontinue, has refused to die, now kept up with renewed vigor. We sym- with any true victories for Christ which reported to its columns; but the more liv- ian ministers, both here and there, depend on alone as the true means and mediator of the more in number will the triumphs of the be and the longer will they come to stay.

May I thank the Society of Friends in Hereford and Radnor, for your kindness in expressing your kind sympathy with me in my poor efforts to arouse the people to a sense of Christian duty. We face an unwilling audience just now, to which the muzzle is more handy than reason. Wherefore we have to bide our time till the better mind of the nation begins to stir, and we become aware of the infinite mischief which the present war fury is doing to the permanent credit and good of our country, at home and abroad. One ought to preach on, "What is a man profited if he should gain the whole world, and lose his own soul?" as we, by incessant grasping, seem likely to do.—*Letter from the Dean of Durham to Clerk of Hereford and Radnor Monthly Meeting, England.*

Notes from Others.

The sermon of a Christian minister is nothing and worse than nothing, if it be not filled with the spirit of the Gospel, says the New York *Observer*.

There appeared recently in the *Independent* an article on the "Freedom of Hearing." The substance of the article was about this: The church belongs to the people; the minister is hired by the people; therefore, the minister should preach what the people wish to hear; he should scratch the "itching ears" of the hearers.

In the course of recent remarks on "The Automatic Judgment Seat in Man," N. D. Hillis, pastor of Plymouth Church, Brooklyn, a professed Presbyterian, said:

"The Confession of Faith says that certain men and angels are foreordained to everlasting death, being particularly and unchangeably designed and their number is so certain and definite that it cannot be either increased or diminished, and every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. And every attempt to revise and expel that statement from the Creed has been successfully combatted by a majority that wishes to retain the doctrine.

"It would seem as if a man would prefer to be burned at the stake rather than hold or assert or charge such infinite cruelty upon the all merciful and all loving God. The day the scholastics wrote that chapter in the Confession of Faith they got the devil confused with God."

While we sympathize with his abjuring the doctrine of foreordination, as Calvanism holds it, we deem it would be no persecution, but only honesty to their doctrine on the part of Presbyterians to disown one who has separated himself from it, and only honesty in him to resign a membership to whose conditions he cannot be true.

A. F. von Tobel, of Edge Hill, Pa., is said to have caused quite a sensation by public remarks, in which he said: "The Church, I believe, boasts too much of its past. Its victories when measured by what the Church ought to have done could almost be looked upon as defeats. We look at our edifices and congratulate ourselves at our grand institutions and say: 'See what we have wrought!' But when we look at the millions still in the darkness of heathendom and the millions more in a worse darkness than that which spreads over India, China or Africa, we hang our heads in shame.

"The Church is attacking little unfortified hamlets of the enemy and allowing the great strongholds of the devil to remain unmolested. Do we call this victory?

"But through the Church we go back to the individual. It is in the life of the individual members of the Church that we find the cause of our comparative defeat. The electric current is sent only along the insulated wire. Bring it in contact with the earth in several places and the power is soon spent. The only way the Church is ever to win a victory in which heaven will rejoice is by insulation from the world.

"Let every member of the Church of God ask the question: 'What would the Church be if composed of members all such as I?'"

SUMMARY OF EVENTS

UNITED STATES.—The statement of the Government receipts and expenditures during Third Month show the receipts to have been $48,726,837, and the expenditures $32,188,271, a surplus of $16,538,566.

Bills have passed the House of Representatives, containing measures to open to settlement 418,000 acres in the Fort Hall Indian Reservation, and 2,500,000 acres in Oklahoma by ratifying the agreements with the Bannock and Shoshone Indians and the Kiowas, Comanches and Apaches.

The Secretary of State and the Spanish Minister in Washington have signed a protocol extending for six months the time allowed Spanish residents in the Philippines to elect whether they shall remain Spanish subjects or adopt the nationality of the territory in which they reside.

The Secretary of War has created a new military "Division of the Pacific," embracing all of the Philippine Islands, under the command of General Otis. It will be sub-divided in four departments—Northern Luzon, under General MacArthur; Southern Luzon, under General Bates; the Viscayas, under General Hughes, and Mindanao and Jolo, under General Kobbe.

The duties of the new Philippine Commission were discussed very fully at a Cabinet meeting. The little chat between the President and his advisers in the White House will probably be the law for 12,000,000 Filipinos for a year or two to come. It was agreed that the Commission will have entire responsibility for the temporary civil legislation for the islands until Congress stops debating and passes a law of some kind. The Governor General is to be the Executive of the Philippine Government, and will execute the laws made by the Commission. The latter body, by the agreement reached, is to be supreme and final as to all laws necessary for the government of the islands, except in extremely important cases. Then there must be recourse to the advice and direction of the President. The Commission is expected to draft a code and set up the entire civil government of the islands. It will be some time before this is done, as the President asks that the Commission look the islands all over by tours in a body throughout the archipelago. Then when they understand all the conditions they are to take their pens in hand and go to writing the laws. As soon as the Commission has determined on a policy, each member of the Commission will be assigned to one of the four military departments into which the islands have been divided by Secretary Root, and there he will look after the legislative affairs of the people under him. Thus one man will be making laws for about 3,000,000 people, of almost infinite diversity of intelligence, race, language and industrial conditions.

After a voyage, the longest on record, from Cebu, P. I., to Boston, the British steel four masted bark *Ancona* was towed across Massachusetts Bay, Third Month 29th. She is laden with 18,300 bales of hemp, the largest cargo of the kind shipped to this country. The *Ancona* sailed Eighth Month 5th, and her long voyage occasioned anxiety and reinsurance at Lloyd's, London. The rate advanced until she was spoken near the equator in the Atlantic. She was next heard from the Barbadoes, where she put in to replenish her depleted stock of provisions, resuming her passage Second Month 23d. For the past week she has been off the coast endeavoring to reach Boston.

Since the *Ancona* left Cebu with her enormous cargo hemp has doubled in value, and at present is quoted at 15½ cents per pound. This means a big profit for the owners. The total valuation of the vessel's cargo is placed at $800,000.

Exports from the United States to Asia and Oceanica have trebled since 1894. In that calendar year we sent $30,729,262 to the section named. In 1899 (Twelfth Month estimated) we shipped upwards of $90,000,000.

Apprehension of a great war in Europe is said to be one cause of the great increase of immigration to this country.

A case 102 years old has just been settled in the Court of Claims at Washington.

By the census of 1890, there were 88,000 Swedes in the six New England States, 16,000 Norwegians and a like number of Danes. From recent indications there will be returned by the Federal census of 1900, 150,000 Swedes and Finns in these six States.

More than 13,000 Michigan farmers raised sugar beets for the first time last summer, the result being a crop large enough to keep ten factories busy, and it is expect-

ed that the State will soon be able to produce all the sugar it needs.

A. R. Peacock, Vice-President and General Sales Agent of the Carnegie Steel Company, who made a record breaking run across the continent, arrived in Pittsburg Third Month 30th, making the journey from Los Angeles to that city, 2731 miles, in seventy-five hours and four minutes.

The lowering of the railroad grain rate from Chicago to New York to 10 cents has resulted in about 75 per cent. of the grain in Chicago being contracted for by rail. This will release a considerable portion of the Chicago grain fleet and make it available for the 20,000,000 bushels of wheat which will be ready for shipment from Duluth by the opening of navigation.

Preparations are being made for great expansion in rice culture in Texas next year. In one county in that State there will be an increase of 7000 acres, with increases in other counties running up into the thousands of acres.

Governor Stanley, of Kansas, has given his endorsement to Charles M. Shelden's proposal to send a million bushels of Kansas corn to the starving people of India.

It is estimated that of the 555,000,000 feet cut of logs in the Maine forests the present season, 225,000,000 feet will be sent to the pulp mills instead of the saw mills.

According to the Hawaiian *Gazette* there are ordinarily from 30 to 40 varieties of fish in the Honolulu market. A large percentage of the natives make their living by fishing.

Magnalium, an alloy of 10 to 20 parts by weight of magnesium with 100 of aluminum, is claimed to have all the advantages of aluminum, and also to be adapted for working with tools, while even lighter than aluminum.

The religious census recently taken in this city, reports the following number of families. The whole population was found to be 1,135,000; Roman Catholics, 75,490; Methodists, 38,804; Presbyterians, 31,075; Episcopalians, 30,184; Baptists, 27,293; Lutherans, 19,270; Jews, 8,538; Reformed, 6,223; Friends, 1,925; Congregationalists, 1,071; other professions, 6,108. Vacant houses, 6,814; not at home, 7,810; refused information, 5,780; no preference, 17,388. Total, 283,811.

The death rate in Boston for last week was again very large, the total being 316, against 198 for the corresponding week of last year, but the figures show a decrease of fifty from those of the previous week. Thirty-three persons died from the grip.

There were 679 deaths in this city last week, reported to the Board of Health. This is 42 more than the previous week and 175 more than the corresponding week of 1899. Of the foregoing 336 were males and 343 females: 151 died of pneumonia; 60 of consumption; 59 of heart diseases; 29 of influenza; 26 of old age; 21 of measles; 21 of nephritis; 20 of inflammation of the stomach and bowels; 17 of cancer; 17 of convulsions; 15 of diphtheria; 15 of apoplexy; 15 of bronchitis; 14 of uræmia; 14 of marasmus; 13 of inanition; 13 of typhoid fever; 12 of inflammation of the brain; 11 of paralysis, and 8 of congestion of the lungs.

Markets, &c.—U. S. 2's, 100⅝; 3's, 110⅝ a 111; 4's, reg., 115 a 116; coupon, 116 a 117; new 4's, 134¼ a 135; 5's, 114½ a 115½.

COTTON was quiet but unchanged, closing on a basis of 9⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.35 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.40 a $3.50; spring, straight, $3.40 a $3.60; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.15 a $3.25 per barrel for Pennsylvania, up to $3.40 for choice Western.

GRAIN—No. 2 red wheat, 73¾ a 74¼c.

No. 2 mixed corn, 42½ a 42⅝c.

No. 2 white oats, clipped, 31½c.

BEEF CATTLE.—Extra, 5¾ a 5¾c.; good, 5¼ a 5⅝c.; medium, 5 a 5¼c.; common, 4⅝ a 4¾c.

SHEEP AND LAMBS—Extra, 6⅜ a 6¾c; good, 6¼ a 6⅜c.; medium, 5¾ a 6c.; common, 4 a 5¼c. LAMBS—5¾ a 8c.

HOGS were active and higher, at 7⅜ a 7¾c. for best Western, and 7 a 7¼c. for other grades.

FOREIGN.—The death of General Joubert occurred at Pretoria on Third Month 27th. He was the military leader of Kruger's forces. General Louis Botha has been appointed as the successor of Joubert as Commander-in-Chief of the Transvaal forces.

The extraordinary run of success which had attended Roberts' operations so long was broken on the 31st ult. by a British force walking blindly into a Boer ambush. It was captured, with seven cannon and large military stores, and the British casualties are estimated at about 370.

A despatch from the Boer headquarters in Natal announces that the destruction continues of coal mines likely to be useful to the British.

The British War Office has issued another table of British losses, showing an aggregate of 16,652, which does not include 4,004 who have been invalided home.

The British Government is discussing the feasibility of building national granaries and storing vast quantities of wheat against the emergencies of war or famine.

The trade of Great Britain is worth £700,000,000 a year.

The scheme, originated by Sir Thomas Lipton, for supplying good food to the poor at the lowest possible cost came into active operation in the opening of the Alexandra Trust Dining Rooms, of London. The undertaking was inaugurated by Sir Thomas Lipton placing in the hands of the Princess of Wales, who had from the first taken a deep personal interest in the project, a large sum of money for its development. Three well ventilated dining-rooms, each comfortably accommodating 500 people, occupy separate floors. On either side of the spacious entrance hall is a small office, at which the customer obtains a ticket to be exchanged at the buffet for the meal ordered—breakfast, dinner or tea. The cooking is done by steam on so extensive a scale that a ton and a half of potatoes can be cooked in an hour, and 2,000 dinners are always ready. A bakehouse is attached to the building, the kneading being performed by electricity. The result of so much efficient organization is that a three course dinner of excellent quality is to be obtained for four and a half pence, this being the highest charge on the menu. It must be borne in mind that the Alexandra dining-rooms are by no means to be considered in the light of a charitable undertaking. The prices have been calculated with an allowance for profit, and 10,000 being the anticipated daily average of customers served, a return of 3 per cent. on the capital is expected. The profits are in any case to be devoted towards extension and improvement.

Pressed steel cars are coming into use on all of the railroads on the Continent.

Milan newspapers report that the unusual cold in the mountains is driving many wolves into the valleys, to the great damage of sheep and goat owners.

Vienna's great municipal street railway system is now in perfect running order. It cost $40,000,000, and it is estimated that it will pay for itself within ten years.

The Russian Agricultural Department recently discovered, on the east coast of the Caspian Sea, immense naptha springs of a quality said to be equal to the best American product.

Abyssinia has a telephone line 300 miles long connecting the capital and the important city. It was constructed by a Franco-Russian company.

New Zealanders have achieved what workingmen in other lands are clamoring for. Among the functions of the Goveroment is the providing of work for all who may apply. This has been done for some time, and every New Zealander is sure of a job at $2 per day of eight hours.

Eleven fresh cases of bubonic plague were officially reported at Sydney, New South Wales, and two additional deaths have occurred.

The depopulation of Peru is illustrated by the fact that the Valley of Santa, which in the days of the Incas had a population of 700,000, now has only 5,000.

The recent heavy floods in Uruguay have caused great destruction of cattle and wheat. Two bridges on the Central Railway have been swept away, with a loss of $50,000.

Intense heat has visited the Southern hemisphere. Recently the thermometer registered 120 degrees Fahrenheit in the shade nearly all day in Buenos Ayres. There were 102 cases of sunstroke, of which 93 were fatal, and the next day there were 219 cases, of which 134 were fatal.

A despatch from Winnipeg, Manitoba, says that there were on the night of Third Month 28th twenty-six immigrant trains on the Canadian Pacific bound to that city, with settlers and their effects.

NOTICES.

YOUNG woman Friend experienced, wishes to secure position in private or Friends' school as teacher in English branches, Latin and Drawing. Prefers Philadelphia or vicinity.

"B" Office of Friend.

THE ANNUAL MEETING of "The Friends' Western District Dorcas Society for the care and management of the Needlewomen's Aid Fund and Relief of the Poor," will be held in the Monthly Meeting room, Twelfth Street Meeting House, on Fourth Month 11th, 1900, at the close of the morning meeting for worship. Interested Friends are cordially invited to attend.

EMMA M. SHINN, *President.*

Receipts for Aid of Suffering Doukhobortsi to Fourth Month 3rd, 1900.

J. I. S., $2: Friends' Iowa Yearly Meeting, $21.50; Friends', Pickering, Ont., $10; Rich Square, N. C., $2; R. S. C., $5; C. L., $20; Two Friends, M… $5; F. G. S., $1; R. P., Ohio, $10; M. M. W…

WM. EVANS, *Treasurer*, 252 S. Front St., P…

WESTTOWN BOARDING SCHOOL.—For convenience … sons coming to Westtown School, the stage wi… trains leaving Philadelphia 7.17 and 8.19 A. M., a… and 4.32 P. M. Other trains are met when req… Stage fare, fifteen cents; after 7.30 P. M., twe… cents each way. To reach the school by telegrap… Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, S…

WESTTOWN BOARDING SCHOOL.—Applications f… admission of pupils to the school, and letters in re… instruction and discipline should be addressed to W… F. WICKERSHAM, *Principal.*

Payments on account of board and tuition, an… munications in regard to business should be forwa… EDWARD G. SMEDLEY, *Superintendent.*

Address, Westtown P. O., Chester Co., Pa.

Friends' Library, 142 N. 16th Street, …—Open on week-days from 11.30 A. M. to 2 P. M. from 3 P. M. to 6 P. M.

Recent additions to the Library are:

BRUNCKEN, Ernest—North American Forests.

GIDDINGS, F. H.—Democracy and Empire.

GOING, Maude—Field, Forest and Wayside Flow…

HARSHBERGER, J. W.—Botanists of Philadelphia…

HIGGINSON, F. W.—Procession of the Flowers.

LECKY, W. E. H.—Democracy and Liberty (2 vo…

MCMASTER, J. B.—History of the People of the… States, Vol. 5.

STODDART, A. M.—Elizabeth Pease Mitchell.

STOREY, Moorfield—Charles Sumner.

WILLARD, J. Flynt—Tramping with Tramps.

DIED, at Colerain, Ohio, on the second of Third … 1900, MARTHA A. LUPTON, daughter of Joseph P. … in the forty-ninth year of her age; a member o… Creek, Monthly Meeting of Friends. Of a meek a… spirit, she was enabled, by the grace of God, to … bravely and cheerfully several years of privation a… fering. She was a devoted daughter and siste… marked love and charity for all, that endeared he… friends. Sweet resignation clothed her spirit du… last severe illness of two weeks. Calmly, she a… her outward affairs, and lamented she had been … "unprofitable servant." Near the close, she sai… it be one of those 'many mansions' are for me!" … I believe the gates are open."

——, at his home, Toughkenamon, Chester cou… the twenty-fifth of Second Month, 1900, CALEB … in the eighty-third year of his age; an elder and … of New Garden Monthly Meeting of Friends. A… upright life, a Christian whose daily walk among … a testimony of his Master, a Friend concerned … exercised in maintaining that which has been e… to us as a people, the summons to a higher h… found him, we reverently believe, patiently wai… looking for the call.

——, at Middletown, Ohio, on the ninth of Firs… 1900, aged near seventy-nine years, MARY HARRI… of Benjamin Harrison, a member of Middletown … and Particular Meeting of Friends. Taken sick … the old year was going out, she bore her sever… with a remarkable degree of calmness and patie… ing remarks at different times which showed … great work was going on within. She looked u… daughter very pleasantly a short time before … and spoke as though she had asked forgiveness … ceived it, and wished to be taken away to her … home. The peaceful feeling that was felt in her … at the time of her death left to her friends the … belief that her end was peace.

——, at her residence in Winona, Ohio, Eigh… fourth, 1899, MARY COPPOCK, in the eighty-six… her age. An esteemed member of New Garde… Meeting of Friends.

——, at his home near Middletown, Ohio, … teenth of Seventh Month, 1899, ABNER ALLM… fifty-seventh year of his age, a member of Mi… Monthly Meeting of Friends. He was stricken … alysis, which finally rendered him almost hel… was able to be moved about the house in his … very near the last. His quiet, gentle and a… way made it a pleasure to care for him, and … able to converse with his friends, yet he en… company. Although he is much missed from … circle and his many friends, which is cause of … we feel that we cannot mourn as those wit… humbly believing that in great mercy he was … for the solemn change.

THE FRIEND.

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The Letter and the Life.

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llest.

While an outward consistency is valuable for the sake of serving and conserving the operation of its inward life, yet our anxiety must be placed on the revival of its creative and quickening spirit, which, as it comes into dominion, will be the true perpetuator of its own testimonies. But a lapse into the dominion of the system without the life is a precursor of death, or else of revolution. Here or there we have seen sufficient warnings of both.

We believe there is a signal place on earth for our system of principles, doctrines, testimonies and modes of proceeding adapted to them. But what our welfare loudly calls for is an individual yearning, exercise and travail that this goodly heritage may be revisited and refilled with the baptism of the Spirit of life in Christ Jesus. It is idle for the membership to look every man to his neighbor and every man to his brother, saying, "Know the Lord," while deaf to the voice which says, "What is that to thee? Follow thou me!" Let the one anxiety of each he to pray, "Lord, is it I? I have need to be baptized of Thee!"

Two Classes of Forms.

By some readers of the above remarks the Society of Friends may be bantered with an alleged inconsistency, as of protesting against all forms in religion, and at the same time clinging very closely to forms of our own.

The criticism lacks right discrimination. We never have abjured *all* forms, but only those which come between the soul and God, interfering in that living intercourse of true worship for which it is the place of Friends to testify.

There are two principal classes of forms in religion, namely:

1. *Forms of worship*, or modes designed for men's expression of themselves towards God. The lifting up of our hearts to Him is necessary, but no *mode* of our doing it is necessary to "God, who knoweth the hearts." While every expression of man in the flesh assumes some mode, yet there is no evidence that the Searcher of hearts requires a set mode in order to understand us. So, as He seeks such as worship Him in Spirit and in Truth, we would discard the form as He does.

2. *Forms of testimony*, or modes through which men express themselves *to men*. These are necessary to human beings, who cannot understand our meanings without recognized forms of outward expression.

Of the first class, or forms of worship, it may be said that, though the Searcher of hearts knows every motion of our hearts' worship without outward words from us, and though He has in the Scriptures of the New Dispensation insisted on no stated forms of worship for his Church and people, yet do not men need them for themselves, even if He does not?

We believe that He who by his Spirit speaks immediately to our condition, provides immediately for a man's need of expression in the unstudied cry, testimony or message of the heart which He prompts. But what we object to is men's providing it for other men in his place—prescribing stated or uniform exercises and set modes for worship, irrespective of what may be the Spirit's direction on each occasion. He alone, the Head over all things to his Church, sees what expression the soul of the speaker or the hearer needs, and to those who truly wait upon Him He will provide exercises of his own bringing forth. So while all language must be cast in some *form* of expression, we would not by *stated* and *prescribed* forms preclude the freedom and dominion of the Spirit.

The case is different where the Society has to express its standing testimony *to men*. It is men to whom testimonies of Truth and for Truth are directed and addressed. It is men that need definite standards of expression which shall be uniformly distinctive, and not wavering with an uncertain sound or aspect. It is men to whom unvarying custom of testimony teaches the meaning of its language and lesson, and it is men to whom a shifting and changeable form of testimony dissipates or stultifies its meaning. Therefore we set a value on long recognized forms of testimony, to conserve them for the good of the readers of them; and we set as little value as possible on forms of worship which we believe the Father of Spirits does not need in order to understand us, nor in order to communicate grace to us, since his inspiration and life are *immediately* imparted,—or imparted sometimes through an instrumentality, as He may for the time being immediately choose and livingly use one. To put the distinction briefly—For worship we deny the necessity of forms towards God; but for testimony we own them towards men.

But as every act of obedience is an act of worship, and our testimonies are not living and true save as acts of obedience, they are involved with all those works of faith and duties of daily living which belong to worship. While there may be thus an indirect danger of resting in these outward things as forms of wor-

ship instead of in the life of worship, it would not be Quakerism, but carnality and superstition that would make the danger. For "they that are after the Spirit do mind the things of the Spirit."

Master Bullock's Boys.

As guest at a banquet of Massachusetts legislators one evening last week, I discovered three very chummy fellows, whom I knew well. Their explanation for their great friendship was, "We are Master Bullock's boys. All in the same class."

Samuel J. Bullock, principal of the Bunker Hill School, was a pupil of mine once upon a time, hence my interest in the story of Representative Tarbox, Barbour and Roberts. The Bunker Hill School is now located among the blue-bloods. These boys were not ambitious for specially prosperous lives. One of them, according to his own story, was decidedly inclined to be reckless. Steadily Master Bullock's presence and words improved them, and the year in his room developed manliness and purpose. The reckless one, however, took to the sea, went to the West Indies, then shipped to the East Indies, and upon his return went up to the old school. S. J. Bullock sat down with him and said, "Are you making the most of yourself? It always seemed to me that you had in you the making of more of a man than I fear you are making of yourself." The young man went out of Bullock's presence with the determination that he would show his teacher that he had indeed the making of more of a man than he was. Similarly and incidentally each of the others was inspired by Master Bullock. These three Representatives are honored by their neighbors, and are successful and useful men. They said, "We three fellows are going over to see Bullock soon, and we propose to have him come over to the State House and take a seat on the floor some day."

This is merely a sample of the influence of a multitude of schoolmasters all over this broad land. The character of the man, his interest in the boys and girls, his incidental direction of their thought and purpose is of infinite moment to America. May the day never come when the schoolmaster is so absorbed over the petty details of devices, methods, courses of study and other affairs that he has not time and strength to focus his interest on the character and aspirations of his boys.

One man like Samuel J. Bullock, and there are many of them, is worth more to the State than many men in business, professional and political life, who labor primarily for their own success and glory. He is content to be unknown to fame so long as his boys go out into the world's activities to win success and honor. It is but natural that I take pride in such a record of one who was once a pupil of mine in the normal school. What a chain of influences life is.—*Editor of the Journal of Education.*

"ONE of the most fundamental truths of Quakerism, and we might just as well say of Christianity, as it is taught in the New Testament, is the teaching that the living Spirit works directly upon the human spirit, and guides the individual in all things he should do or say."

Reminiscences of the Life of William and Debby Dewees.

(Continued from page 299).*

In the Twelfth Month of 1844 my eldest brother married, and settled temporarily in Westmoreland County, Pa. In the early part of the year 1846 Friends of our part were wont to send a quantity of produce to Ireland to tide her people over the destitution caused by the failure of the potato crop the previous year. My father made several barrels to hold the contributions, which were chiefly of corn and beans. In the Tenth Month of 1847 another son was married at a meeting of Friends, now extant, at St. Clairsville, Belmont County, Ohio. Mainly on account of feebleness, my father and mother were not present on either of these interesting occasions. For the latter a tenement was prepared on the farm and near by the parental abode.

In the Eleventh Month, 1848, my parents had the privilege of giving an entertainment for the marriage of their first-born to a Friend in good standing. This marriage was solemnized in a meeting of the Society of Friends at Chesterfield, Morgan County, Ohio.

My parents continued mostly able to go to meeting. Father, preferring to drive, generally had a full load. In the First Month of 1850, the road being rough, after attending the Monthly Meeting on Seventh-day, my parents stayed over at the house of a Friend, not far from the place of worship, after which they came home. My father, evidently very poorly, but being disinclined to complain, sat in his accustomed place near the open wood-fire, assuming his wonted cheerfulness. Before retiring for the night he accepted some proffered remedies that were always kept within easy reach.

The following morning it was evident that his strength was failing, with inability to discharge the phlegm, even by the most violent coughing. The lungs were losing their vitality and breathing was laborious. In the after part of the day, with his consent, his choice friend and doctor, Isaac Heustis, was called, who, after examination, advised some remedies, saying that he believed the patient was no worse than he had frequently seen him. In the evening, at the usual time, he desired that all might retire, but a neighbor, having called to see how my father did and watch a part of the night, he and I felt best satisfied to sit quietly by the embers on the hearth until the turn of the night, at which time I went softly to my father's room, which he taking notice of, desired that all might be at rest. Returning to my friend, I proposed that, as my father wished, we would retire. Ere reaching our allotted place, I noticed a catch in my father's breathing, and turning quickly that way, perceived that death had seized his victim. This was another great shock to my mother's sensitive feelings.

Interment was made in the cemetery belonging to the Society of Friends at Chesterfield, Morgan County, Ohio, not far from the tomb that was made for his daughter, when he was far distant helping to publish the glad tidings of the Gospel.

From this time, through this sketch, my mother may be considered as standing al the head of the family, having three unm children and a foster son and daughter at with her. I believe, not saying overmuch we were equal objects of her care and tude.

My father left a will constituting my brother and sister his executors. Our leg visement was, that the latter, having as another name, was disqualified. My siste settled, with her husband, in a distant p the State, my brother in the State of Pe vania. Each was informed of the ci stances we were placed under. But it n noticed that, at that period of time, n could be expected from any considerabl tance to attend the funeral of a parent. sent us a sympathetic response at the ea opportunity, my brother saying that he attend to his appointment as soon as ble. It was not until the following Ele Month that the circumstances favored his ing with his little family. We all looke ward that period as one of special int The writer left home very early one m to meet the coming visitors at the stea landing on the Muskingum River, now b the name of Stockport. On the arrival party, my elder brother, of whom menti been made as occupying a tenement ne homestead, came out to welcome his br with his wife and little ones, and feeling unwell, returned to his own cottage, a down upon a form, from which he was n to arise for more than eight weeks. Th lowing day, being the time for holdi Monthly Meeting of Friends at Chest Morgan County, Ohio, as many of the fa could, attended. The writer, not feelin remained at home, doing some necessar to tide us over the coming First-day, was passed in administering what we to the comfort of my sick brother.

Ere the week was half past, my moth foster boy and the one that now guid pencil after the lapse of almost half tury, were cast on beds of languishi seems in place here to say that in the part of the fall my younger sister had several weeks in a languid, weak co evidently with a low grade of fever, bu now, our kind Dr. Heustis had not give name of typhoid. It was evident that th ness that my brother came about could attended to, even in the near future, must have the co-operation of those b but interested parties. My brother, and duty led for the safety of his ow flock, bade us adieu, expecting that, in days, he would be informed, through th of the death of his dear mother, and others of her family.

Take notice, dear readers, how little w of what is to come to pass. This broth his wife and little ones, reached their safety. Soon after, he, in company with was engaged raising a frame building f for a flour mill, and, when nearly done, timber fell and struck my brother i dead. Several days passed, when my brother that was not stricken with th went to the village, in expectation of a letter from this brother informing u safe arrival, with his little flock. But, of this, a letter was given him having

*In the first issue of these Reminiscences, page 276, the date "1836" should be 1826; and in the second issue, on page 285, the year "1846" should be 1836.

nal of distress. The attention of our doctor s called, the letter was opened, and was nd to be written by our sympathizing friend, late George Gilbert, of Sewecky, West- reland County, Pa. In this the sympathy of entire community for the bereaved and icted was as fully set forth as pen could do He believed himself to be the first to lay d on the lifeless body of my brother. Dr. istis kindly accompanied my brother home. y were joined by the late J. D. W., of the age.

t was apprehended that the introduction of h sad news might have a very injurious ef- t, but such was not the case, because some e reduced to such perfect weakness as to entirely incapable of thought; and the dear, ed one, our mother, at once took refuge in long cherished confidence that the Good ster was not a hard Master, and would ely temper the blast to the shorn lambs of his k. Notwithstanding this resigned feeling, convalescence increased, her solicitude for bereft daughter-in-law and her little ones reased, in which we all took part as strength health were restored. Soon after the ter was able to walk a few paces, in com- y with my younger brother that was not en down with the fever, we made the ney by water transportation to the lonely de of our widowed sister. Spending a short e in doing what we could for them, we re- ced the noble rivers that had borne us ner, and reported to our dear mother and ers what we had done.

(To be continued).

Coals of Fire.

Nellie stood by the kitchen table watching nma make a cake. It was a bright, clear rning, and almost any other time Nellie ld have been outdoors at play, but she was y much interested in something mamma was ng, so she preferred to stay in the kitchen watch her.

Mamma had been making gingerbread cakes, just now she was decorating a most re- rkable gingerbread soldier. He was a very ce looking soldier, with his features plainly ned in pink and white icing, and a row of tons down the front of his coat, with epau- that gave him a very martial air.

"Oh! oh! he's just *beau*-tiful!" exclaimed lie, in delight, as mamma put on the finish- touches. "Oh, isn's he a splendid coal of ?"

Mamma laughed, as if she thought the sol- was a very funny coal of fire, but she knew at Nellie meant. Yesterday the little girl come home from school in tears to tell her nma how hard she had been working to get examples done that afternoon that she ht have all next day to herself, and just n she got them finished, with the answers correct, her deskmate rubbed a wet sponge r the slate and spoiled her work.

Wasn't it *too* mean for anything?" she said, rily. "I do think Mary Neil is just the nest, hate—"

Hush, dear," said mamma, gently.

Well, mamma, it's every word of it true," sted Nellie. "And I'm just going to pay back, so I am. I wish I knew of some ."

Perhaps I can help you," said mamma.

Nellie forgot to cry, in her amazement, and she stared at her mother with wide open eyes. She could scarcely believe her ears. Was her mother actually going to help her revenge herself upon Mary for her unkind act?

But mamma's next words made her meaning plain. It was not in the way that Nellie had expected that she was going to help her.

"Suppose you try the effect of 'coals of fire?'" suggested mamma.

"I'd like to if they were real, live, burning coals," she answered; "but I know you don't mean that. You mean that I must do something kind to her; but, indeed, mamma, it wouldn't do her any good. She's always teasing me, and it wouldn't make her a bit better to be kind to her."

"Have you ever tried it," asked mamma.

"No," answered Nellie.

"Then suppose you try, just once."

"Well, I'll try, but I know just what it will amount to," answered Nellie, very positively.

"I'll tell you what would be a nice coal," she exclaimed, after a minute's thought. "Won't you make me a lovely gingerbread cake to give her, like the ones you always make us on Saturday? She hasn't got any mother, you know, and her aunt never makes her anything nice."

So mamma made the gingerbread soldier the next morning when she was doing her baking, and Nellie was actually anxious for school morning to come that she might see Mary's surprise when she should give it to her. She was surprised to find how her angry feelings were fast disappearing, and when she carefully wrapped up her soldier and started off to school, she watched for Mary as eagerly as if she had been her best friend.

When she reached the school-house she found that Mary was already there, putting her desk in order. Nellie slipped quietly up behind her and put the soldier in her hands.

Mary gave an exclamation of delighted surprise, and then looked around to see who had given her the cake.

"Don't you like it?" said Nellie, smiling brightly. "My mamma made it on purpose for me to give you."

For a moment Mary did not answer, then she threw her arms around Nellie's neck.

"I'm just ashamed to take it, after I have been so mean to you," she whispered. "But I won't ever, ever tease you again as long as I live."

Nellie returned her embrace warmly, delighted at the results of the "coals of fire," and the two little girls soon became warm friends, instead of quarreling and finding fault with each other as they had been in the habit of doing.

I wish that every little boy and girl could be persuaded to try Nellie's plan when they have a grievance against any of their little companions, and I am sure that they will find it the best way.—*Early Dew.*

SORROW hurts us if we meet it with resistance and rebellion. The secret of blessing in trial lies in acquiescence. This takes out of it its bitterness and its poison, and makes it a blessing.—*J. R. Miller.*

"THIS world is too small to afford a place of safety to the man who disobeys God."

Selections from the Letters and Memoranda of Robert Milhous.

(Concluded from page 212.)*

My dear father was favored to feel true resignation to this great bereavement, which came in the evening of his days, and his spirit seemed in a very humble, child-like state, earnestly seeking to be made entirely ready, when the summons should come to him. His physical health was pretty good for one of his age, but it was evident that his strength was failing. In the fall of 1895 he was very feeble, so much so that it hardly seemed prudent for him to look toward attending our Yearly Meeting. He had never been absent from one of these yearly gatherings since my recollection. As the time drew near, he felt best satisfied to go, although it seemed to outward appearance that he was not able for the fatigue of the trip. He attended two or three meetings, when he was taken more poorly, having a slight paralytic stroke, which affected him both physically and mentally. For several days he was in a very critical condition, and his physician thought it quite uncertain about his being able to return home. But he rallied somewhat, and we were truly thankful that he was once more permitted to reach that spot, so dear to both of us. Before we left the neighborhood of Barnesville, he attended the meeting at Ridge and was much favored in testimony, although his mind was quite clouded in regard to the ordinary affairs of life. After reaching home, he continued to labor under the same difficulty for five or six weeks, although we could notice a slight improvement. Finally the cloud seemed to be lifted, almost at once, and his mental faculties ever after remained bright and clear, until a very few minutes before he passed away. He seemed indeed to grow brighter and brighter, I trust, "until the perfect day."

On the twelfth of First Month he was at our little meeting for the last time. That day, in the afternoon, he wrote the following letter to a dear niece, which was the last letter he wrote, with the exception of a few lines to his nephew and niece, Barclay and Hannah Smith, at whose home he was very tenderly cared for while so ill, when he was at Barnesville:

"*My Dear Niece, H. V.*:—Thy very acceptable letter came to our hands a few days ago, and was read with comfort and much interest, and it has rested on my mind much since the reading of it to try once more to pen a few lines, in a fresh feeling of that love, I trust which desires the welfare of all, but perhaps I might admit more particularly, those who are my most near connections as to kindred. It seems increasingly a task for me to write as age advances, and the solemn feeling often comes over my mind, when writing to a relative or dear friend, that this may be my last to thee (whoever it might be), and so at the present, as thou may understand that should my life be prolonged until the fifteenth of Fourth Month next, I should be eighty-five years old. It really, at times, seems marvellous in my eyes, that my life and my natural faculties have been preserved as well as they are through so many bereavements and deep trials, known

* This portion of these memoirs, though forwarded in due time, does not appear to have met the editor's observation, if then received.

only to Him who beholds us, just as we are, and knoweth all our down sittings and our uprisings, and is acquainted with all our ways. But, dear one, I hope I do not claim or convey to thy mind that I am complaining of these trials and deep provings, but hope they have proven as a means of causing more earnestly to cleave unto Him who has all power in heaven and earth, and who, I have cause to believe, has hitherto borne me up above the billows which have at seasons seemed to threaten to overwhelm me. O, may I be enabled to continue to look still unto Him, and to cast all my care upon Him, as unto a faithful Creator, unto the end, is the fervent desire of my heart. Poor and unworthy and unfit as I feel myself to be, it seems to be laid upon me, from time to time, to labor publicly for the eternal welfare of my fellow-beings, and to-day, at our little meeting, I thought I was again called upon to bear witness to that religion which is of the power of God unto salvation, through our Lord Jesus Christ, the propiatory sacrifice for our sins, in which I felt peace. . . I have no doubt, dear Hannah, but thou hast, as well as myself, had to pass through sore trials, in which I have sympathized with thee, but I feel that all that I can do for thy help and comfort is to commend thee to the care and protection and keeping of the unslumbering Shepherd of his people, 'whom to know is life eternal.' And my desire is for my poor self and for thee, that we may be favored, day by day, to experience the great work of redemption, going on to completion, that we may be cleansed from every defilement of sin and clothed upon with the 'white robe, which is the righteousness of the saints.' I feel comforted in the hope and belief, that thou wilt be favored to know the Lord to be thy refuge, and that underneath are the everlasting arms, and let me encourage thee to take fresh courage, and put thy whole trust in the Lord, 'in whom is everlasting strength.' . . It would seem a great comfort once more, to mingle with all my dear brother's children, but this I cannot expect to enjoy. With love to thyself and all thy household, I remain thy affectionate uncle, ROBERT MILHOUS."

The next day after writing this letter, my dear father was taken with severe pain, and for several days he suffered much. Some relief was obtained by medical treatment, so that for awhile I had a hope of his partial restoration to health, but from the beginning he did not think it would be so. There seemed a general giving way of the entire physical system, and finally partial paralysis and heart failure. He passed quietly away on the evening of the Eighth of Second Month, 1896, leaving with us the precious assurance that he was safely gathered home, "as a shock of corn cometh in its season."

I noted down some of the expressions which from time to time were uttered during his illness. On the second of Second Month, after I had read a chapter in the Bible, as was our custom, he said to me, "Last night I was favored to feel an evidence, as I thought a clear evidence, that I had been cared for, all my life long, even to this day, and that all my sins and transgressions had been blotted out, my many sins and transgressions, and an assurance was given me that He would not "leave me in the time of old age, nor forsake me when my strength faileth." And in my measure, I was enabled to intercede for thee, that He would take care of thee. And I believe it will be so. Therefore, cast all thy care upon Him, committing thyself unto Him as unto a faithful Creator."

He then repeated the passage in Revelations, "Blessed and holy is he who hath part in the first resurrection; over such the second death hath no power." Also said, "Is it possible that *my* name, even mine, is written in heaven?" At one time he said, "If I could only know as happy a close as I trust thy dear mother experienced, and the other dear one gone before, I could pass away so peacefully. "When the belief was expressed that it would be so, and he was asked if he did not feel that the dear Saviour was near, or words to that effect, he replied that he hoped so, at times, and had sometimes felt that perhaps there was no condemnation.

On the fifth of the month, while sitting with me by the fireside, after a season of quiet, he said, "Well, there has been a little fresh evidence revived to hope that help has been extended by the Holy One, after this season of sore conflict—it has been a season of sore conflict—a little fresh evidence to hope that help has been extended. As for thee, my hope remains unchanged that thee will be supported to the end. There needs to be a deepening in the root of Divine life, not only in our own little band, but among professing Christians everywhere."

When speaking of the need of being very careful in regard to removals, he said that poor and unworthy as he felt himself to be, he had been best satisfied to remain here, or had felt that this was his place, at our little meeting, or to that effect. At times he was under great exercise, and the sensible feeling of comfort would be withdrawn for a season, but it was evident to those around him, that he was supported through all these dispensations and enabled to bear his sufferings, which were great at times, with composure and patience. The day before his death, a number of his friends and neighbors being in an adjoining room, he requested that they all might come into his room, and after they were quietly seated, he wished to have the one hundred and third psalm read. After the reading, as he sat in his chair, he spoke very impressively to the company, relating the circumstance which made such an impression on his mind, when travelling on religious service in Indiana, an account of which is given in the proper place in this memoranda (the necessity of the passport, in order to pass through the gates of the city.) It is my earnest wish not to violate the dying request of my dear father, that nothing whatever of a flattering nature should be written concerning him. Through mercy and redeeming love I believe that he was enabled to finish his course with joy, and to Him alone who enabled him all the praise be given.

DIVINE Providence is the ship, and God is the pilot, and the contingencies of the world are sometimes like the fierce winds which carry the whole event of things whither God pleases.—*Jeremy Taylor.*

"THIS life will mean more when we find that it is a pathway to the next."

Borrowed Religion.

It was want of oil that prevented the foolish virgins of Christ's parable from b able to enter the marriage feast. At the minute they sought to borrow, but could The religiously unready cannot be supplie others. No one can borrow religion. closely the unprepared resembled the prep for a time. They were alike invited, alike lamps, alike came as far as the door. The ference between those who are Christians those who are not is not always easily di guishable. Outward appearances and act do not always decide. The question lies w the heart. The gates of heaven may pro sad test to many.

It is a noticeable fact, too, that the b groom came at the most difficult time for to make up for their lack of preparation was at midnight. At that hour there was opportunity for buying oil. The hour whe crisis comes is a poor time to prepar death. It is, indeed, the most unfavo time. There are the medical attendants hurried business to be attended to, the ness, the weeping, the farewells, with opportunity to attend to eternal things. hour is so utterly unfavorable in all a life as the closing hour.

But the parable was a message to the l and conveys an especial and definite wa against the folly of trying to borrow rel The foolish virgins, unprepared, tried to row: "Give us of your oil." Trying to b religion is a common resort of many. are not a few people who try to borrow re from their friends. A young man says safe because his mother is a Christian, band because his wife is, and others m like mistake. Men are sometimes able t property or conduct business "in the name," but they cannot have religion i way.

Some people borrow religion from a p perience. They had some religious conc emotions years back, and found on that hope. But no "old experience" can ta place of a present, vital relation to Chri man cannot live to-day on the heart-be last month. Some borrow religion from ism. They think they are safe becaus have been baptized, or go to church or t some religious forms, but they may, i have no more real life than had Barnum ing wax-work figures. There is such a as wax-work Christians, "having the f godliness, but denying the power th Some borrow religion from false views o mercy. God is wonderfully merciful, is holy and just, too. Mercy is bound free at the foot of the cross, but men w row religion do not seek it at the c Christ.

Let us be warned against the mistake ing to borrow religion. Let us know must be a present, vital possession of o sought and obtained from God.—*G. B. lock.*

How easy it is to have the name of overcome the world, yea, to flatter o we really have done it by faith, when s to comfortable accommodations and *things handsome about us*, prevails!—*Venn.*

SCHEDULE OF DOUKHOBOR VILLAGES AND STATISTICS.

Prepared by William B. Harvey, during his visit in the Eleventh Month of 1899.

DISTRICTS.	Population.	Health.	Births and Deaths.	Houses.	Water Supply.	Acres Plowed.	Grain and Vegetables Raised.	Flour in Stock.	Potatoes in Stock.	Horses.	Oxen.	Wagons.	Plows.	Cows.	Poultry.	Hay.	Wool.	Spin Wheels	Leather.	Russian Testaments.
GOOD SPIRIT LAKE.																				
–Bachaklonofka	147	Good	b 2—d 0	14	Wells	4	0	Yes	Few	6	6			1	Few	70 load	0	1	Little	2
–Kirilofka	72	Stiff neck	b 1—d 0	8	Wells	4	6 bush.	32 sack	0	3	0		1	1	0	Plenty	0	2	0	1
–Nowa Spasofka	115	Fair	b 1—d 0	13	Wells	1½	Little	Some	0	4	0	4	2	8	Few	Plenty	0	4	0	Yes
–Tescheneja	151	Paralysis	b 2—d 0	25	Wells	6	0	Little	0	6	4	3	4	0	0	Plenty	0	7	0	2
–Nowa Troitzkija	200	1 sick	b 2—d 1	21	Wells	1	0	Some	0	13	0	5	4	4	10	Plenty	Little	4	Little	3
–Waswischenovka	44	Good	b 0—d 0	5	Wells	5	Some	Yes	Yes	10	0	4	3	13	Yes	Plenty	Yes	4	Yes	Yes
–Poseraefka	39	Good	b 1—d 0	6 sod & log	Wells	5	0	Plenty	Yes	9	0	3	2	12	2	Plenty	0	1	Yes	Yes
–Nowa Gorielofka	83	Fever	b 0—d 1	10 log & so	Well	5	Little	Some	0	5	2	1	2	9	2	Plenty	0	0	0	Yes
–Troitzkaja or Kirilofka	63	Lump jaw	b 0—d 0	8 log	River	6	0	50 sack	Some	11	2	3	1	9	6	Some	1 bag	0	0	1
–Moesifka	80	Cripple	b 0—d 1	7 log	Wells	6	0	25 sack	0	3	2	2	2	1	0	Plenty	20 lbs.	3	Little	1
NORTH COLONY.																				
–Stradojefka	88	Sickness	b 0—d 1	5 log	River	5	0	12 sack	0	3	0	1	1	2	0	Plenty	0	0	Some	0
–Tichomerofka	121	Fever	b 1—d 3	12 log	River	12	100 bu.	Little	0	5	3	2	1	1	0	80 load	—	0	Some	0
–Bogdanofka	103	Fever	b 1—d 0	7	River	10	Little	13 sack	Some	4	2	2	1	1	0	50 load	0	0	Some	0
–Oswobozdenie	205	22 sick	b 3—d 1	23	River	15	Little	30 sack	100 bu.	5	4	3	2	3	Few	100 T'd	0	0	Some	0
–Spasofka	125	Scurvy	b 2—d 0	8	Spring	8	Little	Plenty	60 bu.	4	2	2	2	1	3	80 load	0	0	Yes	Yes
–Lucomerofka	114	Fair	b 0—d 0	16	Spring	8	Some	16 sack	Some	4	5	2	1	2	0	50 load	0	0	Yes	Yes
–Pokrofka	150	Sore leg	b 1—d 0	16	Spring	15	6 sacks	20 sack	0	2	5	2	1	4	2	50 load	10 lbs.	2	Yes	0
–Troitzkaja	80	Fever	b 2—d 1	13	River	20	0	20 s. ck	Few	3	0	2	1	1	0	45 load	0	0	Yes	0
–Michailofka	82		b 2—d 1	12	Spring	20	0	60 sack	Few	5	0	2	1	2	0	50 load	0	0	Yes	Yes
–Uspanija	68	Fever	b 1—d 1	7	River		0	20 sack	30 bu.	3	2	1	1	1	0	60 load	10 lbs.	1	Yes	1
–Voznesienie	96	Scurvy	b 4—d 2	6	Wells		Little	11 sack	50 bu.	4	2	2	2	5	0	50 load	10 lbs.	1	Yes	2
–Nowa Troitzkaja	120	Some sick	b 3—d 3	21	Wells		0	20 sack	Few	6	2	1	1	1	3	30 load	10 lbs.	1	Yes	4
–Verofka	42	Fever	b 2—d 1	4	Spring			60 sack	15 sack	Few	2	2	1	0	2	0	30 load	5 lbs.	0	Yes	1
SOUTH COLONY.																				
–Terpenie	254	5 sick	b 1—d 1	7	Well	33	Little	700 sck	Some	10	4	5	3	1	2	200 T'd	80 lbs.	5	Yes	6
–Proterpevshy	197	Good	b 3—d 1	10	Wells	25	60 sack	30 sack	130 sk.	9	2	2	3	1	10	100 T'd	Some	2	Little	3
–Smirinofka	176	Fever	b 3—d 0	18 log	Wells	16	235 bu.	Buy'g	120 bu.	15	0	5	3	14	13	120 T'd		20	0	2
–Pokrofka	140	1 sick	b 3—d 2	16	Wells	16	0	25 sack	Few	16	0	5	4	8	some	100 T'd		2	0	2
–Spasofka	86	Fair	b 1—d 0	8	Lake	25	20 sack	in debt	30 bags	4	2	2	2	1	16	100 T'd		1	0	Yes
–Slawanka	134	Fair	b 1—d 3	16 log	Wells	45	55 sack	55 sack	Few	3	2	1	2	1	12	100 T'd		0	Little	
–Blagodarnaija	200	Good	b 1—d 0	5 log	Spring	16	0	400 sck	13 sack	6	0	3	3	3	5	98 load		4	Yes	2
–Poseraefka	109	Fever	b 0—d 0	11 sod & lo	Wells	16	Frosty	20 sack	65 bu.	0	4	2	1	3	2	60 load		1	Yes	3
–Efriemofka	108	Fever	b 3—d 3	12 log	Wells	25	Frosty	70 sack	Few	2	4	2	1	3	3	60 load		1	Yes	3
–Stradonofka	75	Paralysis	b 2—d 1	10 sod	Spring	4	0	100 sck	60 bu.	2	0	1	1	2	13	70 load		1	Yes	3
–Waskrasenofka	119	Fever	b 0—d 0	16 sod	Wells	25	0	50 sack	30 bu.	2	2	2	1	2	0	40 load		1	0	3
–Rodionofka	118	1 sick	b 0—d 1	18 sod	River	16	0	10 sack	130 bu.	4	4	2	1	2	0	60 load		1	0	2
–Wasaenija	112	Fever	b 0—d 1	20 sod	Wells	8	0	10 sack	80	2	0	1	1	2	0	60 load		0	0	3
–Nikolaefka	109	Fever	b 0—d 1	21 sod	Spring	8	0	10 sack	85	2	3		1	2	0	60 load		1	0	3
–Petrofka	112	Ch. Fever	b 0—d 0	21 sod	Spring	8	0	10 sack	60	2	2	2	1	2	0	30 load		0	0	3
–Smiranofka	164	1 sick	b 4—d 1	22 sod	Wells	16	0	0	200	3	1	2	1	2	11	50 load		0	Some	3
–Tambofka	156	Weak	b 1—d 3	20 sod	Well	12	0	0	250	4	2	2	1	1	0	50 load		1	Little	3
–Kamenka	144	Fever	b 2—d 0	24 mud	Spring	9	0	10 sack	135	5	0	2	3	2	0	20 load		1	0	4
–Petrofka Orlofka	176	Lung tro.	b 0—d 4	24 sod	River	12	0	10 sack	100	5	4	2	1	2	5	50 load		0	0	3
–Perpenie Orlofka	190	Fever	b 1—d 2	13 log	Spring	20	0	10 sack		4	2	2	1	2	0	80 load		0	0	6
–Besedofka	105	Good	b 0—d 2	11 sod	River	16	0		50	5	2	2	2	1		50 load				
–Sovetofka	122	Good	b 2—d 1	15 sod	Wells	0	0			3	2	2	3	2	6	60 load				
SASKATOON.																				
–Kirilofka, No. 3	110	Erysipel.	b 0—d 2	12	Creek	16½		110 sack	Few	10	4	6	4	0	10	35 load		5	Yes	3
–Kirilofka, No. 2	100	Good	b 0—d 1	12 log	Creek	8		300	Few	4	2	3	2	0	0	20 load		20	0	2
–Kirilofka, No. 1	114	Good	b 1—d 0	13 sod	Well	8		115	80 bu.	5	0	2	2	0	0	15 load		13	Some	3
DUCK LAKE.																				
–Terpenija	187	Good	b 0—d 0	5 large	Well	20		200	250	7	4	4	3	0	0	35 load		yes	Yes	
–Spasofka	156	Good	b 0—d 1	16 sod	Well	16		350	300	12	6	7	5	13	40	40 load		yes	Yes	
–Chorolofka	180	Good	b 0—d 1	20 sod	Well	25		300	200	16	24	14	6	35	50	55 load		yes	Yes	
–Spasofka	140	Good	b 0—d 1	18 sod	Well	18		100	200	8	10	5	4	11	30	100 T'd		few	0	3
–Uspanija	187	Good	b 1—d 0	12 sod	Spring	18		100	200	20	8	8	6	13	15	60 load		few	0	3
–Petrofka	155	Good	b 1—d 2	24 sod	Spring	30		20	60	11	6	7	5	5	10	50 load		5	0	3
–One other village*																				

One-third pound to a person.

None.

* No statistics.

For "The Friend."

SLOTH SPIRITUAL.

"In diligence not slothful" (Rom. xii: 11, R. V.)

Sloth hath its body and its soul,
Like every human good and ill;
And so composed, must needs affect the whole
Of his career who weds it with his will.

But how can man elect such bane?
How can he will such consort vile,
Unchained by instant dread of mortal pain;
Uncharmed by hope of heavenly good the while?

Ah, man is blind. That wilful night
Which erst in Eden quenched his bliss,
That fearful darkness still obstructs his sight,
And sinks the foolish heart in its abyss.

For sloth is not mere quietude,
Since quietude is peace; and sloth
Is strife—a barren strife, which seeks for good
In outward things, for life mistaking growth.

'Tis true, there must be strife: true wealth
Must needs be won: else slothful snares
Were not, or were unknown. The road to health
And every joy, is over conquered cares.

But sloth, the angel of the foe,
Diverts the eye from force to form,
And, whether seeming prompt or seeming slow,
Succeeds by guile the watchless heart to storm.

Oh, heavenly Light, be thou my guide!
May I thy teaching swiftly heed,
And, learning to detect the shells which hide
All germs of sloth, be diligent indeed.

For "The Friend."

Baptism.

A Vindication of Christians who Reject Water Baptism on Scripture Grounds.

By James H. Moon, Fallsington, Bucks Co., Pa.

We have a godly and reverent esteem for the Holy Scriptures. Our lives as well as our doctrines must stand Scripture test. Otherwise we are not followers of Christ, not fully Christians. According to Scripture, which is very plain, we believe our Saviour never baptized with water nor did He command others to do so; but He did baptize with Holy Spirit and qualified others also. He never commanded nor intended these two baptisms to be united. Baptism of Holy Spirit without water is Christian baptism. Water baptism was a shadow or symbol of Christian baptism. Christian baptism came in fulness at Pentecost.

Since Pentecost, water baptism with many other ceremonies, has been permitted in condescension to human weakness. We do not judge Jewish Christians who yet adhere to circumcision. We do not deny that water baptism may yet be good for some; but our Saviour's teaching on the Mount and elsewhere suggests how He would have us confess Him in ways more acceptable.

THE COMMISSION.

Did Christ command his apostles to baptize with water? If He gave such command, extending to all nations and all time, every evangelist must have known it and have testified to it; for they with Peter all bear testimony to Christ's promised baptism of the Holy Spirit, and could not overlook such an important command as this.

Let us search the New Testament and see what it says. We find that the four evangelists and Peter each render Christ's command to his apostles in very different language. Matthew's version is the favorite with formalists, and is generally adduced to support water baptism, although no water is mentioned. Was any water intended to be understood? We cannot assume that in Matthew our Saviour's words are quoted verbatim, and that Mark, Luke, John and Peter are all in error or less reliable. We rather suggest that each writer expressed in his own language what he understood to be Christ's command to his apostles and that these records all agree in substance. Let us seek that interpretation which harmonizes them all.

Matt. xxviii: 19

John xx: 21
John i: 33

According to John, Christ sent his apostles as his Father had sent him, and he it was who should baptize with the Holy Spirit. John never intimates that they were sent to baptize with water. John's silence is evidence that they had no such commission. There can be no baptism in the commission other than baptism of the Holy Spirit, according to John's record as we have it.

According to Luke, Christ commanded his apostles to preach among all nations repentance and remission of sin in his name, with power from on high. Luke records no mention of baptism only as power from on high; nothing which implies a command to baptize with water. If there was such command, Luke surely knew it. He tells us about Christ's own baptism of the Holy Spirit and his command to preach among all nations, why don't he tell us about this command to baptize with water? Is it not plainly because there was no such command? According to foot note in our revised version and other authority, Mark's record at this point may not have been preserved as Mark left it, so we omit it, although we see nothing to conflict with the other four records.

Luke xxiv: 47

Luke iii: 16
Luke xxiv: 47

According to Matthew, Christ commanded his apostles to "go teach all nations, baptizing them [not *in* the name but] *into* the name of the Father, the Son and the Holy Spirit." He commanded them to baptize into the divinity; not in water.

Matt. xxviii: 19 (R.V.)

This harmonizes all the evangelists with both Peter and Paul. That the apostles never did baptize with water in the name of Father, Son and Holy Spirit is confirming evidence that to their understanding Christ never gave such a command. According to Peter, Christ commanded his apostles to preach to the people; he mentions no command to baptize. Peter did preach to the people, and the Holy Spirit fell upon them as it had fallen upon others of them in the beginning at Pentecost. Then Peter remembered the word of the Lord, how He said, "John indeed baptized with water, but ye shall be baptized with the Holy Spirit."

Acts x: 24

Acts xi: 15

Acts xi: 16

Here Peter was made instrumental in baptizing with the Holy Spirit through gospel preaching, and he recognized this as the same baptism which his Lord had promised should supersede John's water baptism, and the same as that which fell upon them eight years before in beginning at Pentecost; and the baptism at Pentecost he said was that which the prophet Joel foretold should be poured out upon all flesh. Can anything be plainer than that these are all one and the same baptism: The baptism of the commission recorded in Matthew; the one baptism of the gospel, Christian baptism, and that there is no water in it. Because Peter and others continued to baptize with water is no evidence to the

Acts xv: 29
Acts xxi: 21, 24
Acts xi: 2, 3
Gal. ii: 2, 14

trary. They continued their Jewish customs generally. T

pronounced it necessary to abstain from tain meats. They insisted that Paul sh adhere to circumcision. They refused to with Gentiles. With such Jewish proclivi how could they abandon water baptism. S evidently realized that John's water bap had ended at Pentecost, but they were not pared to drop it entirely, so they sough perpetuate it by using the formula "In name of Jesus, Lord or Christ."

They claimed no Divine authority for formula and baptism, and the disciples of w to-day mostly discard it. Baptism with formula, "In the name of Father, Son, Holy Spirit" is not to be considered in nection with the apostles, as they never it, never mentioned it, and evidently n heard of it. It came in as a lone afterthou The great diversity in form of expression by each of the four evangelists and Pete defining Christ's commission to his apostl evidence clear and positive that they un stood Him to prescribe no formula for bapt It is confirmation that they so understood they adhered to no one set formula.

"In his name," as Christ is quoted by I and in substance by Mark, and Peter, always implies in, or with his spirit or power. N common name given which mortals may u In this name or power Christ commanded apostles to preach. "Into the name of Fa Son, and Holy Spirit," as Mat alone quotes Christ's comm has the same implication; not a mere nam formula which human lips may sound. T peat these words as a formula in conne with baptism is to substitute the voice of for the power of God.

Luke xxiv: 47
Mark xvi: 17
John xvi: 24
Acts x: 43

Matt. xxviii: 19 (R. V.)

(To be continued.)

For "The Frie

William Forster Home, Tennessee.

The William Foster Home, at Friends Tenn., is known to some Friends in the by reputation, but others have, perhaps, heard of it. It is a boarding home for attending Friends' Academy at that plac tablished and managed by an associati women Friends of Philadelphia and vic In 1870, Rebecca W. Allinson, a valued ter of Burlington, N. J., paid a religious to Eastern Tennessee, accompanied by beth H. Farnum and Marmaduke C. and W. Cope, of Philadelphia. The South was suffering from the effects of the recent war, and that section shared largely in th eral poverty and depression. In visitin families of Friends in the mountain dis the sympathy of these Friends was arous the children, especially the girls, whose o tunities both for school instruction an learning the finer household arts, were limited. After their return they call gether a number of women Friends, to co what could be done to help them. The was the formation of "The Associati Women Friends for Promoting Educat Tennessee." The name was subseq changed to "The William Forster Hom ciation." It was decided to establish a in Friendsville, where girls from the c

ending the Academy could have Christian herly care and training, and by doing the rk of the house in the intervals of school, rn practically good housewifery. Liberal scriptions were made, a house rented, later chased, simply but comfortably furnished, Anna Collins, of Burlington, whose husband been appointed principal of the Academy, engaged as matron. A committee of nen Friends in Friendsville was also formed assist in the management. The Home was ned in the autumn of 1870, and it has since e quietly on its course, with several differ- matrons and with a varying number of in- tes, at one time as many as twenty, but this sed uncomfortable crowding. Alterations e been made in the house from time to e, and its present capacity is sixteen. Dur- recent years of financial depression, the nber has seldom exceeded nine, and some- es has fallen short of that. The family in- nce has been distinctly religious, and the ining in domestic labors as well as in social enities, has been valuable. Preference has ays been given to Friends in admissions, many others have shared the benefits and tefully acknowledge their obligations. For ie years admission was free, but, later, at suggestion of the Resident Committee, a all board was charged. The Association paid f the board for a limited number who could pay for themselves. Several hundred girls e been inmates, some for several years. ny now occupy useful and respectable posi- ns as heads of families, teachers, etc.

The financial support of the Home is derived irely from voluntary contributions. These, the beginning, were abundant, but from ath and other causes, they have much dimin- ed, and for some years the liberal gifts of e president of the Association, in addition to regular subscriptions, alone enabled it to ep up its work. Her death, in 1898, cut off s resource, and compelled a change of ar- ngements. The payment of board by the sociation was discontinued, those only being ceived who could pay. Early in 1899, the tron who had efficiently served for five years, s prostrated by illness and obliged to leave r post. A substitute was found for the re- ainder of the term, and at the opening last tumn, Elma Bailey, of Richmond, Ind., en- ed upon the position with fair prospects ; t, in a few weeks, she was taken ill, and died Tenth Month. A Friend residing in the vil- e took charge until the winter vacation, and the first of this year a new matron, Olive Jenkins, also from Richmond, was installed, d has been doing well. The principal of the ademy, Jesse H. Moore, has kindly assisted advice and influence.

These circumstances have lessened the num- of inmates and increased expenses during s year, so that there is urgent need of fur- r help. The subscriptions at present are ostly entirely from Philadelphia and its vi- nity. The Association now appeals to Friends ewhere to consider whether they can aid it. e Home has been an influence for good, and s believed that it may continue to be so, es- cially if its means can be increased. Pa- tic appeals are sometimes made for help to icate the children of poor Friends. Friends Tennessee are generally in very moderate cumstances, and they have lately had some extra demands upon them in this direction, so that much cannot reasonably be expected of them. The cost of sustaining a girl in the Home is $5 per month, $45 for the nine months of the school year. If any kindly disposed Friend would like to provide for such support, the help would be gratefully received, and might bring a blessing to giver and recipient. Contributions for this object, or for the general purposes of the Home, may be sent to the Treasurer, Alice Lewis, 134 N. Church Street, West Chester, Pa., and will be promptly acknowledged.

Letter From J. Bevan Braithwaite in Response to Our Interest in the Doukhobors.

312 Camden Road, London, N. England,
Third Month 26th, 1900.

To the Editor of the Philadelphia Friend.

ESTEEMED FRIEND :—

I have read with much satisfaction the address to the Doukhobors, under the name of "The Christian Community of the Universal Brotherhood" recently issued in Philadelphia by the Committee of the Representatives of the Society of Friends to aid the Doukhobors, and signed by our dear Friends Samuel Morris, Jonathan E. Rhoads, Joseph S. Elkinton and several other Friends.

I rejoice that it has been put into the hearts of Friends in your Yearly Meeting to issue such an address and to labor in other ways for the help and blessing of these dear suffering brethren in Christ who are so nobly bearing their practical testimony to the paramount obligation of the commands of our Lord and Saviour, and to the blessedness of simple obedience to Him in all things.

The service to which Friends of your Yearly Meeting have thus providentially led is truly a service in harmony with the prayer of the Apostle—"Grace be with all them that love our Lord Jesus Christ in sincerity." And may we not thankfully believe that He who has called you into it, designs in his tender mercy not only to bless these dear Christian brethren for whom you have been interested, but also in his abounding goodness to multiply his mercies to yourselves in the outpouring of his renewed spiritual blessing upon your Yearly Meeting—a result which will fill many hearts with praise.

My own feelings cannot be better expressed than in the following extract from a letter addressed by William Penn "to the Friends of God in the city of Bristol (England), to be read among them when assembled to wait upon the Lord," dated Wormingburst, the 24th of the 12th Month, 1681, which may be especially commended as a seasonable watchword in the present day to his Friends in the city and state which he founded :

"Great is God's work on the earth. Be universal in your spirits, and keep out of all straitness and narrowness. Look to God's great and glorious kingdom and its prosperity. Our time is not our own, nor are we our own. God hath bought us with a price, not to serve ourselves, but to glorify Him in body, soul and spirit. . . .

"Wherefore, as the flock of God, and family and household of faith, walk with your loins girded, being sober, hoping to the end for the grace and kindness which shall be brought unto you at the revelation of Jesus Christ, to whom you and yours are committed. His precious spirit minister unto you and his own life be shed abroad plenteously among you, that you may be kept blameless to the end."*

Believe me to be, with love,
Thy Sincere Friend,
J. BEVAN BRAITHWAITE.

*Penn's Works, 1st Vol. Folio Ed, 1726, p. 230.

THE PHILOSOPHY OF DESPAIR.—Infidelity is the philosophy of despair. In this world of sin and woe no one can be truly happy who has not a friend in Him who is able and willing to heal the broken hearted and speak peace to the sorrowing and to the afflicted. H. L. Hastings, of Boston, well exhibits, in his pamphlet entitled "Nuts for Skeptics to Crack," the insufficiency of unbelief to impart strength to overcome the ills of life. Hastings quotes from Voltaire a testimony as to the emptiness of life. Few men have had more earthly honors showered upon them than had Voltaire, yet the following are his words, as quoted by Hastings: "In man there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and I wish I had never been born."

"A PERFECT Quaker is an instrument of the Spirit, not a creature of habit, nor a creature of impulse, but a soul centered in God, moved by his living Spirit, and fashioned after the Son."

SUMMARY OF EVENTS.

UNITED STATES.—On the 5th instant an order was issued by the Postoffice for the largest single shipment of ordinary postage stamps ever made in the history of the office. The shipment was to take place on the 13th instant, when 53,304,200 stamps, of the value of $965,267, were to be sent to 1,306 postoffices throughout the country.

The United States Senate on the 3rd instant brought to a close the debate on the Puerto Rican Tariff and Civil Government bill, and, after rejecting all but committee amendments, passed the measure by a vote of 40 to 31.

The total amount of bonds received up to the 9th inst. at the United States Treasury for exchange for the new 2 per cents, is $226,970,600, of which $29,252,150 was received from individuals and institutions other than national banks.

There is no native of the State of Nebraska among its Representatives in either branch of Congress, notwithstanding the fact that Nebraska became a State thirty-three years ago, and was the twenty-fourth admitted into the Union.

The number of newspapers and periodicals in the United States has increased from 5871 in 1870 to 21,178 in 1899.

The estimated value of the industrial product of the United States for the past year is $7,500,000, or more than $100 for each inhabitant.

Mineral production in the United States this year will reach a value of nearly $1,000,000,000.

The *New York World* says: "The initial sale of a little lot of 2,000,000 tons of Alabama coal to Europe *via* New Orleans is merely the first trickle of a stream in its natural bed. At Pittsburg a single tow takes 1,200,000 tons of the sooty cargo to the mouth of the Mississippi. The Eastern seaboard will get its share of the trade by the new railroads recently reorganized into shape for business, and there is practically no limit in the future development of this "infant industry" of exporting soft coal. Germany cannot supply her own demands. England is short of coal. Every step in colonial expansion and naval

activity and world power rivalry means more coal consumption, and the only source of supply with a surplus seems to be in the United States. In the matter of meeting this essential of imperialism we seem to hold the key of the situation."

It is reported from Washington that General Otis has been ordered home from the Philippines, and that General MacArthur will succeed to the military command. The civil government of the islands will be largely in the hands of the Taft Commission.

The deficit in Puerto Rico finances for the past six months amounted to $155,091.

Despatches from Ponce and San Juan, Puerto Rico, announced that hundreds of sick and starving people have flocked into those cities from the country districts in search of relief.

The bottom of the Pacific between Hawaii and California is said to be so level that a railway could be laid for 500 miles without grading anywhere.

The Marine Hospital Service has received information that the yellow fever is epidemic in San Salvador.

The Kentucky Court of Appeals has decided that Beckham, Democrat, is Governor of that State. Four Democrats and two Republicans agree in this conclusion, and one Republican dissents. The case is soon expected to go to the United States Supreme Court.

Conditions are highly prosperous in Kansas. During the past year only one bank in the State failed. Nearly all the banking institutions earned large dividends. Forty of them paid dividends of 27.9 per cent., and the general average of earnings was over 20 per cent.

The orange shipments from Southern California for the season of 1899-1900 are estimated at 15,000 carloads, with a market value to the growers of about $7,500,000.

Torrential rains in Texas, which began on the night of the 4th instant, culminated on the 7th in disastrous floods in the Colorado, Brazos and other rivers. The great dam in the Colorado, at Austin, gave way, letting loose a vast volume of water which wrecked the light and power plant, drowned eight workmen and did a vast amount of damage to property. It is thought that between thirty and forty lives in all were lost as a result of the disaster.

European goldfinches, which were first introduced into Central Park, New York, in 1878, are now seen there in large numbers. Starlings were brought over in 1890 to the park, and have spread through the upper part of the city.

There were 732 deaths in this city last week, reported to the Board of Health. This is 59 more than the previous week and 148 more than the corresponding week of 1899. Of the foregoing 363 were males and 369 females; 119 were under one year of age: 144 died of pnuemonia; 66 of consumption; 55 of heart diseases; 42 of influenza; 25 of convulsions; 25 of apoplexy; 24 of bronchitis; 22 of diphtheria; 22 of old age; 20 of inflammation of the stomach and bowels; 19 of measles; 16 of inanition; 15 of marasmus; 14 of nephritis; 14 of congestion of the lungs; 13 of cancer; 11 of debility; 11 of Bright's disease; 10 of uræmia, and 9 from casualties.

Markets, &c.— U. S. 2's, 99½; new 2's, 103 a 104¼; 3's, reg., 109¾ a 110; coupon, 110¼ a 111; 4's, 114¾ a 115; new 4's, 133¾ a 134½; 5's, 113¾ a 114¾.

COTTON was in moderate request and ruled steady, on a basis 10c. per pound for middling uplands.

FLOUR.—Winter, super., $2.35 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.40 a $3.50; spring, straight, $3.40 a $3.60; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.15 a $3.40 per barrel, as to quality, the latter for fancy Western patent.

GRAIN—No. 2 red wheat, 72⅝ a 73⅞c.
No. 2 mixed corn, 41¼ a 41⅝c.
No. 2 white oats, clipped, 32 a 32½c.

BEEF CATTLE.—Extra, 5⅝ a 5⅞c.; good, 5¼ a 5¼c.; medium, 4⅝ a 5c.; common, 4¼ a 4¾c.

SHEEP AND LAMBS — Extra, 6¼ a 7c; good, 6¼ a 6⅜c.; medium, 5⅜ a 6c.; common, 4 a 5¾c. LAMBS—5 a 8¾c.; common, 4 a 5¼c.; spring lambs, $4.00 a $7.00.

HOGS.—7⅜ a 7¾c. for extra Western and 7¼ a 7⅜c. for others.

FOREIGN.—Queen Victoria, who left Windsor Castle on the evening of the 2nd inst., en route for Ireland, arrived at Kingston on the 3rd. She then proceeded to Dublin, where she is now staying, and where she has been received with great enthusiasm.

The total value of the United Kingdom is now said to be £10,000,000,000. Added to this, several thousand millions are invested out of the country.

Three-fourths of all the letters which are posted in the world are written in English and sent to persons who speak English.

There are 400,000,000 people in the British Empire.

Cable despatches from South Africa tell of sharp fighting on Fourth Month 2nd, in the neighborhood of Mafeking. A sortie was made by the besieged garrison, and Plumer's cavalry attacked the Boers; but both attacks were repulsed, with considerable British losses in killed and captured, the casualties including several officers. The burghers' losses are said to be small.

The British War Office made public a despatch from Lord Roberts on the 6th, announcing the capture of fifty-four Boers and the killing of General Villebois Mareuil, the chief of the staff of the Boer army, and also the loss of five companies of British Infantry, near Bethany, thirty miles south of Bloemfontein, after a sharp fight.

London cable advices from South Africa state that Lord Roberts's army in and around Bloemfontein is unable to move for lack of horses and supplies, and that the garrison is seriously menaced by the Boers, who are massed only eighteen miles away, where they still control the water works.

Two-thirds of the ship building of the world is done by the British.

A series of not less than twenty experiments in the growth of the sugar beet in different parts of Great Britain and Ireland will be made during the coming season. The value of the beet for the feeding of stock will be kept in view, independently of its value for the manufacture of sugar.

Statistics compiled in London show that the present famine in India is the forty-fifth that has occurred during the present century, and is the greatest and most devastating of all. According to these figures, almost every second year during the whole century has been a famine year, and the visits of the scourge are growing more frequent, since there have been sixteen in the past twenty-one years.

Justice Garrett, of the Southwestern Police Court, of London, says it is a shocking thing to find that the evidence in that court showed increasing drunkenness among women, and that on one day every prisoner charged with drunkenness was a woman.

Nearly thirty per cent. of the patients in Paris hospitals have been found to be persons who were addicted to the excessive use of alcohol.

There are now ninety-three German towns or districts with electric railways, as compared with seventy-seven of the previous year. There are thirty new lines projected and in progress, and thirty-nine extensions. The total length of the lines is 1270 miles.

A meteor of phenomenal size fell in the valley of Georgia, in the Maritime Alps. The light it caused in falling was so strong that the peasants believed the village was on fire, whilst the noise resembled a cannon shot.

Advices from Korea, dated Third Month 20th, state that the much sought mining concession has been definitely granted to Pritchard Morgan for twenty-five years, the Korean Government to receive twenty-five per cent. of the total output.

Ninety-three cases of the bubonic plague and twenty-nine deaths from the disease have occurred at Sydney.

A despatch from the city of Mexico, dated Fourth Mo. 4th, says: "Government officials are taking interest in the newly inaugurated temperance movement, and the Board of Health is giving encouragement to the temperance workers, for the vice of alcoholism is reported to be growing here. The mortuary statistics in Mexico every year show more and more deaths from cerebral congestion due to the use of alcohol, and the Government is alarmed at the results of the increased consumption of ardent spirits, declared by Mexican journalists to be the prime cause of four-fifths of the crimes and the most appalling poverty in this city.

"— Field, an American temperance worker, has issued a book in Spanish, dealing with the drink evil, which will be used as a text book here and in other Latin-American countries. President Diaz is known to be in cordial sympathy with the temperance movement. Various members of the Cabinet have expressed themselves as pleased with the work in behalf of practical temperance."

Stoves of the Bolivian Indians are curious things. A hole is dug in the ground about eighteen inches deep and a foot square, and over this is built a roof of clay, with holes of different sizes to receive the various cooking pots. Roasting is done on spits passed through the holes.

A Vancouver, B. C., despatch of Fourth Month 6th, states that seventy-seven men were buried by an avalanche in the Veronesenvil district of Echigo, Japan, according to ship's advices received on that day. When the snow was removed from the houses occupied by the unfortunates only three were found alive.

The sealing steamer *Iceland* has arrived at St. John's, N. F., on the 3rd inst., with 20,500 seals. She is the most heavily laden of all the ships that have yet arrived. She had a narrow escape from foundering on Third Month 29th, during a fierce gale, owing to the fact that she was carrying 2000 seals on deck. She had to run back among the floes for shelter. Otherwise she would have down.

The steamers *Vanguard*, with 27,000 seals; the *Ra* with 19,000 seals, and the *Algerine*, with 15,000, arrived at St. John's, N. F.

NOTICES.

YOUNG woman Friend desires a position for the mer as a companion to an elderly person or chil Would be willing to travel.
Address "H," Office of THE FRIE

WESTTOWN BOARDING SCHOOL.—A stated meetin the General Committee is to be held in Philade Fourth Month 14th, at 2.30 P. M.

WM. EVANS, *Cle*

Receipts for Aid of Suffering Doukhob to Fourth Month 10th, 1900.

Yonge St. Monthly Meeting, Canada, $23; Menno Wakaynsa, Indiana, $100; I. G. T., $10; Per Ame Friend, $44.50; "A thank offering," $50.

WM. EVANS, *Treasurer*, 252 S. Front St., Phi

WESTTOWN BOARDING SCHOOL.—For convenience o sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., and and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twent cents each way. To reach the school by telegraph Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Su*

WESTTOWN BOARDING SCHOOL.—Applications f admission of pupils to the school, and letters in reg instruction and discipline should be addressed to Wi F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and munications in regard to business should be forwar EDWARD G. SMEDLEY, *Superintendent*.
Address, Westtown P. O., Chester Co., Pa.

DIED, on the seventeenth of Twelfth M 1899, SARAH W. WILLIAMS, wife of Samuel liams, in the seventy-ninth year of her age; loved elder and overseer of Burlington Mc and Rancocas Particular Meeting of Friend the removal of this dear Friend the language "Blessed are the pure in heart for they sha God."

——, on the twenty-second of Second M 1900, at her residence near Viola, Linn Co., SARAH BATTEY, widow of Joseph Battey, ninety-third year of her age; a beloved mem Springville Monthly Meeting of Friends. her was bestowed the gift of a cheerful, r disposition, which, with her declining yea came more strongly marked. She was pre to meet the solemn close of life with calmne resignation, expressing a belief that a m was prepared for her in which she longed t rest, and dwell with her Saviour forever.

——, on the twenty-third of Second Month EDITH S. CHEYNEY, widow of Joseph R. Ch a member of Birmingham Meeting of Friend eighty-five years.

——, after a brief illness, at his home in Philadelphia, on the seventeenth of Third 1900, ROBERT W. MARIS, in the thirty-four of his age. A member of the Monthly Mee Friends of Philadelphia.

——, at the residence of his son, Samuel diner, in this city, on Third Month 27th THOMAS W. GARDINER, in his eighty-secon A member of the Monthly Meeting of Frie Philadelphia.

——, at Moorestown, N. J., Third Mont 1900, LYDIA W. HAINES, in the sixth-fifth her age; daughter of Caleb and Lydia W. and a member of Chester Monthly Meeting

——, in Philadelphia, on the twenty-n First Month, 1900, LUCY B. CADWALLADE ow of Moses Cadwallader, in the seven year of her age. Although the call came she had felt that her time was short, but forting assurance was given her that all w well. Through submission to Divine gra He gave evidence that she was living nea Heavenly Father, whom she loved from ea and did what she could to further the righteousness, and we humbly trust throug she has been gathered into that rest prep the people of God.

THE FRIEND.

A Religious and Literary Journal.

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Philadelphia Yearly Meeting.

The sessions of Philadelphia Yearly Meeting the present year were preceded, on Seventh- the 14th instant, by the Meeting of Min- rs and Elders, under a feeling of dependence he Father of all sure mercies and supplica- for his redeeming, preserving and anointing er. "Sanctify them through thy Truth ; Word is Truth." Such is the intercession he Head of the Church for all who are ered into his name and service. The same endence on his sanctifying word for the ority of every Gospel exercise was en- ed, lest the preacher be guilty of idle words, which he must give account. Not merely those who labor is the Divine blessing y, but likewise for those who mourn. And blessing of being comforted when it is He comforts, transcends the sorrow of the rning by a far more exceeding and eternal ght of glory. The blessing of emptiness of is in its humility and in the infilling is Spirit and of the sufficiency which is Him. Our meetings for Divine worship "held in the power of God" only as his er is waited for and waited upon. The same ing on the pointings of his light is essen- to knowing our right place in the field from to day—whether this meeting or that ld be the place of our calling. Age and mity, unless insuperable, are not sufficient elease the dedicated disciple from pressing ugh his hindrances to reach his place of ic worship, nor did the prospect of martyr- , or of physical violence, or of imprison- t, deter our early Friends from such faith- ess. The reward of peace will surely follow constancy of those who have done what could. The gifts and callings of the aged, f such as have been long in the service are the gifts to be regarded as of light account, littled as something behind modern thought enlightenment. A little that living experi- hath learned or the great price hath pur- chased, far outweighs the treasures of much- gathered and borrowed knowledge. The world by wisdom knew not God at any period hith- erto, save in the revelation of his Son ; and it is no new thing that, in its own wisdom, it is ag- nostic now, or that a movement pushed to an extreme—as in a self-assumption of the effect of the atonement—should be reacting now, as appears abroad, in the increasing tendency towards Unitarianism. But, though sin may yet abound, it was believed grace is much more abounding, and the abundant grace, in its on- flow, is sufficient to overcome our souls' ene- mies. And though the enemy come in as a flood, the Spirit of the Lord will continue to lift up a standard against Him. Let them who rejoice to do his will desire the best gifts and covet to prophecy. In the exercise of this gift, small evidence of the required emptiness of self is found in allusions made by the speaker to himself. "We preach not ourselves, but Christ Jesus the Lord." A pure message from Him will contain the least possible mixture of the creature, and a clean self-effacement is a true condition of knowing nothing before our hearers but Jesus Christ, and Him crucified, and of a preaching that is in demonstration of the Spirit and of power.

Such fragments, gathered from far more abundant food as of the Lord's table, may sug- gest a little of the communion of the Spirit vouchsafed, in the comfort of which the meet- ing adjourned to its mid-week sitting.

Second-day.—During a period of silent wait- ing on the great Head of the Church voices were raised in supplication and aspiration that the Divine blessing might crown the deliber- ations and service of the week.

Sixty-three of the sixty-six representatives answered to their names.

The reading of the minutes of the Meeting for Sufferings for the past year set forth an address which that body forwarded in Fifth Month last to the representatives of the United States Government in the Hague Conference which, at the instance of the Emperor of Rus- sia was held last Summer on the subject of disarmament and the maintenance of interna- tional peace. The meeting's recommendation of the principle of arbitration and the estab- lishment of a permanent tribunal for cases of difference was appreciatively responded to in a letter from the Secretary of the Commission, with an assurance that their "best efforts will be directed towards the noble ends which your address so eloquently sets forth." It is a comfort that this aim was not only encouraged by Friends, but so well kept to and practically arranged for by the representatives who were addressed.

The destitute situation of the lately colon- ized Doukhobortsi, and the prospect of a large portion of them perishing during the winter unless timely help should be afforded, early engaged the care of the meeting, which gave its earnest encouragement to the committee to provide against so serious a prospect. At their call a large meeting was held in Arch Street Meeting-house, the result of which was a systematic collection of means of relief throughout the subordinate meetings, which raised the total amount gathered by Friends of this Yearly Meeting in cash to $30,460, and in food, clothing and other articles to $5,265. Their interesting report when spread upon our columns will afford a convenient re-capitula- tion of our help rendered toward that people, suitable for historic reference. A salutary and encouraging epistle addressed to them by the Committee was also recorded ; and the two separate visits made during the year, each by two interested Friends, to the settlements of the Doukhobors in the Northwestern Terri- tory were matters of sincere interest.

The trustees of the Charleston Fund had aided three Monthly Meetings in different parts of the country in the repairs of meeting houses.

The Book Committee had issued from the store at 304 Arch Street, 1774 volumes and 3068 pamphlets. Those gratuitously disposed of amounted to $309.86. The volumes and pamphlets now on hand are $8,235.88 in value.

"It is greatly to be desired that young men and women of our Yearly Meeting should em- brace opportunities to spread our writing among others. The prevalence of a military spirit in our country would indicate the desir- ability of the distribution of such works as 'Dymond on War,' and the pamphlets issued by the Yearly Meeting on that subject, and our important doctrinal works on the Ministry, worship, and ritualistic practices are worthy of some sacrifice of time and means to bring before the attention of professing Christians."

Under the legacy of Charles L. Willits, about 2386 copies of the "*African Friend*" have been sent to Liberia and 2723 to the Southern States monthly. Two hundred and thirty volumes of a moral and religious character have also been sent to Liberia,—at an outlay of $446.65. En- couraging letters in response show that the

agents of the concern have not labored in vain.

The inhabitants of our beloved country who profess the religion of Jesus Christ were addressed in a timely expostulation which was entitled "A Plea for Peace." Much interest was shown by young and old of the Yearly Meeting in the preparation of this document, and in the desire to have it go forth in an effective form. Their practical suggestions were deemed helpful, and the Meeting for Sufferings was authorized and encouraged to issue it accordingly.

In the Women's Meeting five Queries were read, and summaries of the answers to them considered. The meeting was reminded that the queries had a personal bearing and in them all were called to self-examination. The testimony that "They cast anchor and waited," and other lively exercises, were fraught with matter of impressive import.

(To be concluded).

For "The Friend."

"Worldliness in the Church."

While the purpose of speaking or writing should be for good, and from a pure prompting, yet it is true that this will often lead to the exposing of faults, in ourselves and in those with whom we are connected, as well as in others, which we would gladly hide or strive to excuse were it not for the love of Truth's prosperity. Yet it is cause of regret, that while many of us are willing to acknowledge to the Truth, and that there is need for words of reproof and warning from rightly exercised minds, that so few, even of these who are sensible of this, so hear, or so read, or so to lay it to heart, as to profit thereby. This proves, as some have said in days gone by, that though it is easy to slide into error, or to turn aside from Truth's way, yet it is hard to fallen nature to give place to humble acknowledgment and the removal and amendment of what is amiss.

These remarks have arisen by seeing an article in the number of The Friend Fourth Month 31st, headed "Worldliness in the Church," which no doubt met the witness for Truth in many of its readers. And as this is a subject which has exercised the mind of the present writer for some years, he also was glad to see it somewhat properly brought to notice thus publicly to a people whom it most should touch, they being the successors in profession of a people who, far beyond most, if not all other religious professors, claimed to bear, and for a time did bear a consistent testimony against the spirit of the world, by an humble self-denying walk, being redeemed from and thus raised above the love of it.

Particularly satisfactory (or sorrowfully approved) were these words of the editor "at least till our own hands are clean;" while he felt prudently to express his unwillingness, as it seems to name the particular denomination named in that article. The reading of it has revived a few remarks which came to my hearing some time back, causing a feeling of sorrow, two of which I will name, hoping they will be a benefit to some who desire to see wrong things put away from among us, which have in this direction so gradually slidden in, that we hardly realize where we are. The first instance is that of a couple of Mennonites who attended a Friends' Quarterly Meeting, to whom, feeling to hope they had met with something which would be of use to them, I said, after meeting, "How did you like the meeting?" The woman answered, "It would be nice to be a Friend; one could wear all the silks and finery they had a mind to." This was said in a deriding way, as this people are careful, though many of them are wealthy, to avoid needless cost, and show of grandeur, in furniture, clothing, etc.

The other is that of one of the ministers of that same people, who had in the course of his travels and duties been entertained at the house of one of our foremost wealthy Friends, who no doubt is very exemplary in most if not all other respects. He was queried of by one of his fellow members, after he had been at this Friend's place, concerning his visit. He answered, "It was the toniest place I ever was at." Many among *us* will excuse such in the rich, for we have been silenced by, "They can afford it." But this is a mistake, for these upon whom the Master has bestowed (if it is through his blessing) such abundant means should be an example of non-extravagance and simplicity. For in *such* it would be an example, indeed. J. D.

The Relation of Friends' Boarding Schools to their Religious Society.

(Passages from an article in *Present Day Papers.*)

"Jerusalem was destroyed because the education of the children was neglected."—*The Talmud.*

"There are those who object that to advocate the support of Friends' schools is to perpetuate the evils of sectarianism. A narrow policy of exclusive education is held to be inconsistent with the broad catholicism, at once so spiritual and so lofty, which marks the true Quaker. We are reminded that we have neither creed nor catechism, and distinctive religious instruction is viewed with consequent distrust. Some indeed uphold the public or undenominational school as a temple of the liberal arts, and condemn the Quaker school as a cloister in which the wider interests of life are in part ignored. They claim that a certain *gaucherie* of manner and a sectarian exclusiveness, which seriously limit the influence of Friends, are there contracted."

"Are there special circumstances which warrant their continued existence as distinctive institutions?"

"As long ago as 1667, George Fox recommended 'the setting up of a school at Waltham' for boys, and at Shacklewell for girls, that they might there be instructed 'in whatsoever things were civil and useful in the creation.' His advice reminds us how mistaken is the supposition that the early Friends deprecated human learning. William Penn, when he sailed for America, left a letter for his wife, in which he begged her 'not to be sparing of expense in procuring learning for his children; for that by such parsimony all was lost that is saved.' Nor does Penn's exhortation lose weight because Fox declared that to be bred at Oxford or Cambridge is 'not sufficient to fit a man to be a minister of Christ.' Education is certainly insufficient; but who will be so rash as to say that education has t fore *no* part in the preparation of a mini

"Our Society stands almost alone in taining a free ministry, and the grave re sibility of this position presses upon every point. We cannot escape it either homes or in our schools. For us the e tional standard of other religious bodies adequate, since we do not set apart ce members for special training in theolo colleges. Friends have too jealous a rega the liberty of the Spirit, and too lively a of the danger of its restriction, to fall the snare of professionalism. But, alth the spiritual life is, as Fox discerned, and beyond all human learning, it require highest development of the faculties fo full expression."

"The objection that denominational e tion is petty and one-sided is too often But while we wholly disapprove of *such* teac we desire that our children may have poin placed before them 'the practical, spir and non sacerdotal aspects of divine Tru relation to individual and national life.'"

"When we consider our small numbers severity of our ideal, our stern denial popular aids to worship, our steadfast i ence upon the individual exercise of spiri shall recognize that intense personal convi is the necessary condition of our existen a Society. Those who cherish a high especially in a time of reaction, must be foundly impressed with its beauty, its vi and its purpose in the world. If our ide severe, our children will accept easier more popular standards unless they have been instructed in its real significance. cannot be compassed if they are educat schools where our ideal is disregarded nied; for we can not rely solely on th fluence of the home when so critical a of life is spent with the teacher."

"Even when our schools are properl dowed, properly staffed, and abreast o best equipment elsewhere, something y mains. They cannot be simply high-class lar institutions controlled by Friends wh ercise a good but indefinable personal infl over pupils of whatever denomination. do not underrate the valuable work wh already being done, yet we believe there room for more definite religious teaching

"It is of the utmost importance tha young people should not leave school w some conception of the broad lessons of ious history, and the governing principa life indicated particularly in the Bible generally in the history of the human They should also have such a conception meaning of worship that their loyalty Society may stand the test of discourag and criticism. The disloyalty among ed young Friends, coupled with the hazin view so often encountered, is evidenc more of such teaching is still require value will lie, as we have before explain in dogmatism, but in suggestion. U tionably this is delicate work, calling f discrimination and training."

That which makes the most noise do always carry the greatest influence. W you have influence for good, depend u what you have within the heart.

niniscences of the Life of William and Debby Dewees.

(Concluded from page 307).

t being my aim to write only of that in ch my mother's feelings were especially sted, I may say that, by the fall of 1851, health of our family being fairly good, my her's solicitude went out toward the dear s bereft of a husband's and father's care with h strong desires to see them, that it was cluded to make the journey, and she, not g to travel on the water, the writer took team, and with a carriage, made the trip. younger sister, mother and I gave room some luggage. I cannot describe the scene naternal affection on our arriving at the shold of the lonely dwelling of the little y we had come so far to see. Of course little ones knew us not. We received many ressions of sympathy from those that had wn my brother.

fter a few days spent in doing what we d for the dear ones, we turned our faces eward, and in due time arrived safely there, not without some anxious times as we went , in crossing the great Ohio River. The n not liking to go on the ferry-boat, a ng man took each by the hit, notwithstanding which, when they concluded to go, they ng with great violence, and one fell broadon the apron, so called, and it appeared n instant would go overboard, but regained feet without anything being damaged, gh my mother and sister were greatly ated, and it was but reasonable that the g linesman felt nervous. On our return we nicely over the great river at the same e, but as we ascended the long, steep hill, hich a narrow track was cut for wheeled cles, we met a great concourse of people, e in carriages, some on horses, others on , but my duty to keep to the right relieved f all danger of being crowded off the preous bank.

on after beginning this ascent we met an er, who bid me keep in my place, namely, ie right, and he believed no harm would one, for he had bid the people to be civil. had been up to the summit running es. This was very exciting.

the early part of the year 1852 my mother yed the privilege of being present at the iage of one of her sons, which event seemkely to relieve my mother, in part, of the estic cares in which she had so long been ested, as it was expected that the newly ied couple would, for a time at least, octhe old family home, as my interest was . My mother and unmarried sister, having sire to spend some time with my married r and husband, residing near Barnesville, elmont County, Ohio, went thither. My er-sister still felt at home with us as much ited her inclination. She married in a months, but not keeping to the good order he Society of Friends, had no entertainwith us. This was a grief to my mother. younger brother took a term in the boardschool, then at Mt. Pleasant, Ohio. The r boy, that has been noticed, was turned to the care of the writer.

y father's estate not being settled and my her being inclined to buy the realty, my ner and sister felt inclined to return to the family home. Inasmuch as my younger brother was not married, this seemed a reasonable conclusion, and not seeing it best for more than two families to settle on the estate of my father, wife and I decided on seeking a home west of the Mississippi River. This was a grief to my mother.

My brothers contracted with the appointed executor for the realty of my father's estate, and entered upon their duty with ardent feelings, but the financial crisis of 1856 made it necessary for the property to go into other hands. This was a grief to my mother. Her interest, however, enabled her to buy a house and lot in the village of Chesterfield. My younger brother, having married, occupied rooms adjoining my mother and her unmarried daughter. My elder brother also procured a home not many doors from my mother. Here the three families lived in close proximity for several years, but my brothers felt the necessity of pursuing whatever reputable employment might present, and for this cause were often out of reach of any meeting of Friends, and much exposed to adverse influences. This was a grief to my mother.

When our country was engaged in bloody conflict, the draft fell upon my elder brother. A military officer came and took him from his family and home. This again was a grief to my mother. But out of sorrow rejoicing came, for it soon reached my mother's ears that her son stood firm for the principles of his education, which had long been the principles of his convictions. This was cause for rejoicing to her, though mingled with sorrow, for her son was in military care and under military control. I know not whether corporal punishment was inflicted or not, but when, in conversation with my brother on the subject, he told me: "In last controversy with the chief officer, he turned from me, with this expression, 'I wish to God that every man in the world thought as you do on this subject.'"

One thing more presents to my memory, though not in place in point of time. In the fall of 1855 my eldest sister's husband left his family and home, near Barnesville, Ohio, to attend the Yearly Meeting then at Mt. Pleasant, Ohio, with the prospect of homing with his mother, not far away. Here he became so violently ill as to be unable to return to his family.

About the time my mother reached the period in life of three-score and ten, a perceptible change took place in her eyesight, which ere long resulted in total blindness, that continued to the end of her long and useful life, which took place on the twenty-third of First Month, 1871, at the age of eighty-two years.

Let me here say that, owing to the great distance between my mother's home and mine, I was with her but little for the last twenty years of her life, but my younger and unmarried sister, being her constant companion, kept me well informed of the piously resigned state of our mother's mind. To this have been added many oral testimonies of those that knew her well and oft enjoyed her company. The interment of my mother was made near the graves of my father and sister, in the cemetery belonging to the Society of Friends at Chesterfield, Morgan County, Ohio.

Having now performed a long felt duty in bringing these sketches of two useful lives to a close, this twelfth day of First Month, 1900, my trust is that the evening sacrifice may be regarded as an acceptable offering by those that read.

WILLIAM P. DEWEES.

VIOLA, Iowa.

EFFORTS OF A SON TO SEE HIS MOTHER.

Appendix to the Sketches of William and Debby Dewees.

It appears to have been about the twentieth of First Month, 1871, that the following dream took place, and is still fresh in the memory of the writer. In the quiet hours of the night it seemed as if some one lay a hand on my shoulder to claim my attention, and then said if I wished to see my mother alive, there was no time to spare. I felt that I ought to go at once. I awoke, but the impression remained. "Start this day," I informed my wife. She felt sympathy for me, and replied that, on her part, she could prepare for my starting that evening, but suggested that the mail might bring some word. In the afternoon a letter was handed in that gave the same word, in effect, that I had dreamed of getting, the letter having been delayed. By the assistance of kind friends I reached the depot in time, but missing the fast train at my first change made my journey tedious, placing me at Barnesville, Ohio, in the evening instead of morning. All water craft were ice-bound, sleighing was good and snow falling fast. I went direct to a livery, and desired a man to take me to McConnellsville that evening (distant twenty-eight miles). He would not turn out short of ten dollars. This my slender purse could not afford. Being then vigorous and strong, with satchel in hand, I stepped off eight or ten miles that evening. Stopping at a public house that evening for entertainment, I informed my host of my wish to employ some one in the morning, though it were called the Sabbath-day, to take me to McConnellsville. He said he had a neighbor that did such jobs, and he would bring him in. The man, having come in, appeared willing to make a profit of my necessity, and said he must have five dollars. I told him that I got my money by my work, and that it would make me good wages to walk for one-half that sum. "Well, well," said he, "I'll take you for two dollars and fifty cents." Though I liked not that way of dealing, I accepted the terms. The following morning being a pleasant one, an early start was made from the point designated in the contract. I had three or four miles to walk to reach the home of a cousin of mine. On reaching the threshold of her dwelling and making a signal for admittance, she came in person, and, on seeing me, exclaimed, with uplifted hands, "Here is Cousin William, come all the way from Iowa to see Aunt Debby (my mother), and she was buried the day before yesterday!"

None, I trust, that have had to drink of such a cup of bitterness, will sneer at me when I acknowledge that a flood of tears flowed from my eyes. With the assistance of kind relatives I reached the late residence of my mother that evening. Here again tears flowed from my eyes, and were mingled with those of all my brothers and sisters then living.

WILLIAM P. DEWEES.

First Month 15th, 1900.

AN obstinate man does not hold opinions, but they hold him.—*Selected.*

The Confessors of Peace.*

Before referring to evidence of the fact that in the first three centuries of our era, not a few known as Christians were enrolled in the Roman armies, let us consider testimony to show that it was not merely aggressive warfare that was then declared unlawful, but likewise that warfare for self-defense which is now generally looked upon as both allowable and praiseworthy.

Irenæus, referring to the New Testament disallowance of retaliation, speaks of the Christians of his day as "now unaccustomed to fighting, but when smitten they offer also the other cheek." He alludes to the prophecy concerning the inoffensiveness that should be seen in the Messiah toward his enemies, as having been "accomplished in the Lord's person," and adds that "the same is still true with regard to us, the body following the example of the Lord."

In Cyprian we find many confirmatory passages, but a single one only will be cited, in which, speaking of the non-carnally equipped "soldiers of Christ," he says: "They do not in turn assail their assailants, since it is not lawful for the innocent even to kill the guilty," and again, (he is addressing Demetrianus, the Roman proconsul of Africa), in certifying to the willingness of Christians to await the Divine amend for injuries, he continues: "For this reason it is that none of us, when he is apprehended, makes resistance, nor avenges himself against your unrighteous violence, although our people are numerous and powerful."

Tertullian, already quoted as testifying so fully against the military service, refers to the faithful as "yielding themselves up in their own places of duty with patience, rather than fighting in self-defense."

Lactantius, in delineating true bravery, shows how incumbent it is upon the follower of Christ not to answer reviling in similar manner, and when injured not retaliate in kind, that such a one should not merely not inflict injury, but he should not avenge it when inflicted on himself. A just man, after this order, he admits, may be an object of contempt, and, "because it will be thought that he is unable to defend himself, he will be regarded as slothful and inactive," the common estimate of one who avenged himself upon his enemy being that he is a man of spirit and activity. When it is remembered that Lactantius became preceptor to Crispus, the son of Constantine, called "the first Christian emperor," one is inclined to wonder whether percepts such as the above were imparted to the heir expectant, who, later, "earned his spurs" in the wars against the Franks, and eventually was put to death (A. D. 326) by his father's order, upon what is alleged to have been a baseless accusation.

According to Lactantius, who died in Gaul the year before his one-time pupil was beheaded, there had at that time been so great an increase in the standing army that there were not men enough left to till the ground, which was allowed to run wild; and the army itself suffered in consequence, as the supply of provisions was inadequate to their demands. Arthur J. Mason, in his "Persecution of Diocletian" (A. D. 303) alluding to the growing wealth of the church, remarks,—"The wealth which was now in her hands might well have excited the covetousness of a less honorable sovereign than Diocletian. Bishops, like Paul of Antioch, lived in greater state than Aurelian himself. According to Eusebius, even governors of provinces and great state officers were fain to court the good will and support of the prelates."

It was clearly a time of decadence in Church and State. Humility, simplicity, steadfastness, the non-resistant principle taught in the Sermon on the Mount, were giving way before the inroads of riches and luxury on the part of ecclesiastics to be presently followed by the unseemly and unblessed union of Church and State.

The persecuting edicts of Diocletian, we are told by Anthon, had been much mitigated by the forbearance and leniency of Constantius; and Constantine not only followed his father's example in being merciful to the persecuted Christians, but even showed them some marks of positive favor. Very considerable numbers of them, in consequence, flocked to his standard, and swelled the ranks of his army. Their peaceful, orderly and faithful conduct, contrasting most favorably with the turbulent and dissolute behavior of those who formed the mass of common armies, won his entire confidence. "To what extent," cautiously remarks the author above quoted, this satisfactory military accession "led Constantine to form a favorable opinion of Christianity, or inclined him to view with esteem and respect the tenets which produced such results, cannot be ascertained. How far his avowed reception of Christianity was influenced by the prudence of the politician, how far by the conviction of the convert, it is impossible to determine."

We may take it for granted, nevertheless, that Justin Martyr (2nd century), who, in his first Apology for the Christian religion, addressed to the pacific emperor Antoninus Pius, so well appreciated the record of that sovereign's long reign undisturbed by any war, would not have rendered a like gracious tribute to the perpetually fighting Constantine, although the latter was known as "Christian," which Antonine was not. In the Edict of Milan (A. D. 312), promulgated by Constantine, he declares: "We have long seen that we have no business to refuse freedom of religion, and that to the judgment and desire of each individual man must be left the power of seeing to matters of belief according to man's own free will." Yet this concession seems not to have been made because of the Emperor's piety, for his acts were far from showing it; but, rather, was declared at the dictate of state policy and expediency. A pagan he continued until his death in 337, although he permitted the rite of water baptism to be administered shortly before he passed away.

It had now become notably easier for the professing Christian to enter the military service, seeing that the accommodating Emperor had altered the oath so that it read—"By God, by Christ, and by the Holy Spirit, and by the majesty of the Emperor, which, next to God, is to be loved and honored by mankind." Poor people, who thought that persecution for Christ's sake had ceased and the Empire Christian! How little did most of them derstand that Constantine had brought Pag ism bodily forward, incorporated it—its c monies, superstitions, even its idolatries—the Christian faith, whilst he himself reta the blasphemous title of Divinity and Pont Maximus which had been bestowed upon predecessors! JOSIAH W. LEED

SEAL, Pennsylvania.

*This is No. 3 of a series of articles under the title given, which is being supplied by J. W. L. to the *Christian Neighbor*, that Methodist paper of Columbia, S. C., which has consistently and continuously upheld the testimony of peace since its establishment in 1867. The articles are designed to show that Christ's testimony against war has been maintained from the time of the first disciples down to the present, notwithstanding that at times the right of it seemed to be on the verge of extinguishment.

Singing Mice.

A rare little singer is the musical mo but some people living at a hotel in south France late last winter enjoyed such a t for nearly a month. One day they heard they supposed, the song of a canary out the balcony, but search for the singer reve a mouse in the room. The weather being c a small fire was kept, and the mouse stayed most of the day under the fender, its fri feeding it with bits of biscuit. It became t in a few days, and would sit on the heart the evening and sing for several hours. It not disturbed by talking, and would sing on e when people came near. It was a tiny crea with large ears, which it kept in motion w singing. Its song resembled a canary's, was more varied and quite as sweet. It also a double song, like a melody and its companiment, which made some of the p think at first there must be two mice sing

France has by no means a monopoly of t singing rodents. A couple of musical mice the pets of J. S. Chelton, of Woods Cross Ro Va. He is the captain of the schooner A Loyd, and the first mouse was captured s months ago in the cabin of his vessel, whil Gloucester Point, Va. The little fellow caged, and he sang merrily at all hours, notes being somewhat like the subdued tr a canary bird. A few days ago another sical mouse was caught in the cabin by Cap Chelton, and is now a companion of the previously captured. They keep up a l concert at all hours of the night and day.

And yet there are very few of these l animals—in fact, they are so scarce that are regarded in the light of curious phenon Some time since a dentist at Santa Rosa, fornia, captured one, not knowing the ta it possessed. His attention was first attra by what seemed to be the singing of a ca in the near neighborhood, and at the same he noticed a little mouse that was in the of scampering around and across the offic all times of the day. For the sake of l who came to the office he entrapped the s visitor, and, to his astonishment, found h got the author of the music that had pu him. It took the doctor some time to sure that the little creature was the vocal a but he soon became convinced by the ac of the little animal while sending fort notes. It would stand upon its hind leg behave much like a canary. It was kept trap for more than a month, during which it entertained many curious spectators wi songs, which differed somewhat from th the feathered songsters, but had a great b of their own. When released from confine to the dentist's surprise, the little mu returned to its cage again and again, an for some time a most agreeable guest.—*B. Griffith in N. Y. Home Journal.*

Baptism.

(Continued from page 310.)

Paul said of his own commission, Christ sent him not to baptize but to preach the gospel; a light to the Gentiles, ration to the ends of the earth and that the i. 16 gospel is the power of God unto salvation to all who believe. Paul's commission for salvation, preaching by the power xxiv: 47 of God to the ends of the earth xiii: 3, 5 was essentially the same as that en to other apostles to preach among all ons repentance and remission of sin in his e with power from on high, for there can io salvation without repentance and remission of sin.

ad our Saviour ordained water baptism to end of the world, the four evangelists ld all have known it and have testified to it hey and Peter all testify to Christ's own tism of the Holy Spirit. Paul would have i: 17 known it and not have denied it. x: 42 Peter would not have said, "Christ us to preach to the people" without makany allusion to water baptism. The apos could not have understood that Christ comded water baptism or prescribed any forh therefor, otherwise they would have used formula or have referred to this command uthority for their subsequent water bapms.

ut, so far as Scripture informs, the apostles r did baptize with water in the name of ier, Son and Holy Spirit, nor ever refer to command as authority for any water bap. Some converts they baptized with water, e they did not. We have no record that apostle but Paul was so baptized. Had it essential or even important it would have mentioned.

resent zeal for water baptism is a parasite ater growth. Sometimes they baptized in name of Jesus, Lord or Christ, but never word about the Father nor the Holy Spirit. viii: 38 Some baptized without formula or if they did use formula it was not rded of sufficient importance to mention. in iv: 2 They baptized with water before xviii: 25 xix: 3 Christ gave the commission, and coned to baptize in the same way after. Near y years after Christ some believers coned to baptize without formula, and we don't w how much longer it continued. The whole ude of the apostles to water baptism is l proof that their authority did not origie in Christ's command. When was Christ's mand first quoted as authority for water ism? Not in apostolic times, nor until long r. When did man first presume to baptize water in the name of Father, Son and Spirit? Not in the first century. "The -Nicene Fathers" and "The teaching of twelve apostles" indicate the use of such mula in the fore part of the second century; the historian Schaff, who was familiar with these records, says: This formula is not traceable in its present shape earp. 164 lier than the fourth century. Evily the apostles baptized with water beie it was a conspicuous feature in the special ion of John the Baptist, as well as a Jewish in which they and their fathers had been cated. They had no thought of Christ's mand as authority.

i: 17 Paul said plainly that he had no such authority. Christ sent him "not to baptize, but to preach the gospel." Paul thanked God that 1 Cor. i: 14 he had baptized so few. He could not have spoken thus slightly of Christian baptism. It must have dawned upon him that in the fulness of the Christian dispensation there was no place for water baptism. Otherwise how could he thank God that he baptized so few? What dispenser of water baptism could give such thanks to-day? Paul Acts xvi: 3 Gal. iii: 3, 4 circumcised Timothy and perhaps 1 Cor. i: 14, 16 Titus because of the Jews. Did he not baptize those few with water for the same specific purpose. Or did he not at first receive full light upon this subject? Some assume that Christ gave other apostles authority to baptize which did not extend to Paul. What groundless assumption — how preposterous! All Christ's ministers to the end of the world commissioned to baptize with water, and Paul only rejected! This reflects unjustly upon Acts xiii: 46, 47 Gal. iii: 7, 8 Paul, the great apostle to us gentiles. It is a palpable evasion of the gospel truth, here and elsewhere inculcated, that Christ gave no commission to baptize with water.

John i: 33 John the Baptist was commissioned to baptize with water.

Mark iii: 16 Luke iii: 22 The Holy Spirit once descended as John baptized with water.

1 Cor. i: 17 Luke xxiv: 47 Christ commissioned his apostles to go preach the gospel.

Acts xi: 15, 16 1 Peter i: 12 1 Thes. i: 5 1 Cor. i: 14 See last article The Holy Spirit often descended as apostles preached the gospel. The apostles were never commissioned to baptize with water. The Holy Spirit never descended as they did baptize with water.

JOHN'S BAPTISM.

John the Baptist was sent before Christ to prepare the way before Him. John was a prophet of a dispensation previous to Christ. He was in the desert until the days of his showing unto Israel. In the vision he was with Moses on the Mount and they talked with Jesus. He with Moses vanished and left Jesus alone.

Matt. xi: 10 Mark i: 2 Luke iii: 4 Luke vii: 27 John iii: 28 Luke i: 80 Matt. xvii. 1, 8 Mark ix: 4, 8

John said: "That He (Jesus), should be manifest unto Israel, therefore am I come baptizing with water." John defines his commission as only to Israel, the Jews. His baptism was adapted to Jews, but not unto us, who according to Jewish classification are gentiles. Evidently John baptized Jews only and not gentiles. It was unlawful for Jews to keep company or come unto gentiles. The woman of Samaria wondered that Jesus, a Jew, asked water of her a Samaritan, for Jews had no dealings with Samaritans. When Jews numbered the people they did not count the gentiles. So all Jerusalem and Judea whom John baptized would not include the few gentiles who lived among the Jews. But few of those baptized by John appear to have become the disciples of Christ.

John i: 31

Acts x: 28 John iv: 9

Matthew iii: 5

Exodus xix: 3 Exodus xl: 32 By the law given through Moses Jews baptized with water.

John ii: 6, 33 John was a man sent from God to baptize Jews with water. But no one was ever sent to baptize us gentiles with water.

John i: 32, 34 God sent his Son to baptize us with the Holy Spirit.

Joel ii: 28 Acts ii: 16, 18 Acts xi: 1, 18 All flesh, Jews and gentiles, are objects of this one baptism.

John said: "There cometh one after me mightier than I. His shoe latchets Mark i: 7 Mark ii: 8 I am not worthy to unloose. I, indeed, have baptized you with water. But John iii: 30 he shall baptize you with the Holy Spirit."

And again: "He must increase, but I must decrease."

Acts i: 5 Christ said "John truly baptized with water, but ye shall be baptized with the Holy Spirit."

Peter quoted this saying of Christ and recActs xi: 16 Acts ii: 16, 18 ognized this Holy Spirit baptism to be the same as that which the prophet Joel foretold should be poured out upon all flesh.

Two baptisms are here contrasted by John, John iii : 30 Christ, and Peter. Baptism of water must decrease with John and Judaism. Baptism of spirit must increase with Christ and Christianity. To whom can we turn with more confidence for knowledge about all baptisms ordained or intended for us than John i: 16, 18 Mark i: 8 Acts i: 5 John vi: 26, 33 unto John, whom we are told was sent from God to administer one baptism and unto Christ who was the author of another baptism. Three times in eight verses John says his baptism is of water, thus distinguishing it from Christ's baptism without water. They are both quoted as testifying to two dissimilar and distinct baptisms administered at different times, one with water and the other without water.

Neither of them intimate that these two Acts i: 5 John iii: 30 baptisms shall ever be united, but they do both plainly intimate that they shall not be united, and that the first shall Matt. iii: 11 Mark i: 8 Luke iii: 16 John i: 33 pass away and the second remain. John said: "He [Christ], shall baptize you with the Holy Spirit." But John never said that he shall baptize you with Acts i: 5 Acts xi: 16 water, nor that any one else shall ever baptize you with water. Christ says: "Ye shall be baptized with the Holy Spirit," but He never said ye shall be baptized with water, nor does he ever allude to water baptism except to minimize it. According to Acts ii: 17, 18 Joel ii: 28, 29 Peter's interpretation of the prophet Joel all flesh, servants and handmaidens, sons and daughters, old and young, shall be baptized with the Holy Spirit. But Joel never prophesied that they should be baptized with water.

If in these gospel days we were to have been baptized with water, would not Joel have prophesied of water as well as of spirit. Would not our Saviour at some time have intimated water baptism should be continued.

Would John when teaching that great multiMatt. iii: 11 Mark i: 8 Luke iii: 16 John i: 26, 33 tude of Jews on the banks of the Jordan have impressed upon them that water baptism was only transient, and that they would all need to be bapMark i: 8 Matthew iv: 19 Mark ii: 24 John iv : 2 tized again with the Holy Spirit. John baptized his disciples with water. Christ called to his disciples, "Follow Me." Christ did not baptize with water. He is calling to-day, "Follow Me."

(To be continued.)

LIVE for Christ in your home

Selected.

HE CARETH.

"Casting all your care upon Him, for He careth for you.—1 Peter v. : 7.

What can it mean! Is it aught to Him
That the nights are long and the days are dim,
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife.
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be,
When the lights die down from the path I take,
When strength is feeble and friends forsake,
When love and music, that seemed to bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid
And the busy world has too much to do
To stay its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakens the song;
The sorrows that bowed me down He bears
And loves and pardons *because He cares.*

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high
And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord *does care.*"

The Tract Association of Friends.

The Board of Managers report, that during the year ending Second Month 28th, 1900, the stock of our publications at the Depository, No. 304 Arch Street, has been kept up, and the facilities there afforded for obtaining copies of our tracts for gratuitous distribution, have been made use of by members and others, by personal application or through the mails. By means of the catalogue annually printed, persons at a distance desiring to select from our series can inform themselves in regard to the title and number of pages of each tract; and can readily obtain them by mail by addressing our Agent in charge.

By the death of our Friend, Joseph Hall, in the Second Month, 1899, who had been for some years much interested in fulfilling the duties of his position as Agent, it became necessary to obtain a successor, and in the Fourth Month last William C. Cowperthwaite was appointed to this service.

The reading matter connected with the almanac and card calendar has been selected, and they have been issued as usual. The demand for the latter has increased since it was first issued, and it is used to a considerable extent among Friends in this neighborhood.

One new tract has been added to the series during the year. It is numbered 180, and is entitled "The Letter of a Young Jewess to Her Father," and is extracted from a Memoir of Leila Ada, a young woman who died at the age of twenty years in full hope of a glorious immortality through the merits and sufferings of a crucified Redeemer. It is hoped that it may be of special service among Hebrews; some of whom are desirous of circulating such reading matter, and by whom it has been gladly received. It is gratifying to know that requests for our publications continue to be made by those who value them and desire to place them in the hands of others, and also that the interest of auxiliary societies is maintained in different places.

Our tracts, when bound in volumes, furnish an agreeable miscellany, very suitable for reading rooms, etc. A full set of them has lately been furnished upon application to a public library in St. Louis, Missouri.

A treatise on religious subjects casually brought to the hands of a reader has often been made an instrument of spiritual good. But we have thought that the special service which our tracts perform may be in elucidating and enforcing some of those doctrines of the Christian religion, and the practices resulting from them, which have as yet been accepted by but a small proportion of religious professors at the present day—such as the universality and efficacy of Divine Grace; the immediate revelation of the Divine will to the soul of man; the right place and authority of the Holy Scriptures, the baptism of the Holy Spirit and the spiritual nature of the Communion and Divine worship; the exercise of the ministry and prayer; the call of women as well as men to the ministry of the gospel; the incompatability of war and the taking of oaths with the Christian religion and the influence of and objections to the use of music. Short treatises upon each of these subjects are included in the series of tracts now published, as well as some biographical accounts of individuals who have exemplified these doctrines in their lives, and some essays of a more general and miscellaneous character.

As in the past our tracts have been distributed among the sailors visiting our port, and many expressions of appreciation and thankfulness for the privilege of perusing them have been heard, which have encouraged us to further efforts in this direction.

Quite a number have also been furnished to members of an organization who visit, and hold religious meetings among sailors and others at Point Breeze, and to attenders there, as well as to conductors, motormen and others on their way to and from the place of meeting. They have been received with much appreciation, and frequently other copies have been asked for. One aged woman to whom a tract was sent by the hands of a child was so impressed by the reading of it, that on the following First-day, with effort she reached the point where the child received it, asked for more, and expressed much satisfaction in having them, as such reading matter appeared to be that which she had longed for.

A young woman writing from Portland, Oregon, mentions that she furnished some of our tracts to different persons in that city and to prisons, reading rooms, etc., where they were gladly received. She also left a large number at the United States barracks for soldiers; from whence a portion were sent to Manila. She distributed some at a meeting of sailors in that city, and writes if she had a thousand she co have disposed of them there.

During the year our funds have been creased by the acceptable addition of $207 from the proceeds of two legacies left Sarah Marshall and her sister Mary M. Johns

There have been printed during the ye Tracts in English, 57,750; tracts in Spani 4,000; almanac, 5,250; card calendars for 19 1,700.

The [principal] distribution for the year been: Tracts, 69,179; Juveniles, 6,907; manacs (including 1,072 of 1899). Of th 800 of 1899 and 850 of 1900 were placed the cells of the Eastern Penitentiary, 4,8 Select Extracts, 30; Divine Protection, Biographical Sketches and Anecdotes, 8; M ings and Memories, 41; Select Readers, Card Calendars (1899-10), 1,556, [and ot publications, making the entire distribut 69,179]. On behalf of the Board of Manage

HENRY B. ABBOTT, *Clerk*

PHILADELPHIA, Third Month 8th, 1900.

For "THE FRIEND

The Power, Preached or Unpreached.

It is interesting and instructive to note reading D'Aubigne's "History of the Refor tion," how the facts correspond with the marks of the author, as given in the follow extract:

"The monks were not the only persons rallied around the standard of the Gosp priests in still greater number began to pre the new doctrines. *But preachers were no quired for its propagation; it frequently a on men's minds and aroused them from t deep slumber without any one having spoken*

The italicising is our own, and while we w not wish to discourage a rightly author ministry, but believe such a ministry is a bl ing to the Church, but that power which the dawn of the Reformation, as well as in rise of our Society, "acted on men's mi and aroused them from their deep slum without any one having spoken," remains t the same as it was in that day, and is a pc that can gather without an outward minis But ministry without the power cannot ga to anything higher than its own source. is not long discourses we need, or words t merely upon the emotional feelings of the m but that which will reach to the life, and w will tend to stir up from the spirit slum reaching the witness for Truth in the be of the hearers. God is jealous of his ho and He will not give his praise to another to any graven image formed by the huma tellect alone and set above the Spirit, how soever the semblance may be to that whi really Spirit and life.

HOW THEY GET THEIR FIRE.—Various av ages have different methods of kindling re In New Holland a pointed stick is twirle between the palms of the hands until the on which it stands begins to smoke, and at breaks into flame. Other savages obt a spark by sticking one bit of wood upri the earth, cutting a slit in it lengthwis which they rub another bit of wood wi protruding piece until it flames.

The most ingenious method is, however, b followed by the inhabitants of Western M gascar. They use a string of animal hid

ich they twirl the upright stick rapidly and sten the fire-lighting. To us who have rely to strike a match under the mantel-ce, the value of fire is little appreciated, suppose that we are caught in the wilder-s without a match, how would we go about nting a fire to warm ourselves or cook our d?—*Washington Post.*

Concerning the Doukhobortsi.

BY JOSEPH S. ELKINTON.

Fourth Month 9th, 1900.

During the past week communications simi-to those previously received have come to d from different villages, in response to the resses sent to them, expressing satisfaction aving been addressed, and appreciation of subject-matter therein contained, together h the declaration of their trust in God and h in our Lord and Saviour Jesus Christ. re is a cheerful tone and hopeful anticipa-evinced in the letters as to what the spring ht do for them. The need of vegetables is , and there is pleading for assistance to buy e cows.

visit has been made to some of the heads departments at Ottawa, by which more in-nation was obtained of what had been really e through government officials, and of what ht be expected through that channel. From official reports there received, the Doukho-ors are now busily engaged with their seed- but their horses are reported in poor dition, and more work will, in consequence, e to be done by hand. The probabilities that as much seed will be furnished as there be ground prepared for. The railroad com-ies have all agreed to grant free transport-n for seed requirements.

n the Saskatchewan District over one thou-l acres of land are reported as broken up. h from the official reports and private let- the general health of the colonists appears e quite as good as could reasonably be ex-ted, considering the privations to which have been subjected, although evidences the scurvy still exist, there being several es of diseased feet and limbs, and sadly im-ed vision from sore eyes, and, as yet, not entire exemption from the Cyprus or ma-al fever. But it is admitted that the gene-health has been improving, and the death- not large. The exceptional mildness of winter, the assistance received from the ritably disposed in the United States, and approximate amount from other sources, pendent of the bonus money of the Cana-Government and what was done prior to r arrival in Manitoba, Assiniboia and Sas-chewan, has, with the Divine blessing, pre-ed many from perishing. In an interview Ottawa, last week, with the Controller of Mounted Police of the Northwest Terri-, as also with the Superintendent of the migration Department, they were both asked ny more than two deaths had been reported could directly be attributed to hunger or osure, and they answered in the negative. mounted police reported that, while the khobors fed on common fare, such as shorts what might be rejected by others, they e cheerful and happy, and the general feel-was they would prosper, but must be helped l they can get a crop. Considerable debt has been incurred for flour. Numbers of them have, it is true, obtained what seemed to be good wages on the railroads, but the charges for provisions were out of proportion to their earnings. Necessity caused some of the women to go out in the distance to work, mothers, in divers instances, going out to save the exposure for their daughters, but the want of the language and other trials incident to a separation from their associations that were very dear to them, made it not only lonely and wearisome, but depressing, so the stay would be limited.

I was assured that all goods that had been forwarded had reached the Doukhobortsi, and when they could not be hauled by their own teams the goods had been delivered to them. This statement, from the heads of the department and confirmed by Arthur St. John and Anna De Carouso, now in Philadelphia on their way to England, is particularly acceptable, as also the insight given of the help rendered in other ways by noble-hearted individuals that were supporting the efforts of officials.

The acting Minister of the Interior, during the absence of the Minister, now in Europe, manifested a very kindly spirit. The Deputy Minister had not returned from a visit to Manitoba. He has taken a great interest in the cause.

Professor Mavor, of Toronto, who seems to be well versed in political economy, granted an interview, and favored me with a relation of some of his Russian correspondence, and the interest of the Doukhobortsi seemed to be an object near his heart. He wrote a preface to the work of Vladimir Tchertkoff, giving a history of the Doukhobortsi, or Spirit Wrestlers. On the whole there is great cause for gratitude that the hearts of those with whom the Doukhobortsi have had to do in the transition from their native land to where they now are, have been, we may say, prepared of the Lord to do what could be done to give them a settlement and start, and the disposition to strengthen the hands of those upon whom the management devolves is also cause for thankfulness, for their work is by no means light, and does need, with good statesmanship and heavenly wisdom, pecuniary aid. The women of Toronto and Montreal deserve credit for their endeavors to minister to the necessities of the colonists. Several hundred dollars have been lately sent for cows. Last year they contributed several hundred dollars for the same purpose, in addition to clothing, etc. A late donation of flax from England was particularly appropriate. But as cows can soon subsist on the grass of the field, those who feel like contributing for the purchase of cows, sheep and poultry, would indeed confer a great benefit, and might have satisfaction in the remembrance of the words of Solomon: "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again."

Extract from a letter to William B. Harvey, from the family of a rancher living near the Good Spirit Lake:

"Scarcely a day passes but some of [the Doukhobors] come to our house, and are continuously telling us to write and thank you all for your kindness in sending them so much provision, clothing, wool and garden seeds. They say they would like to do some work for you in return for all these offerings. Robert and myself have taken great pleasure this winter in going about among them, trying to cheer them up. There has been sickness among them, I think owing to not having enough vegetables is the cause, as they break out in bad sores, and complain of headache and of rheumatism. The medicine that was left here has cured a number of them. We were delighted in having it for the poor creatures. Nothing gives us greater pleasure than doing what we can for them.

"We still have Constant [a Doukhobor] working for us. He is a most trustworthy man. We would not like to part with him on any account.

"Some of the Doukhobors six miles north of us are preparing to go to the Assiniboine River, as they say they cannot get water. The remainder of them seem very contented. The only trouble is they have very little ploughing done for grain and vegetables, but we sincerely hope they will prosper."

RECEIVING AS A LITTLE CHILD.—It is a known fact that children are guided by their intuitions; they see the realities around them, and know and believe them. They know and believe that they are real beings; this is a real world; there is a God; there is right and wrong; wrong deserves punishment. As they grow older they drift away from their intuitions and depend more and more upon discursive reasoning, as their reason develops and becomes more and more into activity, and thus the door is thrown wide open for all kinds of errors. It is by matured and cultured men that opinions are formed and maintained, which are regarded by children as absurd and impossible. Idealism, agnosticism, scepticism, infidelity, are not the product, nor the characteristic, of childhood. There is a second question for scientific investigation. Are not the replies of the younger children the pure ideas of childhood, and are they not, because intuitive, nearer the truth and more reliable than the first attempts of immature reason; a power which in full maturity leads men so far astray, that professing themselves wise, they become fools and deny fundamental truths, which the little children know with intuitive vision?—*W. H. Hodge.*

THINGS are very plain mostly when we get once a fair view of them. Usually, however, we come to this clear vision slowly. A man may ponder over some problem long and laboriously without coming to the light. But by some slight circumstance the truth is made to flash upon him. Then he wonders how any man can fail to see as he does. Saul was in complete darkness till the light flashed upon him on the way to Damascus. When the scales fell from his eyes, thenceforward he gave himself no rest trying to convince others of the truth concerning Christ which he saw so clearly. We have need to exercise patience in teaching those who have not made the same discoveries of Truth we have. Remember how long we ourselves were blind, and to how many things we may be yet blind. Light is progressive even in those who are earnestly seeking for it. How much more slowly will those advance upon whom the light must be forced when there is no heart to it.—*Christian Instructor.*

Correspondence.

It was because of what I understood of thought, as developed nearly fifty years ago, that I was drawn to the Friends, and what I further learned helped to keep me with them. And to-day, so far as I understand, the furthest range of the movement in some directions barely grasps what was assured belief with the Quakers over two centuries ago.

To speak of the Bible as not being the highest and only authority for religious belief; to call in question the Trinity as three distinct persons; to disbelieve in baptismal regeneration in connection with water; to deny special sacredness to the elements of bread and wine on the communion table, or to any exclusive right of college bred ministers to dispense these, or to preach the gospel by virtue of apostolic succession; refusing to acknowledge inherent holiness in the First-day of the week, or in places for public worship, and esteeming as superstitious consecration of burial grounds, and hardly less, the ceremony often performed there; these being but a part of the trend of things Friends were largely responsible for, and crowning all, their arch heresy of quenchless faith in the universality of the grace of God. Friends should acknowledge that all that was "modern thought" then, and millions are still at issue with it to-day.

What a favor to realize that revelation has not ceased, but that now as ever heaven is open and "angels of God are ascending and descending on the Son of Man."

FROM ENGLAND.—To a society or church which is called to judge not according to appearance, but in a discernment of the true relations and importance of things, in this judgment it is often seen that those things which are highly esteemed among men are an abomination in the sight of God. The Spirit which moves the nations of the earth is not the spirit of righteous judgment, but a dark, carnal Spirit, and this is that which newspaper writers write for and please especially in time of war. So that it is not so much the knowledge of military facts and exploits we have to dread, as the Spirit which presents them out of the wisdom of God, and where admitted it darkens the windows of the soul. If I have any true sense of the situation and how it concerns lovers of their country and of the cause of Truth, the greatest consideration do not arise out of the present, but out of what will happen in the future, as direct or indirect results of the action of our Government and of the popular ferment it has excited.

I fear a permanent increase of militarism and the more that spreads the greater are the difficulties placed in the way of the development of true social harmony in a nation. And again, where individual liberty is cramped, spiritual liberty is cramped, and people are less disposed to think out serious questions independently.

In the long run priestcraft will profit out of this.

SUMMARY OF EVENTS.

UNITED STATES.—For the nine months of the present fiscal year there was an increase of imports of dutiable merchandise of $76,148,067, and of exports an increase of $105,167,933, as compared with the same period of the preceding year.

The report of the arbitrators in the Delagoa Bay Railroad case has been received at the State Department by mail from Berne. It is likely to be accepted as final, though the award is considered inadequate and unjust.

There was a spirited debate in the House during the closing hours of the struggle over the Puerto Rican Tariff bill on the 11th instant. The measure was finally passed by a vote of 161 to 153. Nine Republicans voted against the measure. The President has signed the bill.

Assistant Secretary of the Navy Charles H. Allen, of Massachusetts, has been nominated as the first Governor of Puerto Rico. In accepting the appointment he says he will endeavor to administer the affairs of the island to the best interests of the people.

On the 11th instant, the Senate passed the Pacific Cable bill, a measure which appropriates $3,000,000 for a cable from San Francisco to Honolulu.

On the 13th the House, by a vote of 240 to 15, adopted a resolution for a constitutional amendment providing for the election of United States Senators by direct vote of the people. Fourteen Republicans and one Democrat voted against it.

It is said at the State Department that no conclusion has yet been reached in the negotiations which have been in progress between the Department and the Spanish Government respecting the title to certain of the outlying islands in the Philippine archipelago.

The President has signed a proclamation opening to settlement, on Tenth Month 10th, the northern half of the Colville Indian Reservation in Washington.

A despatch from Pittsburg, dated Fourth Month 12th, says: "The Pittsburg Coal Company has inquiries from German firms asking for bids and quotations on Pittsburg gas coal. The letters state that it is desired to make contracts for a year, and for a number of years if terms can be agreed upon. An effort is being made to charter steamers, and if this can be done, and terms made, the Pittsburg Coal Company will sell fuel to the German Empire. Recently a deal with Russian officials fell through because transporting vessels could not be secured."

A resolution was introduced at the session of the Utica Presbytery last week, to amend the confession of faith by striking out the paragraphs relating to the doctrine of election and reprobation.

Returns made by Chester letter carriers indicate for that city a population of 40,538, which is twice the number of its inhabitants in 1890.

A colony of 400 Missouri farmers will settle in the valley of the Concho River, State of Chihauhau, Mexico, this spring.

Graphite is now being produced in Alabama, and two factories, which were recently started in Cleburne Co., are meeting with considerable success.

The New York *World* last week, says: "The latest despatches from Manila report six engagements with the insurgents at different points in the islands last week. "One armed body, 'all in full uniform,' was encountered on Friday within five miles of Manila. Two were killed and ten captured, 'but unfortunately Captain Sturgis's force was not large enough to pursue the main body."

"General Young, commanding in North Luzon, and General Bell, who commands in the South, have both 'made several requests for reinforcements.' They represent their troops as 'exhausted by the necessity of constant vigilance,' that they are unable to garrison the towns in their jurisdiction and that as soon as our soldiers leave a town 'the insurgents return to the district and kill the friendlies.'"

"And this after fourteen months of war, with 60,000 troops engaged and with Otis relieved because 'the war is over.'"

General Young reports this week, (on the 17th inst.), that 300 insurgent riflemen and bolomen attacked the American garrison at Batoc, province of North Ilocos, yesterday, but were repulsed, *losing* 100 *men*. The Americans had no casualties.

Captain Dodd, with a squadron of the Third Cavalry, recently surrounded a village in Benguet province and surprised 200 insurgents living in barracks, apparently a recruiting centre for the province. The enemy lost 53 *men killed*. Our troops also *captured* 44 *men and burned the village*. One American was wounded.

One of the reports just at hand from Manila is that William Odun, who is spoken of as a minor of large experience, has returned from a prospecting trip to the distant coast of Vigan. He showed rich specimens of gold, and declared that he had located a ledge of quartz as rich as anything in Colorado or California. He is organizing a company of ex-soldiers, and will go into the mountain districts of Vigan to secure claims.

There were 691 deaths in this city last week, reported to the Board of Health. This is 41 less than the previous week and 171 more than the corresponding week of 1899. Of the foregoing 349 were males and 342 females; 134 died of pneumonia; 53 of consumption; 51 of heart diseases; 46 of influenza; 28 of convulsions; 26 of nephritis; 24 of apoplexy; 22 of neuralgia; 21 of old age; 17 of inanition; 17 of inflammation of the brain; 15 of typhoid fever; 15 of marasmus; 15 of bronchitis; 15 of inflammation of the stomach and bowels; 15 of diphtheria; 11 of cancer; 11 of paralysis; 11 of debility; 10 of Bright's disease, and 9 of congestion of the lungs.

Markets, &c.—U. S. 2's, 99½ a 101; new 2's, 103 a 104; 3's, reg., 109¼ a 110; coupon, 110 a 111; 4's, 114¾ a 115½; new 4's, reg., 132 a 133; coupon, 133 a 134; 5's, reg., 112¾ a 113; coupon, 113¾ a 114¼.

COTTON was dull and nominally quoted at 10⅞c. per pound for middling uplands.

FLOUR.—Winter, super., $2.35 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.40 a $3.50; spring, straight, $3.40 a $3.60; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.15 a $3.40 barrel, as to quality.

GRAIN—No. 2 red wheat, 72 a 73c.
No. 2 mixed corn, 43⅜ a 43⅝c.
No. 2 white oats, clipped, 31½ a 32c.

BEEF CATTLE.—Extra, 5⅜ a 5⅝c.; good, 5¼ a 5⅜c.; dium, 4⅞ a 5c.; common, 4¼ a 4⅝c.

SHEEP AND LAMBS — Extra, wool, 6¾ a 7c; clipped a 6c.; good, wool, 6¼ a 6⅜c.; clipped, 5¼ a 5⅜c; medi wool, 5¾ a 6c.; clipped, 4½ a 5c.; common, wool, 5 a clipped, 4 a 4⅛c. LAMBS, wool, 5¼ a 8¾c.; clipped, 4½ a

HOGS.—7⅞ a 8c. for best Western; 7¼ a 7⅜c. for oth

FOREIGN.—The Paris Exposition was opened by Pr dent Loubet, at noon on Sixth-day last, the 13th inst.

Accounts received at Bloemfontein on the 12th i of the fighting of the troops under Colonel Dalgety Wepener, show that the Boers attacked vigorously, were repulsed.

It is officially reported that the British losses at pener in four days' fighting were eighteen men killed one hundred and thirty-two wounded.

Despatches received in London on the 17th, from Blo fontein state that the siege of Wepener in the Ora Free State has been raised by the Boers, who are retr ing.

According to a cable despatch from Bloemfontein, L Roberts's plans for an invasion of the Transvaal h been seriously interfered with by a heavy rain storm

British Government expenditure is running now $7,0 000 a week beyond revenue.

The circulation of the London newspapers has incre from 20 to 100 per cent. since the beginning of the in South Africa.

The average consumption of alcoholic drinks in land last year was at the rate of $100 worth per fa of five.

The great wealth that lies in the quarries of Swed at last being developed.

There are 30,000 miles of railroad in Asia, of w two-thirds belong to British India.

The Tartarian alphabet contains two hundred and letters, being the longest in the world.

The most characteristic feature of Siberian farm is that the farmers live not scattered all over the cou remote from neighbors, but in villages as near as pos to the land they are cultivating.

In 1889 Japan had less than 1000 miles of railw In 1898 the mileage was 3420, while the lines under struction and chartered will bring the figure up to 5

Australian gold production, according to Austr authorities, increased last year 927,316 ounces, the v of the increase being approximately $18,500,000.

It was officially announced on the 13th inst., at Syd New South Wales, that one hundred and eleven cases thirty-eight deaths from bubonic plague have occ there.

The sealing steamer *Panther* has returned to St. Jo Newfoundland, with 12,700 seals. The aggregate rel show this year's seal hunt to have been the most p able known for a generation.

NOTICES.

A YOUNG man, who has had some experience, desi position as teacher in a Friends' school.
Address, "W,"
Office of THE FRIEND

Receipts for Aid of Suffering Doukhobo to Fourth Month 17th, 1900.

Friends' London Grove, $5; S. T. W., Ohio, $30 C., $75; J. S. L., $25; L. B. M., N. Y., $5.

WM. EVANS, *Treasurer*, 252 S. Front St., Phi

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., and and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twent cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.
EDWARD G. SMEDLEY, *Su*

WESTTOWN BOARDING SCHOOL.—Applications fo admission of pupils to the school, and letters in regi instruction and discipline should be addressed to WI F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and m municationsin regard to business should be forwar EDWARD G. SMEDLEY, *Superintendent*.
Address, Westtown P. O., Chester Co., Pa.

DIED, in this city on Fourth Month 9th, 1900, A WILLIAMSON, aged seventy-six years; a member Monthly Meeting of Friends of Philadelphia.

THE FRIEND.

A Religious and Literary Journal.

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Philadelphia Yearly Meeting.

(Continued from page 314).

Third-day, the 17th.—After the reappointment of the Clerks the men's meeting entered on the consideration of the Queries and Answers.

About the usual state of regularity in the meeting and attendance of the meetings was reported, with some omissions of them in four localities. Encouragement was taken from evidences of life still maintained in many meetings, and in the preservation of a living ministry. Worldly standards of success in life continue to diminish the mid-week meetings, while a similar interest in the Christian life would greatly prosper the church. That which upholds our smaller country meetings so long without vocal ministry or usual attractions of churches, must be a power not of man; and in this Divine power alone have they a right to stand. The love of Christ constraining us, so that there will be a seeking to know his presence, was commended as the remedy for declension.

Love and unity were favorably acknowledged from all quarters, that by which men should know our discipleship, and realize the concern of the first Query also. The practice of frequent, or daily, reading of the Holy Scriptures in families seemed general within our borders, few exceptions appeared in the matter of simplicity of behavior, speech and apparel. Earnest exhortations were given forth on these subjects, and testimonies of preservation experienced through their observance. Likewise concern for sympathetic relations between parents and children.

In the women's meeting, besides the consideration of Queries and of the educational reports, earnest exercises on the subject of peace and the obligations of the Christian life claimed serious attention.

Fourth-day, the 18th.—A concern was introduced for the appointment of a committee to visit in gospel love meetings and members within the compass of the Yearly Meeting for their encouragement and upbuilding in the Truth. Much sympathy was expressed with this proposal, yet it was the general sense that the service might be more livingly performed by concerned members as they should be especially drawn in their own hearts for service towards their brethren in any place.

Answers to the fifth Query showed that the poor in the Society are cared for and their children educated. "Blessed is he that considereth the poor." This charity beginning at home has extended to the suffering Doukhobors, and is now called for towards the far more famine-stricken natives of India. As to the placing of our children under the care of others, what advantage has the Friend, or the being placed under his care, except as there are committed unto him "the oracles of God," livingly observed?

Three exceptions in regard to military service were reported, and the other particulars of the Query relating to the State had been well observed. We were reminded to maintain these and all observances of our Queries, not only as testimonies of Truth and of protest, but in the spirit of witnesses. So should we be carried on in life above considerations of mere expediency or policy. The world greatly needs such witnesses.

A general carefulness as to living within our circumstances, moderation in trade or business, and just payment of debts, and care to deal with offenders in the right spirit, had appeared. In reflecting upon all the Queries it was remarked, that the prophecy of William Penn, that the "exercise of concerned souls" should be felt upon communities, had been fulfilled, and that our peace must consist in faithfulness in our day.

The Annual Answers represented that five elders and one minister had died during the year. No new meetings were settled, births and deaths were regularly recorded. Nineteen schools were maintained, and the Queries and Answers were regularly read in Subordinate Meetings.

An interesting exercise, reciprocated by young and old, for a place of sympathetic confidence in each other's thought, spread over the meeting.

The educational statistics showed that seven hundred and thirty-one members were between five and twenty years of age; one hundred and seventy-three of these have been at schools not taught by Friends, and seventy-five not at school.

The report on the use of intoxicating drinks showed improvement in some quarters, several Monthly Meetings being entirely clear of their use; and in others there had been no diminution (in two or three instances a slight increase) in the number using them.

In the Women's Meeting the minutes of the Meeting for Sufferings were read and the language quoted as applicable to their work, "Blessed are they that sow beside all waters." There is work for all to do, and the young were encouraged to be faithful. The patience and faith of the Doukhobors under suffering was pointed to as an example and as a lesson in moral heroism that even children can appreciate. After prayer for Divine aid and protection the meeting adjourned.

At three P. M. the meeting of Ministers and Elders assembled. A large number of anointed spiritual exercises appeared, and in much deep and waiting silence the crown and diadem of assemblies in Divine communion was the covering of the closing day, raising the whole occasion above our ability to report.

Fifth-day the 19th.—Meetings for Divine Worship were held in three of the meeting-houses in the city as usual, a large and interested number being gathered at Fourth and Arch Streets, under baptizing power.

The committee having charge of the Boarding School at Westtown reported the number on the roll as one hundred and eighty-five, an increase over last year. The total expenditures had been forty-five thousand eight hundred and eighty-two dollars, an excess of one hundred and eighty-eight dollars above the income. It appeared that each pupil had cost the institution one hundred dollars more than was paid in for him. Except for many cases of measles lately appearing, the health of the school has been good. It was with sorrow that record must be made of the death of the efficient housekeeper, our friend Regina S. Rote, who had served the institution satisfactorily for eight years.

By modifications in the lecture room a fine gymnasium had been added to the resources of the school, besides an enlarged audience room. The expense of these changes had been borne by private contributions. Manual training, cooking and sewing have a valuable place. The thoroughness of the school work is recognized

outside. A Friend has added $10,000 to the funds of the school, subject to an annuity of $450 during her life.

These and other valuable improvements, both in the building and in the educational interests manifested that the minds of the committee had been on the alert. General interest in the institution had been awakened by the efforts of the Old Scholars' Association, and the $62,000 which they have raised, as part of a memorial fund, will long help the school and scholars.

"A concern for the religious welfare of the children lies very near to our best feelings," the committee say, "and we can but desire that the officers of the institution, as well as the committee in charge, may be helped so to discharge their duties in this interesting and responsible field of service as to fulfill the object for which this school was established, namely, the religious and guarded education of our youth."

The committee for the civilization and improvement of the Indians reported a well-cared-for condition of the work at Tunesassa. The average attendance of children at the school was 43. The good behavior of the children in meeting, as well as in school, and the manifest interest in their studies, indicated that they were under the care of faithful and conscientious teachers. Expenditures on school and farm amounted to $5,726.49—less than receipts by $41.46. The property is valued at $34,000.

The attempt is made to conduct the farm as a model farm. A second edition of the "Lives and Happy Deaths of Some Indians" had been put in circulation. The meeting appropriated $2,500 for next year.

The Educational committee reported the giving of financial assistance to sixteen schools of Friends, which have been attended by 294 pupils. Of these, 113 were members and the remainder connected with Friends by birth or interest. A census made by the committee had disclosed that there are 145 Friends' children attending schools not taught by members, principally the public schools. The Superintendent had been unusually attentive in her visitations of our schools and in conferences with teachers. These are afforded the use of a loan library of 865 volumes. An appropriation of $2,000 was made for the coming year's work in these schools.

Sixth-day, the 20th.—After the reading of the Treasurer's report, the raising of $6,500 was ordered for the coming year. A Committee on Education was appointed to serve for three years. Attention was called by a member to the dangers of competitive games, and the objectionable contents of some reading books. Their use was considered unnecessary, especially at a time when so many unobjectionable books are on the market.

The exercises which had been spread before the meeting, particularly in the consideration of answers to the Queries, were in much of their substance gathered into a Minute of Advices, which was now read. It recommended the feelings of sympathy that had been expressed for small and declining congregations, and exhorted to a deepening in spiritual life, and to a full dedication of heart. "The truth was expressed that it is sin, even though it be in refined form, that clouds our spiritual perceptions, and that sanctification is imperatively necessary to fit us for the service of the Most High." A free Gospel ministry, bearing witness to and for the Truth as it is in Jesus, and moderation in all things, was suitably set forth. The minute concluded as follows, "It was cheering to the Yearly Meeting to hear the expressions of loving regard by some of the younger members towards those in maturer life, and the encouragement by the former class to counsel with and confide in those whose long experience in the Christian path qualifies them to help others. A cordial response was expressed to this cementing feeling, and the hearts of both young and old, we believe, have been drawn by the outflow of the love of Christ to us all into a renewed devotion to his blessed cause."

A lively appreciation of the minute was manifest, and exercises for the good of the Church being poured forth, were succeeded by a covering of fervent supplication, under which it was precious to enjoy the manifestation of the Divine presence.

A weighty minute of acknowledgment of the favors vouchsafed during the deliberations of the week was read by the Clerk, and the solemn silence which followed seemed fraught with blessing for the further work and service of our day.

No memorial of any deceased Friend was presented to the Yearly Meeting this year, but the memory of its former Clerk, who was also editor of this periodical, doubtless was presented afresh to many hearts. It seems fitting to present in this number the memorial read last year concerning our friend, JOSEPH WALTON, who was so long and usefully identified with the service of the Yearly Meeting.

LONG-LIVED SEEDS.—Some twenty-five years ago, when the slag produced by the ancient Greeks in working the silver mines of Laurium, near Athens, was removed, in order to be reworked by more efficient modern appliances, the seeds of a kind of poppy of the genus Glancinon, which had lain underneath the slag, in a dormant condition, for at least 1,500 years, sprang up again all over the uncovered ground. Unknown in modern times, this plant was described in the first century of our era by Dioscorides and Pliny, and had disappeared from the face of the globe for fifteen or twenty centuries. The fact that these seeds should have retained their vitality so long seems very extraordinary, but there are other instances qu as remarkable. For instance, raspberry se found in 1835 in an ancient tumulus in a co buried thirty feet below the surface, and lieved to have been there since the sec century, were successfully planted. And another case seeds of the *Polygonum Convol lus*, dug up from the bottom of a sand- where they were believed to have been bu for two thousand years, were still vigorous produced healthy plants.

Joseph Walton.*

He was the son of Joseph and Abi Wal and was born in Philadelphia the fourth of the Eighth Month, 1817. After hav been a pupil of Westtown Boarding Schoo entered Haverford School, and was one of first who graduated from that Institutior the year 1836. He was then employed classical teacher at Westtown, remaining this position about ten years. Subsequentl was engaged in other business. In the 1879, upon the death of Charles Evans, Jos Walton succeeded him in the editorshi THE FRIEND, and continued the manager of that publication until his final illness. was well qualified for this sphere of use ness, and the periodical, under his man ment, was a welcome visitor in the home very many families, who loved to see the tinguishing views of the founders of our ligious Society upheld.

He was a member of Philadelphia Mor Meeting from his birth until his remova Moorestown, N. J., in the year 1874, and tinued a member of this Monthly Meeting his death in 1898. He was married in to Lydia Lippincott, of N. J., a union w proved congenial and helpful to both.

As a boy, Joseph Walton is said to been, by nature, quick tempered; but through the effect of Divine Grace, we overcome, that his manner indicated only cidity and quietness of spirit. He seem have been, from childhood, thoroughly vinced of the principles and testimonies o Society of which he was born a member, an maintained them unwaveringly throughou life; and it might be said that it was his mary object to uphold and inculcate the plicity and truthfulness of the religio Christ before all with whom he came in tact.

His intellectual endowments were good his opportunities for school education ha been beyond the average in his early year was additionally fitted for usefulness. He a close observer of nature, being special terested in the sciences of botany and ogy; and his contributions to the journal which he was connected often showed fruitful results of his quiet walks thr country lanes and woods; or indicated in ple language his familiarity with the in gations and conclusions of those who had a study of natural science; thus promot landable interest in his youthful reade elevating thoughts and pursuits.

He held the pen of a ready writer through a long course of years kept not incidents connected with his own and

* Testimony of Chester Monthly Meeting of F New Jersey, and issued as a memorial by Philad Yearly Meeting in 1899.

gious societies, which he compiled into
k form, interspersing them with his own
nments and observations. Several valuable
umes edited by him have been published by

Book Committee of Philadelphia Yearly
eting, and they are well fitted to interest
instruct minds inquiring into the truths of
gion, and to arrest the attention of the in-
erent.

He occupied, for twenty years, the position
Clerk of the Meeting for Sufferings, and
sixteen years that of the Yearly Meeting
Philadelphia to the satisfaction of his
nds.

n the station of Elder his services were
hly esteemed—not only in his watchful and
icious concern in meetings, but he also
ved a valuable helper and counsellor to
y, in private. He frequently travelled as
mpanion to ministers, when under religi-
s engagements, for which service he was
sually qualified.

While possessed of much and varied infor-
ion, and gifted with a discriminating judg-
nt, such was his deference for others, and
attainment in Christian humility, that in
ression he was modest and without osten-
on, thereby adorning the doctrine which
professed.

ome extracts are subjoined from his cor-
pondence :

Seventh Month 5th, 1865, in a letter to a
nd, he writes : "I can add my testimony
hat of many others—of the goodness and
ng kindness of our merciful Heavenly
her. Ah, He it is who melts the heart and
es brokenness, as Isaac Penington says,
t he may be tender towards it, and em-
ce it in his arms of love and reconciliation
Blessed, and magnified and adored, forever,
his holy name! When thus favored, may
e our concern to return all the praise to
n, to whom alone it belongs."

Eighth Month 26th, 1866.—"I feel, I hope,
ncreased desire to promote the spiritual
fare of my fellow mortals. How much
re noble an employment to spend one's time
loing good to others than in heaping up
es for one's self."

Second Month 14th, 1868.—"How good is
Lord, and worthy to be praised. The sal-
ion of the soul is a wonderful thing. What
ld become of some of us if we had not a
y merciful God. In reflecting on his good-
s I have felt a nearer approach to the sen-
on of love and gratitude to Him than was
al for me. Though I rejoice in this feel-
, yet it is with fear, knowing something of
own frailty."

Ninth Month 3rd, 1871.—"Amidst all
bts and conflicts, is it not a precious thing
e able at times to feel an evidence of the
ng kindness of our Heavenly Father, and a
e of its continued extension to us, tender-
the heart, and raising a song of thanks-
ng to the author of all our mercies, to
m all honor and praise belong."

Eighth Month 9th, 1875.—"It is a com-
to see Friends willing and earnest labor-
in the best of causes, even that which is
lified with immortality, and crowned with
rnal life; and yet we must often feel that
success depends on the Divine blessing. If
feel satisfied that we are laboring in the
field of service designed by the great Husbandman, and we are performing therein the duties which He appoints, I believe it is best not to sink into too much discouragement at the little apparent fruit resulting from our labors. Does not such a desponding spirit indicate a practical want of sufficient faith in the power, wisdom or beneficence of the Ruler of the universe? And will he not give such a blessing (whether known to the instrument or not), as is consistent with his all-wise designs? However comforting and encouraging it is to see good fruit resulting from our efforts, yet I think our primary motive should be to fill up our measure of duty, so that we may receive at last the glorious reward, so infinitely beyond our deservings."

Although not a recorded minister, Joseph Walton was at times led into vocal service in our meetings for worship. His remarks were weighty, and would strike home to the hearts of his hearers. Upon such occasions his auditory were often tenderly affected, as he would cheer or gently exhort others to follow his loving Saviour. His spirit was much exercised for the religious welfare of the young, with whom he honestly and faithfully labored for their establishment in the Truth. In approaching these objects of his solicitude, such was his simplicity and gentleness of manner, coupled with manifestations of pure love and Christian interest, that a door of entrance was found to their hearts. He was indeed a nursing father in the Church. Near the close of his life, and upon the last occasion but one that he attended his meeting, he was led to address the children, of whom there were many present, tenderly admonishing them to remember the purpose for which they were assembled—that it was not to sit expectant of outward ministry, but to endeavor to bring their minds into that stillness wherein they might be prepared to receive the Word of Divine Life addressed to the soul in secret.

It was the effect of Divine Grace upon him to induce a carefulness not to compromise with inconsistencies, and yet to feel very tenderly towards those whose views were different from his own. For many years before his death we cannot recall his speaking harshly of Friends, or others whose practices were at variance with sound Quakerism or the Gospel.

As old age came on, the mellowing influence of the Divine Grace, which he had cherished for so many years, became increasingly apparent. His placid temper patiently accepted the trials and infirmities of life, and to the very end he quietly performed the duties which he had assumed in the days of vigorous manhood. He regarded the approaching dissolution of the body with serenity and hope, as one awaiting with holy confidence the coming of his Lord. And now, we reverently believe that, having done his day's work in the Master's own time, he has been gathered, as a shock of corn fully ripe, into the Heavenly garner.

His decease occurred Second Month 10th, 1898, in the eighty-first year of his age. His funeral was largely attended by Friends from near and far, and many testimonies were borne to his Christian character and faithfulness.

It takes time to be thorough, but the time thus expended is not lost.

For "The Friend."

Jemima Reese Boone.

Was the daughter of Ambrose and Deborah Boone, of Pickering, Ontario. She was born on the sixth of Third Month, 1846, and died on the twenty-first day of Tenth Month, 1899, aged fifty-three years, seven months and fourteen days. Her father died in Ohio whilst traveling in the ministry. His prayers on behalf of his family of five girls and two boys were graciously answered, and gratefully they acknowledge the favor and blessing of their Heavenly Father extended towards and resting on their home. One of his sons and his wife also were called away, leaving a son, towards whom his aunts extended a motherly care. This care devolved, in a large measure, on Jemima, who has but lately been called from works to rewards. She herself was a willing, unselfish worker, dwelling in humility, and, though possessing a vivacity of disposition, this was held in check by the power of Divine grace, which early induced her, whilst holding a good and tender conscience, to set a close watch on her words, so that, in the prospect of death, she could truthfully say, "I only remember once telling a lie, and the memory of that was enough for me." Nor did she rest till, through true heartfelt repentance, she was, in mercy, assured of forgiveness. But very far was she from trusting in self-righteousness. She well knew the conflicts of spirit in the fight of faith with the buffetings of the enemy on the one hand, aided and abetted by the frailty of the flesh on the other, but we feel assured she came off more than conqueror through the power of Him who loved her and gave himself for her, that He might redeem her to himself. In her humility, her watchful walk, her loving fulfilment of every duty in life towards God and man, one beheld the lamp of Divine grace shining through it all, for, through the obedience of faith, she made a good confession to Him who was her chief love.

Early in her illness, in view of unfavorable symptoms, she remarked, "I do not know that it will make much difference, if I were only fit to go, but I have done so many things," meaning such as were contrary to the Divine will.

Pending a critical surgical operation, being asked how she felt, she replied, "I trust it will be all right either way, but I *would like* a little clearer evidence." Yet she, with thankfulness, acknowledged that she had been favored far beyond what she had deemed herself worthy of, expressing a hope that she clearly understood all that was required at her hands.

Overhearing a remark to another friend that her recovery seemed very doubtful, for a time affected her much. She prayed fervently for help to resign all into God's care and keeping, which prayer was, we believe, answered, for she soon resumed her habitual calmness, and this quietude of spirit continued to the end, nor did the approach of death in any way discompose her, and when informed that no hope of her recovery was entertained, she received the intelligence with perfect calmness.

About twenty-four hours before her decease, thinking her time to go was nearly come, she bid her sorrowing friends farewell. Again reviving, and wishing to express the burden of her mind, she requested her medical attendant to give her something to clear her voice, but this he despaired of, and with sorrow declined

the request. Her friends now thought she would speak no more, but she broke out in prayer that "the blessings that had been meted out to her in the past might be continued to the end," saying, "I have full confidence in thee." She continued praising her Heavenly Father for all his mercies. She prayed that the Divine presence might rest as a protection over her beloved sisters, and for her nephew, "the dear boy whom I apprehend was left to my care. Oh, protect him, and be a Father to him when I am gone, and if I have not done towards him my whole duty, be pleased graciously to forgive me." Her last words to her nephew were: "Do right—that is the safest and best way."

She requested her sisters not to grieve for her, saying, shortly before her release, "I shall soon be free forever from pain and troubles."

For "The Friend."

Doukhobortsi Correspondence.

The following is taken from a letter evidently written in response to the address sent among the villages.

JOSEPH S. ELKINTON.

Fourth Month 21st, 1900.

Peace and the blessing of God be unto you from our Lord Jesus Christ:

Our dear and beloved brothers and sisters, who are abiding by the faith of our God, and who are so near our hearts spiritually as brothers and sisters.

Your much beloved letters we received, and we read in them of your sincere devotion to us, and to all our Christian community, and your anxiety about our exiled relatives in Siberia.

From the bottom of our soul we thank you for all the support you have given us in the time of our need, physically as well as spiritually. We had a great many physical wants, and you assisted us. At the present time we hope in our Omnipotent God, that we will gain strength, and that our circumstances will assume a brighter aspect. Your letters are always dear to us, and a great help to us; they are keeping up the spirit of your weaker brothers, and dispel our despondency.

Dear brothers and sisters, this letter we are writing to you from only one village by the name of Poterpievshy (Sufferers). We are keeping our children, husbands and parents in Siberia, Russia, informed of all your efforts in reference to us made by you, and we are sending our prayers to the Almighty God for them, that He may deliver them from the rigors of that climate, and unite them with us. They will be very glad to hear that you are uniting your efforts with ours in their behalf.

We are by these presents sending to all the Quakers our deep hearty greetings. We are faring well and are happy.

Our old grandmother, Anastasia Vasylievna Vershina, recently received a letter from her beloved son, Peter Vasiliewitch Vershina, from Obodorsk. This news gave us much consolation; since we arrived in Canada this is the *first letter*.

From all those children and brothers who are in Jakutsk, we receive letters frequently. They are all awaiting the day when God will bring us together, to see each other personally. The small children of those who are exiled in Siberia, are very homesick for their parents.

From our village there are in Siberia eleven brothers and one sister.

We hope in God, that He will not desert us, and leave us orphans. We are awaiting your reply,

VASYLIEVITCH ZIBIN,
(Village) Poterpievshy.

A Year's Work for the Doukhobortsi.

Report of the Committee of the Meeting for Sufferings, read in Philadelphia Yearly Meeting, Fourth Month 16th, 1900.

The committee in charge of aid for the Doukhobortsi report—That since Fourth Month, 1899, two additional ship-loads of the immigrants have landed in Canada. One thousand and thirty of these were the company who had been in Cyprus; and twenty-two hundred and seventy came direct from Batoum. The whole immigration numbered about seven thousand three hundred souls. They have all been located on lands assigned them by the Canadian Government in the provinces of Manitoba, Assiniboia and Saskatchewan.

A considerable extent of ground was planted with wheat, potatoes and other crops. In numerous instances where teams of oxen and horses were wanting, and the men were laboring elsewhere, plowing was done by the motive power of women. The yield from this labor was cut off in some places by unseasonable frosts.

Pecuniary help continued to flow into our treasury, which, with wages earned by able-bodied men in the employment of others, and supplies from other sources, sufficed to support the people during the summer and autumn. Houses were built, wells dug, and other preparations for their homes were carried on.

As winter approached we were impressed with the necessity of greater efforts to prevent suffering and starvation during the cold weather. As the result of a public meeting, held in Philadelphia, to devise means of assistance, a general interest was aroused among Friends in many places, and, by the voluntary labors of younger Friends and others, whose help we gratefully acknowledge, generous offerings of money, clothing, food and medicines were made.

Our friend, Joseph S. Elkinton, met the new arrivals, as he had the previous ones, and was able to communicate with them at once, to extend a welcome and to cheer them with the assurances of religious sympathy and friendship.

In order to have a better knowledge of the situation and needs of the immigrants, Joseph S. Elkinton has twice visited them in their settlements. In the Sixth Month he was accompanied by William Evans, and in the Eleventh Month by William B. Harvey. These visits have been a great advantage, in enabling us to comprehend the present and prospective wants of these people, and in ascertaining the most economical methods and safe channels for administering relief.

The contributions in money received since those reported to our last Yearly Meeting amount to $24,834.42, and the estimated value of clothing, food, etc., given in kind, is $5,265.00. Total, $30,099.42. There have been appropriated, approximately, for food, $9,000; for wool, $1,640; for spinning-wheels, $400; for seeds, $3,712; for teams and implements, $2,500; for milk cows, $1,765; transportati $1,400.*

Two hundred pounds (£200) have been ceived from a Committee of London Meet for Sufferings, and various sums from M nonites and River Brethren in Pennsylva and elsewhere.

Four hundred copies of the New Testam in the Russian Language, given by the Brit and Foreign Bible Society, were distributed the Colonists.

There are more than one hundred men of age subject to military service, left in exile Siberia, as prisoners, for their refusal to c ply with the requisitions of the governmen this respect. The names of these men h been furnished by their friends in Canada, application made by the English committe the authorities in St. Petersburg for their lease. The difficulty of a direct appeal to Emperor has not been overcome, and we h no assurance as yet that the petition will granted.

A written address was prepared by our c mittee,† a Russian translation of which circulated among the various communitie the Doukhobors. Replies to this commun tion manifest gratitude for the interest t by Friends in their spiritual as well as for t temporal welfare; while the language use cludes a confession to the foundation truth Christian faith.

On behalf of the Committee,
GEORGE M. COMFORT, *Cler*

PHILADELPHIA, Fourth Month 9th, 1900.

THE OPIUM CURSE.—The annual revent the Indian Government from opium is $ 000,000.

It is estimated that the victims of opiu China at the present time number 20,000, and some give the estimate as high as 40,(000, while the expense to China is £25,(000 annually.

The present production of opium in Ind round numbers is 54,000 cwt. annually.

Whilst the demand for opium hardly ex in China one hundred and fifty years ago Chinese at the present time consume e year enough to fill 5700 chests, each weig 135 pounds.

India exports annually to China 90½ per of its opium, or about 49,512 cwts.

Opium poppy is grown in many parts of sia. The surplus opium is exported to C India and England.

The commercial value of the opium exp from Persia per annum is $2,500,000. estimated that one-third of the adult po tion, including both sexes, use it immoder

One million and a quarter of the peop Persia are addicted to the opium habit, v costs them $9,125,274 yearly.—*Missionary look.*

SO LIVE that the faculties that God g you to read his will may be pure and f their work. If your eye be single, your bo will be full of light. Obedience is the s of just judgment in the will of God. The will He guide in judgment.

*Free transportation, for many of the contribute was given by the railroad companies.)

†A copy of said address will be found on page 2 34, of this periodical, (Third Month 10th, 1900,)

Baptism.

(Continued from page 317.)

he apostle John said: Jesus tarried with
n iii: 22 | his disciples in Judea and baptized;
m iv: 2 | though Jesus baptized not but his
ciples, Jesus sanctioned water baptism by
presence, but He himself never baptized in
way.

n vii: 22 | He likewise sanctioned circumcision and the law of Moses gen-
ly; it was observed all around Him and He
v: 14 | did not object. He sent the cleansed leper to the priest to offer for his
nsing according as Moses commanded. This
ticus xiv | offering was two birds and cedar wood, and three lambs without
lish, etc. Shall all cleansed lepers now do
his one was commanded. Shall we keep
law of Moses, circumcise our children, and
tize with water, because Jesus sanctioned
Judea. Jesus, his disciples and the Jews were all Jews, and this was under the
before Christian baptism had superseded
ish baptism at Pentecost; of course they
ized with water, circumcised the flesh and
the law of Moses; but that is no prece-
for us either Jews or gentiles in these
el days, since the Holy Spirit is poured out
all flesh.

esus was baptized in the Jordan, saying,
thew iii: 15 | "Suffer it to be so now," thus indicating that it should not be
lways. He was also circumcised, and in
r life confirmed his early circumcision by
uke ii: 21 | fulfilling and not destroying the
thew v: 17 | law and the prophets; by send-
uke v: 14 | ing the cleansed leper to offer
ew x: 5, 23 | Moses commanded; by sending his apostles
re Pentecost to preach to Israel the circumcised, but not to Gentiles the uncircum-
d "until the Son of Man be come." He here
vii: 8 | recognized the covenant of circumcision which God gave to Abraham
that it was not yet fulfilled.

e virtually said of circumcision the same
ch he had previously said of water baptism,
ffer it to be so now." But we find no
ifestation of his will that we should con-
e to observe the covenants and customs of
dispensation of which water baptism was
and he never made any distinction what-
in favor of it. When Jesus exclaimed
the cross "It is finished," the law and the
phets were fulfilled. He then opened to us a
e excellent way under his own glorious
el dispensation, of which that of Moses
a shadow.

e took away the first covenant that He
ews x: 9 | might establish the second. He
ix: 13, 28 | purchased our redemption by his
d shed on Calvary. He died and was
ed. He arose and ascended. Angels said
is disciples, "Why stand ye gazing up into
ven; this same Jesus shall come again as ye
seen Him go into heaven." His disciples
rned to Jerusalem and tarried there as
s had previously commanded them. At
ecost he came again as the angels have
, and as He had often promised his apostles
xiv; 16, 18
xvi; 16, 22
ii: 1, 16, 18
or 12, 13
l. iii; 27
hn ii: 28 | and disciples. He came as the Comforter, the Holy Spirit, to teach us all things and abide with us forever.

By this one spirit are we now baptized into one body, Jew and gentile, bond and free, male and female, all one in Christ Jesus; all flesh, sons and daughters, servants and handmaidens, old and young.

By no other baptism can we all be baptized into one body. Water baptism diverts from this one baptism into one body. Water is not to be understood whenever baptism is named, neither is baptism to be understood whenever
Luke xii: 50 | water is named. There are many baptisms without water mentioned in Scripture. John's baptism was of water,
Acts i: 5 | Christ's baptism was of Holy Spirit. Churchmen say, burial with Christ in
Rom vi: 2, 3 | baptism is figurative. A mortification of our lusts, not a literal burial in water. We accept this teaching and suggest
Rom vi: 3, 6 | that baptism into Christ and crucifixion with Christ are no more literal. We see no more water about baptism into
Gal. iii: 27
Gal. iii: 20
Gal. vi: 14
Gal. v: 24 | Christ than we see wood in the cross upon which all Christ's children are crucified. Churchmen say, (water) baptism is generally necessary to salvation. As an apology for introducing this word "generally," they say the thief upon the cross was evidently saved without baptism as we understand. This is contrary to Scripture teaching.
John iii: 7
Acts ii: 5 | Christ said positively, "Ye shall be baptized with the Holy Spirit, and shall be born again." There is no "generally" in it. Without new birth and baptism we have
Luke xxiii: 40, 43 | no hope of salvation. The thief was evidently baptized upon the cross and born again without water, and was thus prepared for paradise. He experienced repentance, forgiveness and remission of sin. Simon the Sorcerer was baptized with water.
Luke xiii: 3
Acts viii: 13
Acts viii: 21 | Was he born again? We are told that he remained in the gall of bitterness and bond of iniquity, and that his heart was not right in the sight of God. Although baptized by apostles evidently Simon was not born again. Although not baptized with water the repentant thief was born again. There is no Scripture connection between new birth and
Gal. iii: 27 | water baptism. Paul said, "as many as have been baptized into Christ have put on Christ."

Had Simon put on Christ his heart would have been right in the sight of God; not in the gall of bitterness and bond of iniquity. Ac-
Gal. iii: 27 | cording to Paul's teaching Simon was not baptized into Christ. Baptism, not of water, but of Holy Spirit, makes the heart right. By resisting this baptism we fail to be baptized into Christ. By yielding to this
Gal. iii: 26, 29
Rom. vi: 3, 4 | baptism we become new-born children baptized into Christ and buried with Him in baptism. This baptism is freely
Luke xi: 9, 13
Acts ii: 16-21
Joel ii: 28, 29
Acts x: 34, 35 | offered to every son and daughter of Adam. Those of every land who never saw the Scriptures may be baptized with this saving baptism and born again without instrumentality. There are diversities of operations, but it is the same God.
1 Cor. xii: 4, 7
Heb. ii: 9 | Our Saviour left us not dependent on book, man or water for salvation. His love is universal and unbounded; He tasted death for every man.

The grace of God which brings salvation has
Titus ii: 11
John xvi: 12, 14
Luke xii: 48 | appeared to all men, but not necessarily to all men in the same way and fulness, but always in sufficient fulness to bring salvation if heeded. He now stands at every door and knocks. If we open He will come in and sup with us. If we love Him He will abide with us. But we must heed his gentle knocks, his still small voice, and open.

Churchmen say, the visible church, comprising persons good and bad, saints and sinners, is the kingdom of God or the kingdom of heaven, and that the door of entrance is baptism—water baptism—duly administered. Paul
Cor. vi: 9, 11
Gal. v: 19, 22
Eph. v: 5, 6 | tells the Corinthians, the Galatians and the Ephesians all in nearly the same language thrice repeated that the unrighteous shall not inherit the kingdom of God. Fornication, uncleanness, enmity, strife, jealousy, drunkenness, revellings and such like,—I tell you plainly they who practice such things shall not inherit the kingdom of God. "But
Gal. v: 22 | the fruit of the Spirit is love, joy, peace, long suffering, kindness, faithfulness, meekness and temperance." Paul certainly implies by the whole context that those who bear the fruits of the Spirit, love, joy, peace, etc., are the inheritors of the kingdom of God and that the unrighteous are rejected. Again Paul says, some who were once unrighteous have been "washed, sanctified and justified in
Cor. vi: 11 (R.V.) | the name of the Lord Jesus and in the Spirit of our God." These unrighteous Corinthians were made inheritors of the kingdom of God without water baptism. Paul knew no door of entrance to this kingdom by water baptism or he would have told us.

We read, "Ye shall be baptized with the
Matt. iii: 11
John iii: 5 | Holy Spirit and with fire," and again, "Except a man be born of water and the Spirit he cannot enter the kingdom of God."

This baptism with Holy Spirit and with fire, and this birth by water and Spirit are plainly both one and the same operation.

Man, who is prone to substitute the letter
2 Cor. iii: 6 | which killeth for the Spirit which giveth life long ago perverted this testimony of Christ to Nicodemus by construing "born" to mean "baptized," and thus he would
Matt. xxiii: 14 | close the kingdom of God against his fellow man who was not baptized with water. With the Bible, which was long forbidden now open to all, how can we of
John iii: 5 | this enlightened day still adhere to such idle dogma, or ever quote these words of our Saviour as authority for any water baptism.

By the whole context He had no allusion to water baptism. Had He meant "baptized" He would have said baptized and not born. Just
John iii: 5
Matt. iii: 11 | as Christ said we must surely be born of water and the Spirit, and we must just as surely be baptized with the Holy Spirit and fire. But we must no more be born of material water than we must be baptized with material fire.

Neither is Christ's fan material, nor his axe
Luke iii: 17
Matt. iii: 10
John vii: 38
John iv: 10
Rev. vii: 17 | at the root of the tree, nor the waters which He said should flow from the bodies of believers. Nor the waters which He promised should be in them a well of living water, springing up unto everlasting life. Nor the living fountains of water where God shall wipe away all tears from our eyes. Neither shall
Zech xiii: 9
Mal. iii: 2
John iii: 25, 31
Gal. v: 24 | we be tried and refined literally as gold and silver, nor purged literally as a fuller purges with material soap. These fires, waters, etc., are spir-

itual, these purifications are symbols of our spiritual regeneration and preparation for the kingdom of God, which the unrighteous shall neither inherit nor enter. Like those Corinthians, we must be washed, sanctified and justified in the name of the Lord Jesus and in the Spirit of our God. Saved by the washing of regeneration and the renewing of the Holy Spirit shed on us abundantly through Jesus Christ our Saviour.

Cor. vi: 11 (R.V.) | 1 Cor. ii: 10-17 | Titus iii: 5

Col. ii: 11, 23

We must be circumcised and crucified as well as washed and baptized. We must be crucified upon a cross which we may often carry, but with outward eyes can never see. We must be circumcised in Christ and buried with Him in baptism. We must be baptized into Christ, put on Christ. We must be circumcised in heart and spirit by the circumcision of Christ. As instructed by Scripture we accept this circumcision without hands and this baptism and washing without water, and do most firmly believe that our Saviour never commanded nor intended any other.

Rom. vi: 6 | Gal. iii: 20 | Gal. v: 24 | Matt. xvi: 24

Acts ii: 5

(To be continued.)

Three Days on the Rhine.

We had delightful weather for our steamboat trip up the Rhine. We much enjoyed stopping off at various points to inspect old castles and towns. Our fortunate experiences were only somewhat marred by occasional encounters with porters in a foreign tongue, and these, whilst at the time aggravating, were frequently amusing to us.

Second-day evening we reached Bonn in time for dinner. When we alighted from the train a whole company of porters wrenched the bags of the boys from their hands, as soon as they discovered we were Americans, and rushed off with their belongings in spite of all protests. There was almost a fight—for all our party are not followers of Fox—until a man was discovered who understood English, and who helped us to insist on having our bags returned to us. Then the porters were left scowling with rage because we refused to fee them for having run off with our luggage.

The hotel at Bonn has beautiful gardens, extending almost down to the water's edge. That evening, in wandering around town looking at the shops, we became lost, but finally got back to the hotel, after aid from a big, jolly German, who made us understand that he had once been in London, and consequently was interested in things English and American. His was one of the ever observable instances that travel broadens one's sympathies and interest in other people.

The next morning we went from Bonn to Drachenfels on the boat. We lay over a few hours at the latter place to ascend the mountain and view the old ruins. The scene from the top is charming. The broad river winds below, bordered by vine-covered hills and lovely gardens and homes. The town at our feet was very picturesque. A few of our party went up the path on donkeys, but most of us walked. All along the way were little booths, whence came forth men or girls as we passed, who endeavored to beguile us into buying their wares or to have our pictures taken.

That afternoon we had a lively time at dinner on the boat. The boys were glad they were alive, and sitting out on deck in the fresh air, after their exercise, they disposed of dinner in a surprising fashion. Two of them ate immense portions of fried potatoes, after dessert, as a supplement to the meal. They were so lively for the rest of the day that we assumed that the generally harmless vegetable had somehow been transformed into alcohol during the processes of digestion.

At St. Goar we found delightful rooms awaiting us in the Hotel Lilie, commanding beautiful views up and down the river. Although 9 P. M., it was at once voted most desirable to examine the Rheinfels Castle by moonlight. So up the party started to view the ruins. Climbing the steep roadway, the younger members of the party let off their exuberant spirits and the effects of their unlimited fried potatoes by playing leap-frog and carrying one another up pick-a-back. The custodian of the castle was soon started on the rounds by his enthusiastic visitors. The ruins are the largest in Germany. Here powerful princes held sway for centuries, until the Revolution of 1797, when the great structure was nearly destroyed by the oppressed people. It seemed very "spookey" to wander amidst great walls and dungeons by candle-light, where deep shadows darkened our feet and grotesque stones peered at us from every turn. The trip was highly successful from a romantic point of view. When, about 10 o'clock, we stood on the highest tower, and watched the lights of the town, far below, and some fireworks in the distance, and viewed the black, swift river, and saw the moon creep slowly over a distant height, we all agreed that our experience was a novel and delightful one.

The next morning we further examined the castle. The wine cellar is immense, as large and high as a good-sized house, cut out of the rock and arched over. The views from the old battlements are fine. We wandered into all sorts of dark holes, and some of the party were taken through hundreds of feet of dismal passage-ways cut out of the rock, and leading from one part of the ruins underground to another. Many acres are covered by this old place, part residence and part fortification—all connected with and the result of the social conditions of those bad old days.

We have had many kinds of funny experiences caused by our not fully understanding the language. Thus, at St. Goar, I found on my bed a cover about two inches thick, and another one about twelve inches thick on top of it, the latter very light and warm and made of feathers. I sent for the chambermaid, and, after much talk and many signs, a light of understanding came into her countenance. She went away, and soon returned with another immense "comfortable," and proudly laid it down on top of the rest. I wondered what she thought Americans needed to sleep under in mid-summer. But then, happily, W. F. W. came to the rescue, and explained that I desired a "wollene Decke." Again she hastened away, and brought what I wanted, an every-day, ordinary woolen blanket, one of which was enough.

The next afternoon we resumed our life on the steamboat. After getting settled, and after having disposed of about six underlings who worried us with their efforts to force us into unnecessary expense, we ordered dinner. It was highly enjoyable on the big steamer's upper deck, in the fresh, dry air, as well as to w the panorama constantly unfolding to our v Up to Bingen the scenery is not grand beautiful. The mountain sides are often raced and green with vineyards to their t for here is the great wine-producing regio the world. Every few miles, on some projecting rock would be seen the tum down walls of an old-time fortification or tle. Not infrequently, away up on a crag, w stand a grand modern castle, whose owner, his towers and peaks, can look down on peaceful world below. The swift excu boats, gay with people, were often met. entrance to the frequent railway tunnels handsome stone structures, architectural tone with the surrounding scenery. Their nels never present just a big, black hole the mountain side, as with us. The banl this charming river are dotted with lovely dences and lined with gardens and terr The houses in the cute little villages have fashioned gables pointed towards the park rows of linden trees, so giving a picture foreign effect, which our much more American streams cannot attain.

Many of the bridges are exceedingly g ful. A boat-bridge at Bingen is made of anchored in the river alongside of each all the way across. Some of these craf propelled by steam. When, as is often the a wide raft comes floating down the st the bridge is quickly parted by a few o boats being allowed to drift down the cu some on one side and some on the other opening thus made. When the raft or has passed through, the boats, which while have been held in position by steam back to their regular places, an interrupted traffic is resumed.

At evening we left the steamer and train for Heidelberg. At Mayence we h go from the pier to the station, on the side of the city, and our transit was memorable by consummating a definite be with two porters, who agreed to take u our baggage to the station, over a mile for a stipulated sum. They then put th gage in a hand-cart and rushed off, tell to follow to where the carriage was. E carriage appeared. Away they went, a had to follow rapidly, so as not to lose of our luggage. Then it began to dawn that we were deceived. But we were he To argue was useless. We could not car heavy belongings, and time was too limi protest. So we humbly trudged along w our effects, with mingled care and amus It all turned out pretty well, as we had view of some handsome buildings in th and just reached the station in time. At stadt, on this trip, we noticed some trolleys. The pole terminated in an im sort of ring at the top, where it touch wire overhead. It could never jump fr position, as the wire was inside of the bi at the end of the pole. How interst wires were crossed I do not know.

What most impressed us when first e Germany was the great number of un everywhere observable. Not only are the often really good-faced officers of the to be seen strutting all about, with cl sabres, red and gold collars and gilt bra golden bands and epaulettes, but ever

encountered distinctive uniforms connec- with many of the usual occupations of

A porter in a hotel, or a ticket collector railway station may look more imposing a general in the United States army. No er how pompous some of these function- may appear, or how wrapped up in the ity of their little positions they may seem, seldom if ever find one who will refuse or not want a fee. Indeed, if they find you n American, and are in any way indicative eing just a trifle "green," they will fre- tly demand a fee. Often they actually perquisites for doing nothing.

WILLIAM C. ALLEN.

For "THE FRIEND."

tions from the Letters and Memoranda of Robert Milhous.

he following portion of Robert Milhous's oranda having been lost in transmission to FRIEND and lately re-copied, is here pro- d to remedy the breach in the narrative.].]

rst Month 1st, 1885.—Another year has ed over and have I made any advancement rogress in the way to the Heavenly King- ? I often have feared but little, and yet e a fervent desire remains in my heart to ound in the way of my duty and to have ccounts in readiness so as to render them joy, and be admitted through mercy and eming love into the mansions of rest and e, for I am made very sensible that the rs of the frail tabernacle are giving way the shadows of evening are lengthened being now nearly seventy-four years old, h is considered past the average life of

that all that is found within my heart, rary to the will of my Heavenly Father, ut be removed, and that all my many sins shortcomings might be forgiven. Surely, ve been followed and watched over by ls unslumbering Shepherd, all my life long this very day, unworthy as I feel myself e, and many times He has preserved my through imminent dangers, and thus I re- a monument of mercy. O, may the com- rear be better spent than the last, just gone ver, I humbly trust is my sincere desire prayer!

ird Month 27th.—I again take up my pen r feelings of great unworthiness to record lecease of another beloved member of our ehold, our dear Sarah M. Starbuck, who eft behind her a dear husband and three children. She passed away on the six- th, and the funeral was on the nineteenth We humbly trust she was favored with aceful close and has been gathered into old of rest. I have greatly craved to be resigned to this afflicting dispensation. the All-wise Being knows best what is best us; and I have greatly craved that these tions may be turned to our furtherance in way to the kingdom. How uncertain is ime of sojourn here, and how very needful we should be engaged to be found ready eet the Bridegroom when He cometh.

elfth Month 27th.—It has been my lot for r months past to be in very low places, t times the feeling of my mind was such I was ready to exclaim in the language of salmist, "Hath God forgotten to be gracious? Is his mercy clean gone forever? And will He be favorable no more?" But unworthy as I am of his mercy, He hath again lifted up the light of his countenance upon me and revived my hope in Him. O, may I serve Him more faithfully!

Fourth Month 15th, 1886—This has truly been a memorable day, and I may say a day of deep exercise and trial to me, and it seems the more remarkable as it is my seventy-fifth birthday. On this day I laid before our Monthly Meeting an exercise that had rested on my mind for more than a year past, to visit, in the love of the gospel, most or all the meetings belonging to Kansas Yearly Meeting and some meetings of Friends in different parts of Iowa, and some belonging to Western Yearly Meeting, Indiana, and if way opens for it to appoint a few meetings amongst those who are not members of our Society, I feel it to be indeed a solemn matter, and it rests with much weight on my mind. I have craved that all my own will may be brought into subjection to the Divine will. I feel it to be as an evening sacrifice, and I crave that it may be an acceptable one unto the Lord. O, that I may be enabled to cast all my care upon Him committing the keeping of my soul unto Him in well doing "as unto a faithful Creator!"

Ninth Month 25th, 1886.—Returned through mercy to my family, and found all well as usual, and with a good degree of the reward of peace, yet not without some fears resting on my mind that through yielding improperly to a feeling of discouragement and unfitness, I may have passed by some places, which I had better have visited. O, if so, may the Lord in mercy pass by my omissions and enable me for the future to watch more closely the pointings of his finger.

Third Month 6th, 1887.—Through a feeling of great unworthiness I have passed by recording the very many mercies that have been bestowed upon me, since my last record in this little book, and I thought I might say that on this day in our little meeting, I was favored to feel the precious evidence, as at many other times, that I am still an object of mercy and not forsaken. O, Heavenly Father, be pleased to preserve me through all unto the end! O, may I be faithful, is the desire of my heart!

Eighth Month 17th.—This day attended our little Meeting of Ministers and Elders, consisting of five members, and on hearing the queries and answers read, it was to me a season of close searching of heart, and when the advices to ministers and elders were read, ardent desires were raised in my heart, that I might more and more experience the baptizing power of Truth to prepare to labor availingly in the Church of Christ for the gathering of souls unto Him.

Twelfth Month 2nd.—Although feeling poor in spirit, I am favored still to lay hold of that hope, which is as an anchor to the soul, both sure and steadfast, which enters into that which is within the vail.

Fourth Month 15th, 1888.—This day I have finished my seventy-seventh year, and now I lay me down to rest and sleep, with desires to commit myself to the care and keeping of Israel's unslumbering Shepherd, and O, if my life should be lengthened out another year, may it be more devoted than the past to the service of my Creator, is my desire!

Not Idle in the Market Places.

In a corner of one of the great markets of Philadelphia a stall was for many years occupied by an old Scotch woman. She sold only heads of lettuce and herbs, but few as crisp and fresh were to be found in the city. Sometimes the other hucksters urged her to "spread out" into the larger vegetables, "Na, na," was her invariable answer. "I ken my salats an' my herbs. I dinna ken the ithers. I sud cheat or be cheated wi' them."

She never wronged any one of a penny. Her sense of justice was so well known that disputes in the market were brought to her to settle. Customers who once stopped to buy the fresh, crisp leaves from the tidy old body always came again, and more than one busy housewife would go out of her way to buy from old Molly.

"It is not only that her herbs are so fresh and delicious," said one, "but it rests me to speak to her. She is only an ignorant woman, but so true and friendly. It is the kindest heart in the world that looks out from her eyes."

Twenty years she occupied her little stall in the market, and every year she became a greater power for good. The rough, burly butcher whose stand was next to hers grew to confide in her, and she it was who coaxed his boy to give up drinking. The women of the market brought their troubles to her, and she helped them to the best of her ability.

When she died there was no notice in any paper to show that a power for good had gone out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness preached her funeral sermon in these words:

"A woman may sit as a huckster in this market, and yet be one of the angels of God."

SUMMARY OF EVENTS.

UNITED STATES.—A Washington despatch says that the relations between the United States and Turkey are in a critical state, owing to the Sultan's refusal to keep his promises to pay the indemnity claims growing out of the Armenian massacres in 1895.

Surgeon General Wyman has received a cablegram from the surgeon in charge at Yokahama, saying that the plague is now prevalent in Osaka. The quarantine will be reimposed.

A Washington despatch says that the Isthmian Canal Commissioners have concluded that, with all possible expedition, they cannot complete their report upon their examinations of the various isthmian routes for a canal before next Twelfth Month.

Commissioner Thomas Fitchie, of the Bureau of Information at New York, says that during the fiscal year 96,000 Italians have arrived in this country, and that since Fourth Month 1st nearly 20,000 landed. The *Bulgaria*, which arrived on the 23d instant, carried 1,164 Italians, and the *Trojan Prince*, which arrived on the 20th had 1,100.

Our exports of 1893 to China were $3,900,457, and in the present fiscal year will be in round numbers $15,000,000. To Hong Kong our exports during the period have doubled being $4,216,602 in 1893, and promises to be over $8,000,000 in the present fiscal year. To Australasia the exports of 1893 were $7,921,228, and promise to be fully $24,000,000 in the present fiscal year. To Asiatic Russia the exports of 1893 were less than a quarter of a million of dollars, but will reach fully $2,000,000 in the fiscal year about to end. Even more remarkable, however, is the growth of our exports to the Hawaiian Islands and Philippine Islands. To the Hawaiian Islands the exports of 1893 were $2,827,563; in 1899, $9,305,470, and in the fiscal year of 1900 promise to be fully $12,000,000; while our exports to the Philippines, which in 1893 were but $154,378, will in the present year exceed $2,000,000. Considering our exports to Asia and

Oceanica combined the total for the fiscal year 1893 is $27,421,831; for 1899, $78,235,176, and for the fiscal year about to end will exceed $100,000,000.

The Superintendent of the United States Mint at San Francisco has forwarded to the Director of the Mint at Washington a report showing that the gold and silver product of California for the calendar year 1899 amounted to $15,840,043, of which $15,336,031 was gold and $504,012 silver. The silver is given its commercial value, its coining value being $1,106,573. Compared with 1898, gold decreased $570,447 and silver increased $89,957. Owing to the dry season many mines were shut down. Receipts of Alaskan gold at mints, assay offices, refineries, smelters, etc., for 1899 were $5,602,012 and silver $223,343, a total of $3,199,844 more than in 1898.

Receipts at mints, assay offices, private refineries and smelters in 1899 from the Northwest Territory (the Klondike) were $15,386,627 gold and $267,390 silver, an increase over the previous year of $5,028,198.

It is estimated that there are between 4,000 and 4,500 bales of cotton in Columbus, Ga., warehouses, and of this it is said that not a single bale is for sale at the present market price.

Farmers of North Carolina are making a test of Japanese rice.

Statistics just published show that there were no less than 174,280 summer boarders from outside the State entertained in New Hampshire last season, of whom 58,222 are reported as remaining one week or longer, 95,706 transient guests remaining less than one week and 20,352 guests occupying cottages.

President A. J. Cassatt, of the Pennsylvania Railroad has planned to build a straight line of railway between Gallitzin, the top of the mountain, and Altoona, the base, cutting the distance from twelve miles to seven. These plans do away with the famous Horse Shoe Curve. The opening of the old Portage tunnel was the first step in this direction, and now it is intended to continue the new Portage line down along the steep slope of the mountains south of the present main tracks and finally connect the new line with the old near the local yards. The new line will be one of the most prodigious improvements ever undertaken by any railroad in the world, and will cost millions of dollars. The horse-shoe road will still be used.

Lompoc, in Santa Barbara County, California, grows mustard for the whole nation. In that region 2,000 acres are cultivated to the seed, the industry employing about 200 farmers.

Plans for the reclamation of the meadows near Newark, N. J., are being considered, and thirteen plans were submitted. The plans were sent in by experts and engineers from all parts of the country.

Half a million dollars damage is estimated to have been sustained by fruit raisers in the vicinity of Canon City, Col., from the late heavy storm and frosts.

The floods which commenced the early part of last week have already caused three million dollars loss in central and southern Mississippi, to say nothing of the damage sustained by the railroads.

A despatch from Meridian, Miss., says the extensive rains which have prevailed over Mississippi and parts of Alabama for seven days, making the rivers and smaller streams of those States rise to an unprecedented extent and overflow the lowlands, is causing suffering and a loss of property never known before. Thousands of acres of farming lands have been devastated, and the early crops will prove a total loss. Homes have floated away, and thousands of cattle have been drowned.

There were 739 deaths in this city last week, reported to the Board of Health. This is 48 more than the previous week and 234 more than the corresponding week of 1899. Of the foregoing 362 were males and 377 females; 123 died of pneumonia; 84 of consumption; 56 of heart disease; 34 of convulsions; 31 of influenza; 25 of apoplexy; 24 of measles; 23 of uræmia; 21 of nephritis; 21 of old age; 21 of inflammation of the stomach and bowels; 19 of bronchitis; 16 of inflammation of the brain; 15 of diphtheria; 15 of Bright's disease; 15 of cancer; 14 of typhoid fever; 13 of softening of the brain; 12 of marasmus; 10 of scarlet fever, and 10 of congestion of the lungs.

Markets, &c.—U. S. 2's, 99½ a 100; new 2's, 102¾ a 103¾; 3's, reg., 109 a 109¾; conpon, 109¾ a 110¾; 4's, 114½ a 115; new 4's, reg., 133 a 134; coupon, 134 a 135; 5's, reg., 112¾ a 113; coupon, 113¾ a 114¼.

COTTON was quiet but steady on a basis of 10 1/16c. per pound for middling uplands.

FLOUR.—Winter, super., $2.35 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.35 a $3.50; spring, straight, $3.40 a $3.60; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.15 a $3.40 per barrel, as to quality, the latter for fancy Western patent.

GRAIN—No. 2 red wheat, 71½ a 72¾c.
No. 2 mixed corn, 43 a 43¾c.
No. 2 white oats, clipped, 31 a 31½c.

BEEF CATTLE.—Extra, 5¾ a 5¾c.; good, 5¼ a 5½c.; medium, 4¾ a 5c.; common, 4¼ a 4¾c.

SHEEP AND LAMBS — Extra, clipped, 5¾ a 5¾c.; good, wool, 6 a 6¼c.; clipped, 5 a 5½c; medium, wool, 5¼ a 5¾c.; clipped, 4¼ a 4¾c.; common, wool, 4 a 5c.; clipped, 3 a 4c. LAMBS, wool, 5 a 7¼c.; clipped, 4¼ a 6¾c.

HOGS.—7¾ a 8c. for best Western; 7¼ a 7¾c. for other Western.

FOREIGN.—George Douglass Campbell, eighth Duke of Argyle, died on the morning of Fourth Month, 24th. He was distinguished as a statesman, author and public speaker. His eldest son and heir is the Marquis of Lorne, who married, in 1871, Queen Victoria's daughter, the Princess Louise.

Last week has been one of the bloodiest of the Philippine war since the first day's fighting around Manila. Authentic reports, mostly official, show a total of 378 Filipinos killed, 12 officers and 244 men captured and many wounded. The number wounded is hardly guessable. Considering that the Filipinos entirely lack hospital facilities, a great majority of the wounded will die. Probably the week's work finished 1000 insurgents. The Americans, total loss was 9 killed and 16 wounded. Two sergeants and one private were killed in ambushes while escorting provision trains. The insurgents have been aggressive in almost every province of Luzon. General Fio del Pilar's band, numbering 300, which was out of sight for three months, the leader being reported killed, has reappeared in its old field about San Miguel. Pilar is supposed to be again in command. He gave the American garrison at San Miguel, consisting of three companies of the Thirty-fifth Infantry, with a Gatlieg, a three hours' fight during a night attack. The loss of the insurgents in this engagement is not included in the foregoing total, as they removed their dead and wounded, but presumably it was considerable. Colonel Smith's command captured 180 officers and men with Montenegro. The officers were brought to Manila. Montenegro, who was formerly one of the most dapper officers in the Filipino army, looks worn and haggard. He says he led a terrible life for months, and he has offered to return to the North with Colonel Smith to endeavor to persuade his former comrades of the uselessness of opposing the Americans.

The sudden deaths of Filipinos and Chinamen in Quiapo Market, Manila, have led to an investigation, showing that fifteen cases of the plague, fourteen of which were fatal, have occurred within a week. The market is in the centre of the city. In black, rotten wooden buildings, the keepers of the stalls live there, with their families, huddled together in great filth. Some of the victims were stricken and died within an hour. There have been several deaths in other sections of the city recently, which have been traced to infection from the market. After all the market people had been gathered together the health officers threw a guard around the buildings, and will keep the inmates quarantined there for a fortnight. They will then burn the market. The deaths from plague are 119 Chinamen and 66 Filipinos. The plague elsewhere has been suppressed. Not one infected person has been in the Chinese district for ten days past.

It has been officially announced that the Emperor of Austria has consented to the marriage of his nephew and heir, the Archduke Francis Ferdinand, with the Countess Sophie Chotek, who is so much admired and liked in Vienese society. The Archduke Francis was born in 1863. The marriage will take place at Dresden some time this month, and the Emperor has conferred upon the bride-elect the title of Duchess of Koponist, after the name of her future husband's property in Bohemia.

The Vienna correspondent of the *Daily Telegraph* says: "The mountains which overlook the town of Klappi, where the landslide recently occurred, has undergone a seismic disturbance, which is spreading throughout the entire province of Bohemia, between the rivers Elbe and Eger. The heights of the Bohemian middle range are moving, with the result that houses and churches have collapsed in some thirty villages. Railway embankments have been moved, streams diverted and roads sunk. Thus far there has been no loss of life, but a constant watch is imperative.

A dispatch dated Simla, Fourth Month 20th, says: "The distress among the people is spreading, and 5,500,000 persons are now receiving relief."

The Government monopoly of the liquor business which Russia began to introduce in 1895 now extends to thirty-five districts. The profits last year amounted to 321,000,000 roubles.

South Africa is of volcanic origin, and the land in the vicinity of Kimberley is so sulphurous that even ants cannot exist upon it.

During last week and the early part of this there have been several attacks by the Boers on the British positions in the Free State, resulting in sharp but indecisive fighting. The attacks in several instances were pulsed and the Boers driven from their strongholds kopjes. The siege of Wepener garrison is still kep but reinforcements are near there. The general ad of Lord Roberts's forces has not yet begun.

The price of the Transvaal sixpence in London i 5 shillings. Kruger's pennies, however, are relat more expensive.

New Zealand's frozen meat trade with Great B now equals about 18,000 sheep a day, or some 6,50 carcasses per annum.

A beet sugar factory has been established at San de Chile, being the first concern of the kind ever lished in Chile.

The municipal elections in Cuba have been fixe Sixth Month 16th. The census of the island shows tions, 1,472,990; postal receipts, $13,729; in revenue receipts, $94,330; miscellaneous receipts 619. Last year they amounted to $963,033.

Artificial silks are made of wood fibre, reduced lulose by the action of acids. This is dissolved to like consistency, forced through holes in glass and out into threads, which dry and harden in the air, those of the silkworm or spider do.

The report that the Borchgrevirk South Polar E tion, which returned from New Zealand to Victori on Fourth Month 1st, has located the South Mi Pole, and at the same time has reached the farthes South yet attained by man—78°50′—has arouse interest. The New York *Sun* says: "Several ye Sir Joseph Hooker said that the key to the future ledge of terrestrial magnetism lies in the determ of the exact position of the South Magnetic Pole; are not within three hundred miles of a guess of its position." The Brooklyn *Eagle* says: "Borchgrev lieves that weather forecasts will in time be mad the Antarctic Continent for the whole of Australas this will mean the connection of Australia with th bordering the Antarctic Circle—a scheme that no years ago would have been regarded as the wildes if it is not so regarded still. Yet, as crops and herds are more dependent on climatic influences tralia than in the northern continents, this sys weather forecasts is by no means impossible future."

NOTICES.

A YOUNG man, who has had some experience, de position as teacher in a Friends' school.
Address, "W,"
Office of THE FRIE

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage wi trains leaving Philadelphia 7.17 and 8.19 A. M., and 4.32 P. M. Other trains are met when re Stage fare, fifteen cents; after 7.30 P. M., two cents each way. To reach the school by telegra Westtown Station or West Chester, Phone 85.
EDWARD G. SMEDLEY,

WESTTOWN BOARDING SCHOOL.—Applications admission of pupils to the school, and letters in r instruction and discipline should be addressed to J. F. WICKERSHAM, *Principal*.
Payments on account of board and tuition, e munications in regard to business should be forw EDWARD G. SMEDLEY, *Superintendent*.
Address, Westtown P. O., Chester Co., Pa.

DIED, at her residence, in Philadelphia, nineteenth of Third Month, 1900, AMY S. M. D., in her fifty-ninth year, a member Monthly Meeting of Friends of Philadelph ——, First Month 10th, 1900, at his home Sandwich, Barnstable Co., Mass., BARNAB WAY, in the eighteenth year of his age, an c in Sandwich Monthly Meeting. "Blessed pure in heart, for they shall see God."

——, at her residence, 1210 Arch Street delphia, Fourth Month 12th, 1900, ESTHER WISTAR, in the eighty-second year of he member of the Monthly Meeting of Fri Philadelphia.

THE FRIEND.

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"We are thankful to Divine Providence for the Scriptures, or writing, and the Holy Doctrine and Divine Precepts therein written; for they testify unto Christ our Light, and our Light is the Truth of them."—George Whitehead, 1670.

Sin life has not cleared us of our sins, how can our death do it?

HE who looks to his surroundings for his satisfactions, will always be leading a disappointed life.

THE TRUE "THEREFORE" OF "GO."—The gospel is of late so often called "the gospel of," that attention needs to be called to the true condition, authority and basis of one's going as laid down by Christ:

"All power is given unto me in heaven and in earth. Go ye THEREFORE."

LET NOT MAN PUT ASUNDER.— A baptism of water to go, is the same that unites *teaching* and *baptizing* in the one Spirit. "Go and TEACH, BAPTIZING" into the same Divine Name [Christ] was and is the Power. "I am with you always."

Such a baptized going with a baptizing ministry is the one thing needful to make able missionaries of the ecumenical Gospel.

An Incipient Apostasy.

Clearly upon our nation's committing itself to the principle of inhumanity under the name of humanity in entering upon a war with Spain, we remarked the apathy of Christian life which began to be bewailed in the churches generally. A decline in beneficence towards foreign peoples as practically evinced by the contribution-box for missions was soon deplored, and then a marked falling off in attendance at meetings for worship in various churches. "If any man have not the spirit of Christ he is none of his," is the apostle's true standard of one's title to be a Christian. That secret denial of Christ, which the spirit of war is, must needs have been bearing its legitimate fruit of infidelity to his spirit and gospel. Add to this that those who have been diligently taught to regard the Bible as the foundation of the Christian faith, on seeing it of late honeycombed by the criticism of not a few of the same clergy that upholds war, must easily feel like saying, "If the foundations be destroyed, what can the righteous do?" So confidence in church or her professed gospel has fallen into indifference, materialism, and a reversion towards the state whereof it is said in Revelation: "These all have one mind, and give their strength and power to the beast. These shall make war with the Lamb."

The "Appeal of the Bishops" of the Methodist Episcopal Church North is fraught with alarm at the present spiritual crisis through which that Church is passing. "With 16,490 ministers, 25,974 churches, and 2,698,610 members, there was in the year 1899 a reported decrease in membership of 21,731." In all denominations the falling off of their gains in last year was about 155,000. "We have one dire disease," say the Bishops—"*spiritual famine*, lack of witness of the Spirit, lack of personal experience, lack of spiritual power. And the symptoms are many and varied, but the disease is one."

Several causes, such as Friends have long borne testimony against, are enumerated in their list of hindering things, but we believe that it is by the sword that Christ has been most wounded in the house of his professed friends. "Because iniquity shall abound" (and what more than war comprehends the sum of all iniquities?) "the love of many shall wax cold." In confirmation of our view we call to aid the following words of John Brisben Walker, which have lately appeared in the *Cosmopolitan:*

There is much complaint nowadays of deserted pews in the churches, and from time to time one reads explanations of the why and wherefore of this desertion. Does it never occur to the good men who [may seem to] stand in Christ's [stead] that the real difficulty lies in the reconciliation in the popular minds of Christian teaching and Christian performances? For instance, here are thousands of Christian ministers in England to-day. Each Sunday for the past ten years they have read from the New Testament to their flocks. Nothing in Christ's teaching is more clearly laid down than the impossibility of a Christian war. Everywhere throughout his life, in every line of his Testament, Christ indicates his abhorrence of fratricidal strife. He counsels, He promises, He threatens, He commands, in the beginning, in the middle, in the end, against the practice of war. . . . Thousands of young lives are destroyed. Butchery, bloodshed and brutality are rampant. Now, you say, is the opportunity for Christianity. Earnest minded men who tread in Christ's shoes will rise up with their followers as a mighty host and protest against this violation of God's commandments. Public opinion will be awed by these millions of Christ's followers. The time is ripe for a demonstration. Alas and alack! Unscrupulous politicians who have brought about war for their own personal ends have no stronger backing than these ministers. So far from demonstrating against bloodshed, they lend the whole power of the social structure which the ages have built around their churches to strengthen the enginery of this bloodshed. Not a protest, not a cry, not a whimper, from these successors of Christ! As the sun of a new day rises over the hills, the thinking man, turning to the east, stands with his eyes looking down upon the words of Christ in the open book before him. What does it all mean? Are theory and practice so incompatible? Are these empty, sounding phrases which are repeated from the pulpits? Do these beautiful teachings have no response in the minds of Christian priests? Is it all farce? And on the following Sunday there are more vacant pews, and the Christian minister wonders why this indifference to the teachings of Christ.

When we consider the Eternal Source of all sufficiency we are constrained not to sorrow over signs of a public lapse of faith, as those who have no hope. Often a low season is a precursor of a wave of revival to follow. We are reminded of the apostle's saying, that the day of Christ shall not come "except there come *a falling away first*, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. ii. 34.

NOTE.—On referring to an extract made from one of our exchanges on page 295, we are not satisfied to let the expressions "humble origin of the life of Christ," and "born of poor and comparatively ignorant parents" go unchallenged. They are unacceptable to us, as on critical reflection they doubtless would be to the author.

"You didn't run fast enough," said a bystander to a belated Irishman, who had been left behind by a railway train, which glided away as he came puffing to the station.

"Yes," said he, "I did run fast enough, but I did not start soon enough."

Gifts for Good Objects.

The subject of the acceptance by religious, philanthropic and educational institutions, of benefactions from "the injurious," has probably claimed more attention the past year than during any similar period of our nation's history. A religious paper, during several weeks, printed brief letters from hundreds of its readers upon the topic, "Whether to Accept Gifts From Liquor Dealers." While numbers of the writers clung to the old plea that, whereas such money, in the past, had been unworthily acquired or used, it might now be better turned into beneficial channels to get all the good possible from it, there prevailed, on the other hand, the sounder sentiment that such acceptances were both morally disastrous to the unrepentant promoter of evil, while they operated to weaken the Church's testimony against mischievous social practices that militated against its usefulness, dimmed its purity and undermined its strength and stability.

A writer in the *Boston Transcript*, discoursing on the philanthropic bestowments by wealthy men who have acquired large fortunes by immoral means, justly observes:

"Once let the presidents of our colleges and administrators of our missionary societies take the position that they will not permit men judicially proven guilty of arson, murder, theft, usury, bribery and the like, to pay off their society debts, build their dormitories, endow their professorships, and there will be a stiffening up of the moral fibre of the community in those who may now look to educators and clergymen for moral leadership and find them flabby. As it is at present, the blind are led by the blind. It requires discrimination and courage for college presidents and trustees to do this work, that needs to be done. To be sure it does, but so does every other high service to society; and pursuance of the course might, for a time, cripple the work of worthy institutions. But the moral gain to the institution and to society would greatly outweigh the fiscal loss, and the financial income in the end might be quite as large, owing to the renewed confidence and gifts of the many who are now alienated."

The pleasing information came from Chicago last week that the Jews of that city, who require about $150,000 for the annual support of their charitable organizations, have decided that, instead of raising funds through the means of a charity ball and numerous other entertainments every year, they will henceforth rely upon direct contributions. Already two-thirds of the amount just stated has been subscribed for the present year. Herein the Jew gives a valuable lesson to the Christian concerning the safe way. J. W. L.

My motto for life, my whole heart's expression is "None but Christ . . . the mind of Christ, to feel as He felt, to judge the world and to estimate its maxims, as He judged and estimated." That is the one thing worth living for. But then, in proportion as a man does that, he is stripping himself of garment after garment, till his soul becomes naked of that which once seemed part of himself. He is not only giving up prejudice after prejudice but also renouncing sympathy after sympathy with friends whose smile and approbation was once his life, till he begins to suspect that he will be very soon alone with Christ. To believe that and still press on, is what I mean by the expression, "None but Christ."—*Roberts.*

A Little Sexton.

With the coming of spring, the young people have an opportunity of finding out many things about the birds, flowers and insects, that are both interesting and curious. The "Sabbath-school Visitor" tells us of one of the latter, which, strange to say, is a gravedigger, even though he is only a beetle. He is about an inch long, and is very black, with the exception of two broad bands of bright orange across his back. He buries the dead bodies of birds, mice and other small animals.

This beetle of which I am going to tell you, set out to find a good meal. He has a very good nose for smelling out a supper, and can scent one at quite a distance. He had not flown far before he found a little dead bird, which he and his wife ate greedily.

When their hunger was satisfied, they proceeded to arrange for the burial of the bird. They first had to find a soft place in which to dig the grave. As there were many sticks and stones about, the bird had to be dragged to another spot. Beetle is quite a gentleman. He allowed his mate to sit calmly upon the bird while he worked. After awhile she ate her way into its body, and there she stayed and was buried with the bird.

Beetle began by digging a furrow about half an inch from the little corpse and extending all around it. He threw the dirt on the outside of the trench, using his head for a spade. I think he cannot mind getting dirt in his eyes as much as you and I do.

After the first furrow was made, he dug another, a little nearer the bird, and after that a furrow was made under it. The little sexton was now out of sight, and you could only tell how fast he was digging by the growth of the pile of dirt.

After three hours' steady work, Beetle came out for a rest. He crawled up on the bird and looked at his work. When he had rested for an hour, he again descended and resumed his labor, pulling the bird down by its feathers. When two or three hours had passed, he again came up and took another rest.

Now came the task of filling in the grave. The sexton went behind the pile of earth and threw it into the hole by bending his head down against the soil, and then raising his nose with a sudden jerk.

After he had covered the grave and trodden down the earth, Beetle burrowed down into it and buried himself. No doubt a human sexton might object to this part of the programme, but our friend enjoyed it. His mate was already buried in the bird, and there she remained until she had laid a nice, large nestful of eggs, when she crawled out. Beetle, having had another good meal, also crawled out, and away they both flew to look for more dead folks to bury.

But the eggs that were left in the dead bird's body hatched out after awhile into little grubs, and they lived and ate in their queer nursery until they were old enough to take care of themselves.

MAKE good use of your time.

Baptism.

(Continued from page 326.)

BAPTISMAL GRACE.

Some maintain that water baptism is a me of grace; others define it as an outward visible sign of inward and spiritual grace. have no record that our Saviour ever tau such doctrine. Grace is mentioned in the N Testament more than one hundred times, water baptism is never once referred to in nection with grace in any way, manner or fo Neither as a means, help, sign or shadow, vis or invisible. We cannot believe that our iour ever ordained water baptism either means or a sign of grace to his children ever when He never mentioned it; never one word about it, neither He nor his apos so far as Scripture informs in all of those hundred texts wherein grace is so vario and impressively commended to us. We forced to believe that this whole theory baptismal grace was conceived by man, modified by the reformation and now migh entirely abandoned as adverse to the teach of Christ and repugnant to sound reason.

WATER BAPTISM AND CIRCUMCISION.

Some assume that Christ by his apostle stituted water baptism as the Christian cessor of Jewish circumcision. "The Act

Acts xv: 21 / Acts xxi: 21, 26 / Acts i: 6

the Apostles" indicate that were mostly tenacious of Je customs and only gradually comprehended universal and spiritual nature of Christ's k

Luke xxiv:21

dom in its noonday bright They looked for a Jewish k dom with Christ as earthly king and of co to retain in some way their existing cust They called all who were not Jews uncir

Acts xi: 1, 3 / Gal. ii: 11, 14

cised Gentiles. Few would s table with them or eat in houses.

Peter required a vision before preaching gospel to Gentiles, and gave as his reaso

Acts xi: 1, 12 / Acts x: 28 / Acts xi: 1, 5

hesitation that it was unlawf a Jew to keep company or unto those of another nation. apostles censured Peter for making such dom with Gentiles. Some insisted that G converts to Christianity be circumcised.

Acts xv: 5 / Acts xv: 1

taught, Except ye be circum ye cannot be saved.

Gentile converts at Antioc

Acts xv: 2 / Acts xv: 4 / Acts xv: 6, 20

sisted circumcision. Paul pl the Gentile cause before the e and apostles at Jerusalem. much disputing Gentile convert Christianity were excused from circumc but no others were excused. Jews wer

Acts xv: 21

minded that Moses was pre and read to them in the synag every Sabbath-day. This reminder in co tion with the subject before them indicate Jewish Christians were expected to con as heretofore to circumcise their childre cording to the law of Moses, which was pre and read to them in the Jewish synag every Sabbath-day.

Eight years after this experience the

Acts xxi: 15, 18 / Acts xxi: 25

old controversy about cir cision brought Paul again b the elders and apostles at Jerusalem.

Acts xxi: 24 / Acts xxi: 23, 26

reaffirmed their former de that gentile converts be ex from circumcision, but reminded Paul th

Jew), was expected to walk orderly and keep
ie law of Moses.

They prevailed upon him to take a vow, shave
s head and enter into the temple until an of-
ering should be offered for him, because he
id taught Jews of the dispersion that they
ould not circumcise their children nor walk
ter the customs of Moses. Paul was induced
to recant from his indifference to circumcision, but not from his pro-
ounced indifference to water baptism.

Thus closes our last recorded meeting of
lders and apostles with no apparent abate-
ent of zeal for circumcision. To the last
ey evince much more zeal for circumcision,
an they had ever shown for water baptism.
ainly it was not by the apostles, but after the
ostles' time that circumcision was suppressed
d water baptism exalted.

Although Paul ostensibly yielded to the elders and apostles at Jerusalem, yet his subsequent epistles indicate that he remained firmly indifferent or opposed to circumcision, ter baptism and other ordinances, all of hich he called carnal when applied to Gen-es. He said he was made all things to all n that he might win some. To the Jews he came a Jew, to the Gentiles a Gentile.

ATER BAPTISM AFTER CHRIST IN APOSTOLIC TIMES.

It appears that our Saviour never baptized th water nor had it done, and that no apos-s were so baptized in his time.

After Christ, Ananias directed Paul to be ptized. We read that Ananias was devout according to the law of Moses, as were also many of the apostles. They looked for Christ to store again the kingdom of Israel. With ch hopeful prospects for Judaism we cannot nder that Ananias and many apostles de-utly believed it to be in order and necessary at water baptism, circumcision, etc., be con-ued, and that Paul and other converts be so ptized.

That they should so believe is no more re-markable than that upon two occasions eight years apart, they uld pronounce it necessary that Gentile be-vers should abstain from meat offered to ols and from things strangled and from blood. Paul was sent a special apostle to the Gentiles, Peter and others more to the Jews: to Paul therefore we turn for light upon the duty of Gentiles. ul taught Gentile believers, "Unless ye be d that meat is offered to idols, eat whatever set before you or is sold on the shambles, king no questions for conscience' sake. Let no man judge you in meat or in drink or in respect of an holy day the new moon or the Sabbath-day which are adows of things to come. Without claim-g perfection for Paul, should we not all as lieving gentiles accept his teaching about at-eating, water baptism, etc. That Christ did not send his apostles to baptize with water but to preach the gospel, and that the gospel is the power of God unto salvation to all who believe.

At Pentecost believers baptized presumably with water. They sold ir possessions and gave to apostles and had all things in common and broke bread daily from house to house. Ananias and Saphira were stricken dead for duplicity about land. In view of this awful judgment upon Ananias and his wife to confirm the authority of the apostles at this time, shall we sell our lands, live in common and break bread from house to house? We see as much authority for doing so as for baptizing with water. If the examples of apostles and believers is Scripture authority for water baptism, it is also Scripture authority to sell our lands, etc.

We cannot believe that we are required by Scripture or otherwise to do all things which the apostles and believers did, however good and proper they may have been for them at that time; and much less should we gratify our own predilections by electing to follow their example in water baptism and to discard it in other particulars.

By Peter's preaching the household of Cornelius were baptized with Holy Spirit. Peter then asked his Jewish brethren if any could forbid water that these Gentiles should not be baptized as well as we Jews. Peter hesitated about baptizing Gentiles as Jews baptized, yet he commanded it to be done. Peter claimed authority from Christ for the first baptism, but no authority for the water baptism, only the silence of his six Jewish brethren from Jerusalem.

Upon another occasion, Peter with others pronounced it necessary that Gentile believers abstain from certain meats as Jews did. We recognize no distinction in Peter's authority, whether he restrained Gentiles from the use of certain meats, or had them baptized with water. Peter's Jewish education was his authority, not Christ. As the eunuch rode in his chariot he read from Esaias the prophet. Philip went up into the chariot and preached unto him Jesus. The eunuch believed and was baptized by the wayside.

The spirit of the Lord caught away Philip.

The eunuch went on his way rejoicing.

This appears to have been John's decreasing water baptism without formula, but nevertheless to have been blessed to the eunuch's dawning condition of belief. It was a public confession that he believed Jesus Christ to be the Son of God.

Had the eunuch been reading Christ's Sermon on the Mount with the veil which was rent on calvary clear lifted from his eyes, he might not have stopped that chariot to baptize with water. But he did not so read. The New Testament was not written at that time. He read from the Old Testament from Esaias the prophet. Many years after Paul said until that day the veil remained upon the hearts of some when the Old Testament was read.

(To be continued.)

When the children of the Lord know Him, their Redeemer to live by his heavenly power in them, they know also that thereby they live and feelingly know his Truth and the precious testimony; and by this knowledge are influenced with a holy, humble zeal, in love and meekness to work in his vineyard, the church, to the honor of God, and the edification and restoration one of another.—*John Churchman.*

A Plea for the Birds.

One of the most remarkable documents (says the *Young People's Paper*) on file at the State House is the petition, drawn up by United States Senator George F. Hoar and presented in connection with the original bill regarding the use of birds and feathers on hats. It purports to be signed by about thirty-five undomesticated song birds, and is light and graceful, and totally different from Senator Hoar's usual style. Here it is in full:

"*To the Great and General Court of the Commonwealth of Massachusetts:*

"We, the song birds of Massachusetts and their playfellows, make this our humble petition. We know more about you than you think we do. We know how good you are. We have hopped about the roofs and looked in at your windows of the houses you have built for poor and sick and hungry people, and little lame and deaf and blind children. We have built our nests in the trees and sung many a song as we flew about the gardens and parks you have made so beautiful for your children, especially your poor children, to play in. Every year we fly a great way over the country, keeping all the time where the sun is bright and warm. And we know that whenever you do anything the people all over this great land between the seas and the great lakes find it out, and pretty soon will try to do the same. We know. We know.

"We are Americans just the same as you are. Some of us, like some of you, came across the great sea. But most of the birds like us have lived here a long while, and the birds like us welcomed your fathers when they came here many, many years ago. Our fathers and mothers have always done their best to please your fathers and mothers.

"Now, we have a sad story to tell you. Thoughtless or bad people are trying to destroy. They kill us because our feathers are beautiful, Even pretty and sweet girls, who, we should think, would be our best friends, kill our brothers and children so that they may wear our plumage on their hats. Sometimes people kill us for mere wantonness. Cruel boys destroy our nests and steal our eggs and our young ones. People with guns and snares lie in wait to kill us; as if the place for a bird were not in the sky, alive, but in the shop window, or in a glass case. If this goes on much longer all our song birds will be gone. Already we are told in some other countries that used to be full of birds they are now almost gone. Even the nightingales are being killed in Italy.

"Now we humbly pray that you will stop all this and will save us from this sad fate. You have always made a law that no one shall kill a harmless song bird or destroy our nests or our eggs. Will you please make another one that no one shall wear our feathers, so that no one will kill us to get them? We want them ourselves. Your pretty girls are pretty enough without them. We are told that it is as easy for you to do it as for a blackbird to whistle.

"If you will, we know how to pay you a hundred times over. We will teach your children to keep themselves clean and neat. We will show them how to live together in peace and love, and to agree as we do in our nests. We will build pretty houses which you will like to see. We will play about your garden and

flower beds—ourselves like flowers on wings—without any cost to you. We will destroy the wicked insects and worms that spoil your cherries and currants and plums and apples and roses. We will give you our best songs, and make the spring more beautiful and the summer sweeter to you. Every June morning when you go out into the field, oriole and bluebird and blackbird and bobolink will fly after you and make the day more delightful to you. And when you go home tired after sundown vesper sparrows will tell you how grateful we are. When you sit down on your porch after dark, fifebird and hermit, thrush and wood-thrush will sing to you, and even whippoorwill will cheer you up a little. We know where we are safe. In a little while all the birds will come to live in Massachusetts again, and everybody who loves music will like a summer home with you."

The signers are :

Brown thrasher, Robert o' Lincoln, hermit thrush, vesper sparrow, robin redbreast, song sparrow, scarlet tanager, summer redbird, blue heron, hummingbird, yellowbird, whip-poor-will, water wagtail, woodpecker, pigeon woodpecker, indigo bird, yellow throat, Wilson's thrush, chickadee, kingbird, swallow, cedarbird, cowbird, martin, veery, vireo, oriole, blackbird, fifebird, wren, linnet, peewee, phœbe, lark, sandpiper, chewink.

Definite "Testimony."

[The following editorial in the *Intelligencer* we append to the above, as related to the same subject.]

How do we differ from the older, earlier Friends ? Have we really fallen off ? Are we really less faithful to the Truth ?

These questions are often asked. Usually, no doubt, we give ourselves a comfortable answer. The prophesying of smooth things easily finds its counterpart in the furnishing of consolatory explanations.

In one particular, no doubt, the changes of time have not been to our advantage. This is the definiteness, the distinctness, with which we "bear testimony" against things which our faith and its logical conclusions require us to disapprove. The older Friends, when they testified against wrong or abuses or evils, did it with such plainness and positiveness that no one could be in doubt where they stood. In our time the unwillingness to be "peculiar," the dislike of seeming "odd," the desire to be "like other people," all tend to diminish the squareness of the issue and the distinctness of the protest.

Let us take an instance of this. Here is the slaughter of the sea-birds—and other birds—in order to obtain decorations for the hats and bonnets of girls and women. When this destruction of these beautiful and useful birds is considered for a moment in connection with the base and unworthy cause of it, we can all see how much of wrong, of absolute immorality, is involved, and a spasmodic effort will be made, of course, to check the iniquitous work.

But there is a want of force in the protest which Friends would make against it, because they are themselves more or less enmeshed and entangled in the great system of which this slaughter of the birds is merely one feature—we mean the system of Fashion. These birds, and their feathers, and their wings, are, for the time, "fashionable"—later, when the pretty species of birds are annihilated, they will be "unfashionable." And, in the arbitrary and almost wholly immoral operations, such as this, of the fashion of our time, Friends, we say, are to some degree involved. In the pursuit of the æsthetic, in the escape from the peculiar, they have fled into the hands of an oppressor worse even than oddity or peculiarity, and by many degrees more exacting and harsh than simplicity.

The decrees of fashion, when we examine them with a candid mind, appear hardly suitable for rational beings, they are so changeable, so unreasonable, so wasteful, at all times, and often so defiant of health, of modesty, of common sense—and, as in this bird case, of humanity and economic considerations.

Against mere fashion the older Friends set their faces resolutely. Nobody doubted where they stood. Their "dress and address," their "behavior and apparel," spoke for them with an emphasis which hardly called for words. They had no complicity with those dictators in Vienna, Berlin and Paris, who change the appearance of the dress of women every year, or oftener, and who stop not on any consideration of ethics.

If the world were wise and sensible, such slaughter as this of the birds would be impossible, it would not even be conceived as a possibility. But the degradation of the world by fashion weakens the moral fibre of men and women, and leads them to do things in its service which they otherwise would not think of. They see the subject with distorted vision, as we are led to look at "fashionable" dress, in its modifications and changes year after year, until we fail to detect its absurdities. Against such things, no doubt, the plainness of our ancestors testified more distinctly than our words of protest now, however earnestly we utter them.

For "The Friend."

As (in infinite wisdom no doubt) our minds are at times drawn into solitude so as to resemble the pelican in the wilderness, having no access to the habitable parts of the earth, nor subject to human observation, so it appears consistent with godly jealousy that human consolation should be forbidden, and that having our dependence only on a gracious and merciful Father, who deals with us as children who require his chastising hand, his rod and his staff, we may be built on a safe foundation, with a quiet habitation thereon out of the reach of human interruptions. Surely there are none so tried as the poor weak instruments that are used for the Divine will to be communicated through. These require not only the forming of the potter's hand, but higher degrees of drying, and greater heat in the furnace to prepare them, than almost any other vessel; nay, if I may be allowed the comparison, they are like dishes that have to pass through the oven for every service, and which, after they are emptied, and the company has enjoyed them, need more washing and care than any other utensil at the table, and great danger there is that, by indiscretion of some sort or other, they will get cracked or broken. I look with dread, I am bowed down and dismayed, at the sight of the precarious standing of such, but especially my own: the consideration of human weakness, and "how frail I am" is almost my meat and drink.

How excellent is the privilege of having monitor at home, an impartial friend in bosom, who, if we enough attend to Him able to make us as wise even as our teache the reproofs and wounds of this friend better than the kisses of an enemy.—*Fr the Life of Sarah Grub.*

The Unchangeable and Covenant-Keeping G

The Lord our God is unchanged and changeable. His very name is Love, and all his acts towards man, since his creation this day, God has ever dealt in love towa man. As He was in the beginning so is He n Creating man in his own image, endowing with faculties far superior to any other cr ture, and imparting to him a portion of own immortal Spirit, the Lord held sweet verse and communion with man, and "delights were with the children of men." gave to man wisdom, understanding and kno edge, and God himself taught and instruc man, in order that man might know the Div will and obey it. And in obedience to the v of the Lord, man found life. Disobedience that Word was sin, for God's Word was law man, and sin brought death, death to that vine life in which man heretofore had li But God in his love to man changed not. man should thus live estranged from God ever, God, in mercy, expelled him from E and put it out of man's *own* power to part of the tree of life. But the tree of life ne dies. Its leaves are for medicine and its f for food, and man lives not by bread al but by every word that proceedeth out of mouth of God.

The Lord has indeed gradually unfolded man his Divine will and purpose, and the n ing known of this will to man is revelat God, by his living presence, made this known to Adam, both before and after his so did He to Eve, the first woman, nor did withhold from Cain, though so very wic the expression of his will, and so does He make known his will to those who turn a tening ear. It is sin brings death and d ness. Cain, for his sin, "went out from presence of God," implying that, though pelled from Eden, God still visited and d with Adam, Eve and righteous Abel.

It is not, then, that God leaves man to self. It is man, through sin, departs God, as the prophet speaks to Israel, " your sins have separated you from God." those who "draw nigh to God" hear his W

God himself provides the way by which may come out of sin, into obedience t word into God's presence and commun where man may be taught and instructe the Divine will and empowered to do it.

God's way is his Word. This Word wa the beginning with God, and by Him the W was made known and accomplished his will " by Him were all things made that are ma not only terrestial creatures, but celest the universe and all it contains are the tion of his will by his Word.

This Word was made flesh, and so amongst men. Those only who knew God's speaking inwardly knew Him as He came wardly, to be, as He truly was, the Only gotten Son of God. And as it was then, it now. There is no true, saving faith, no knowledge of Him who is the Way, the

he Life, but, as God's Spirit opens up the rstanding and gives life and power to be- a child of God, God takes away the sin ese by pardoning them, according to his as made known by his Word. He gives power to forsake and to overcome that hich separated them from God, and ex- d them from the enjoyment of his pres-

d's Word is to man God's law. Man, by edience, broke that law, and death, the ty for sin, was man's. As man, the Word, ed in flesh, tasted death for every man, ed the law's demands, and opened up a nd living way to God. Henceforth He, Vord, is as He ever was, the one Mediator een God and man. For ere ever He came flesh "He was in the world, and the world Him not."

e willing and obedient, God receives and . As little children believe and trust a r, so do these the Father of Spirits. Ask hild why he trusts his father. No reason e give, none does he need. So faith is reason. It is enough to feel the yearn- f a father's love, to feel the bondage of nd the disquietude of spirit caused, in mercy, by the in-shining of his light, mning the sin. God, by his in-speaking , cries, "Come unto Me *all ye* who labor re heavy laden, and I will give you rest." promise remains ever true to those who, edience, hear and come. They find God's God's peace, God gives the witness of his to these, and they are comforted and with hope and joy. If one be thirsty and a cool, refreshing draught, does he need ogical proof that he has drunk and that irst is quenched ?

children, they eat of the Word, they grow derstanding and knowledge. They learn of God's dealing with his children, and patiently to endure the chastisements by n our heavenly Father corrects man for rayings from the path of rectitude, the w way that leads to life eternal. Walk- n this way, on which God's light clearly s, they walk with and in favor of God. oubts are dissipated. They know Him in n they trust, and God knows them. A ledge as clear to the perceptions of the as ever natural truths are to the mind, a vident truth which no demonstration of n can strengthen. And this knowledge od and of Him whom God thus sends is eternal life.

ese, as children of God through faith in , walk in love, love to God and love one nother. God changes his heart and life the image of the earthly man, with his table lusts and failings, into the image of that image in which God first created into a similitude of his attributes. He hem with his Spirit, one of love, peace, eness, goodness, mercy and power. He orts them in every trial and sorrow, and gthens them to do or suffer his will.

ese, speaking by the Spirit, truly call Je- ord and obey his voice, and the Good herd enfolds them with his flock. Of these does He lose, such as trust and abide in ame and prove faithful to the end. For, e died and rose again and lives forever- . So these, living in Christ, who is their nd abiding there, death cannot touch them.

God is faithful and just to forgive them all their sins, and true to his promise of eternal life to all such as trust in Him.

No man can close the kingdom of God to his fellow-man, no man can open the door for another into that kingdom. He alone who stands at the door of every heart, seeking to enter there, reserves this power to Himself. "Behold, I stand at the door and knock." True religion is the result of man's yielding a willing obedience to the work of Divine grace on his heart, and nothing earthly nor any evil spirit has power to preclude an entry to the willing one. Between man the offender, and God the offended, none can come as a reconciler, but Jesus Christ, the one Anointed Saviour, the one Mediator between God and man. "Kiss the Son, lest He be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they who put their *trust in Him*."

W. W. B.

For "The Friend."

The following testimony to the efficacy of the Holy Spirit, and also to the value of "Barclay's Apology," is extracted from a letter dated Twelfth Month, 24th, 1834, from Deborah Cope, then travelling with Dugan and Asenath Clark, in New York and New England meetings, and addressed to Sarah Emlen :

We paid Moses Brown a visit, who inquired affectionately for thee, and desired his love ; says thou mayest come back to New England, and he for one will be glad to see thee. It was really a feast to be in his company ; he still seems green in his ninety-seventh year. He had just received a letter from a young man, with whom we afterwards were in company, one in and for whom we feel a deep and sincere interest. He belonged to the Baptists, and had spent three years at college preparing to be a missionary ; got through his studies with good reputation, and was considered of much more than ordinary capacity by the professors of the Institution ; is said to be master of eleven languages. He returned home to his father, but, no call offering which they considered equal to his talents, his father prevailed on him to return to the college for six months more, which he did ; and while ransacking the library one day in quest of something to amuse, he lighted on "Barclay's Apology," an old, dusty volume, in French. He bore it off to his study and read it attentively, and was met in a narrow place. He became very thoughtful, and asked one of the professors one day if there were any people now living holding the faith of Robert Barclay, and was answered "No ; that was only an old controversial book, which they kept to show the reasoning and arguments which could be advanced by those who once professed such principles." "Well," said G., "it is such reasoning and arguments as I never met with before ; I must set out and see if I can find any such people ; and if not I must sit down alone." Accordingly he went to S—— and made inquiry, and was directed to H. C., a very suitable Friend. He knocked at the door and H. opened it ; when G. inquired if there were any now living professing the faith of Robert Barclay, H. smiled and said he hoped so, and invited him in. They had much conversation, and G. repeated his visits. His father was now displeased, and his friends disappointed, and they reported that he was deranged ; but G. persevered until he became a member ; attended last Yearly Meeting, and promises to be a consistent one.

The following is an extract from his letter to Moses Brown, and will speak his own language : "At last my mind became so exercised that I was constrained to leave the Institution in quest of a people who believed in 'Barclay's Apology,' and if I could not find such a people I determined to worship the Lord alone ; but, blessed be God, the Lord has still a remnant who are conformed to the vain and wicked fashions of this world. To this people I desire to join myself, though I feel most unworthy to come among them. Yes, I can say with the pious Barclay, that having for a long time been seeking after human learning, I have found that heavenly learning which gives content to the soul ; after this learning may I seek forever. I now believe that though a person may read the Bible ever so carefully and critically in the original languages, yet the most unlettered person under the teachings of the Spirit of God is more able to have a true understanding of it than the learned man with all his critical and careful study ; and though I myself have read the whole Bible in Hebrew (except the book of Daniel) ; although I have read the New Testament critically in Greek and Syriac, and have studied the Bible in several other languages, yet the most ignorant man who is really taught of the Spirit can understand the Bible better than I can, unless taught of the same Spirit. And oh ! that all who may read this letter might feel the necessity of being taught of God, of sitting as little children at the Saviour's feet, and learning of Him who was meek and low of heart. Farewell,

G. W. R.

Taken from "Incidents Concerning the Society of Friends" by Joseph Walton. I may add that I feel confident I once saw this man in Philadelphia, who wished his name changed from G. "Washington" Reed to G. "Fox" Reed. I believe this was in 1842.

Elisha Roberts.

God's Light.—A beautiful story is told in the "*Lutheran World*" of a little girl, whose faith in God may teach us all a lesson.

The lamp had just been put out, and the little girl was rather afraid of the dark. But presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied ; "the moon and stars are all God's lights."

"Will God blow out his light and go to sleep, too?" she asked again.

"No, my child," replied the mother; "God's lights are always burning."

"Well, mamma," said Ethel, "while God's awake I'm not afraid."

The cost of the gipsey moth to the State of Massachusetts is incalculable. One of the professors of the Agassiz Museum says that extermination is impossible. Yet this pest was introduced by a scientific man, who brought the moths from Europe to this country for the purpose of study. A scientific man who wants to study pests or disease germs should go where they are.

For "The Friend."

A Protest from Friends in 1777.

Amongst some interesting papers belonging to the late William Kite, and presented by his daughter to Friends' Library, is an address of the Yearly Meeting of 1777 printed in German. It proves to be a protest against the unwarranted action of the government in exiling some 16 (32) Friends to Virginia. It is interesting in view of the discussion in our late Yearly Meeting as showing how positive it is possible to be for right principles without being personal or political. The use of the German was probably intended to reach the large German element in the population of Pennsylvania.

A somewhat free translation of the protest is as follows :

A public testimony issued of our Yearly Meeting, which convened at Philadelphia for Pennsylvania and New Jersey, held by appointment from the twenty-ninth day of Ninth Month to fourth day of Tenth Month, inclusive, 1777.

Because a number of our Friends, unheard, have been imprisoned and exiled from their families on account of a charge and accusation that they by their entire conduct and conversation have manifested a hostile attitude toward the American cause, and because articles given in print have charged "That there is good ground to fear that these persons held correspondence which may be in the highest degree detrimental to the common safety," and as this may produce the impression that we have departed in our conduct from the peaceful principles that we profess, and since we fear that the minds of some may thus be led astray, we consider it necessary, that the truth may be known, publicly to declare that the principles of mercy and truth turn our minds from all war and strife and do not permit us as private members of any Association or in any of our gatherings to hold correspondence with one of the two armies ; but we endeavor to uphold the testimony of truth and the peaceable teachings of Christ to seek the highest good of the whole—to keep our consciences unspotted toward God and man and to spread the kingdom of Messiah which we pray may come, and that his power may be manifested in individuals, in kingdoms and in nations, so that they may make their swords into ploughshares and their spears into pruning hooks, that nation shall not raise up sword against nation, neither shall they learn war any more. And we deny emphatically all accusations that are opposed to this confession (declaration).

As concerns the paper dated at Spanktown by the Yearly Meeting, and without names, which appeared in print some time ago and which has been found in the baggage of Staaten Eyland, any to whom our method of writing is known, will be convinced that it certainly has not been written in any of our gatherings or by any of our Friends. Moreover, there is not in our Society a meeting of that name, neither has such a letter or one like it been written in one of our assemblies since we were a people. We deny, therefore, the aforementioned letter and its author, and we desire that those who dared to forge the name beneath it, either to injure us or thereby to place themselves in safety may find it necessary to declare the truth so that we may be exonerated from this charge.

And since we are convinced through the acquaintance which we have with our exiled Friends and through most reliable reports that we have received, that they have done nothing whereby they forfeited their inherent right to freedom, we therefore most earnestly request that all those who have helped to bring about their banishment may seriously reflect and consider the purpose of their behavior and how contrary it is to the teaching and example of our Lord and Lawgiver Jesus Christ and that they do them the justice which their cause demands, so that they may be allowed to return to their afflicted families and friends. And we are sure that this will contribute more to their own peace than if they leave these in banishment. We give the exhortation in the fear of God, not alone with the object of freeing our Friends, but also for the true welfare of those who have helped to banish them.

Since it has been permitted to us to come together to transact the business of this Society, which concerns the extension of the cause of truth and righteousness, we have above all felt a renewed desire for the welfare and happiness of the human family, and have in the love of the Gospel given this public testimony in order to justify ourselves and our Friends and to warn those who by ungrounded surmises and misconceptions of us, have sought to injure us, to the wounding of their own souls and to the hurt of the general welfare.

Signed in and by direction of the Yearly Meeting,

ISAAC JACKSON, *Clerk.*

EPISTLE FROM LONDON IN OUR REVOLUTIONARY WAR.

On the same day on which the above protest was handed to us, we received from another and distant quarter an old sheet containing the London Epistle of the year 1776. We quote the principal portion of it, beginning with its reference to our country :—

"By epistles received from several of the provinces in America, we have affecting information of the state of Friends in those parts ; and deeply sympathize with the faithful, wheresoever they are situated, under their afflictions, and fervently desire that this season of outward probation may be sanctified to all. We are sensible it must try the foundations of many, and, we trust, it may bring again to the fold some, who, during a long enjoyment of ease and tranquillity, in those once happy and flourishing countries, have incautiously wandered till they have almost forgotten the true Shepherd of the flock, Christ Jesus.

"It is worthy of the serious consideration of all, whether the calamities now deeply affecting this great empire, may not have been permitted by Divine Providence in displeasure, on account of the accummulated transgressions of the people. Let all, therefore, honestly and strictly enquire, how far they have individually contributed thereto.

"And, dear friends, we earnestly recommend it to all, humbly to bow themselves before the Lord of the universe, craving his Divine assistance, and the preservation of the faithful of every denomination ; fervently desiring that He may grant repentance and forgiveness to those who have long lived in forgetfulness of the God who formed them for a purpose of his glory, and of Christ their holy Redeemer.

"Let us humbly retire to that blessed principle of strength and wisdom, the gra God, manifested in our hearts ; that, th a strict adherence thereunto, we may voured to experience it to be as a munit rocks, and a sure hiding place, to whic righteous fly and are safe in every ti trial ; that, in like manner with the evan prophet, we may be enabled truly to s will trust, and not be afraid ; for the Lo hovah is my strength, and my song, He become my salvation"—(Isa. xii.: 2.)

"Finally, brethren, keep in singlene heart, and resignation of soul to the Alm that He may bless and replenish you wit perfect love which casteth out all fear. shall ye be at peace in yourselves, and on another, and 'the peace of God, which p all understanding, shall keep your heart minds, through Jesus Christ'—(Phil. iv.:

"Signed in and on behalf of the Meeting, by THOMAS RUTT

"*Clerk to the Meeting this Ye*

For "The Fri

Girls' Aid Work of North Carolina Meeting.

For the past ten years the Girls' Aid Com of North Carolina Yearly Meeting has been s at work, assisting worthy young women in ing an education at Guilford College. The sit here is so different from that in our sister Meetings in regard to preparatory educatio it has been found necessary to devise plans a to our own needs. As the funds in our hand always been limited and the number of app for assistance many, we very early adopt Cottage system. Two neat cottages, wit rooms as it has been possible from time to t us to rent in order to accommodate more, h forded a home where the girls have boarded selves and enjoyed all the opportunities of t lege. Often during the past we have been erably puzzled to find places for the gir were eager to come. The cottages will ac date only sixteen, and frequently there are t three or four ready to take rooms. Duri past year twenty have been here all th There are many disadvantages connected wi ing the family scattered, and many mo might be induced to come and try the plac the arrangements adequate. Throughout the Meeting there are many bright girls who hope at present for an education is th months' term of the district school. I ha serving the past year upon a committee ap to visit all the meetings in the Yearly M holding conference for teaching the hist doctrines of Friends, and more than ever m est desires go out for the girls who have no educate themselves, and I may say that I on fully realized how much education is needed membership. I have many times thoug John's saying, "But whoso hath this world and beholdeth his brother in need and shut his compassion from him, how doth the love abide in him?"

This mental starvation is a deadening po a very perceptible and felt blight. Frie well in the early day to emphasize the imp of education, and in our day when educ more necessary than it was then we need a concern—an old-fashioned Quaker concer all our members have an opportunity t school. We must not for a moment for Friends have always been liberal and int and I sometimes think that we here have enced perhaps more of this spirit than othe still the compassion is not keeping pace children, and many are growing up in ig Our Committee (Girls' Aid) have felt this

e have during the past year made a special to enlarge our accommodations. One of our ers presented the needs to Baltimore Yearly ng, and about five hundred dollars in sub- ions and contributions were given uncondi- ly. One thousand dollars were subscribed on ndition that four thousand be raised and a rick house built. We greatly desire the re- er of the money, as the larger house is badly d. We are hoping it may be built during the g summer. We are, however, unwilling to to build until we have the money in the bank. oard of Trustees have given us leave to build use on College land, and will themselves em- he matron to take entire charge. We earn- olicit the aid of Friends in this undertaking.

MARY M. HOBBS,
Treasurer Girls' Aid Fund.

RD COLLEGE, N. C., Fourth Mo. 18, 1900.

For "THE FRIEND."

Justification.

tification must be acknowledged to be an tant subject for reflection, and a desira- bject for aspiration, whether we incline ine it with the many who regard it as the deliverance from the penalty of sin and relude to the grace of sanctification; or er with the comparatively few outside of ociety of Friends we insist on its being a rance from the guilt of sin, and so a mere nt and measure of the sanctification. And uch as all truth and all error are each of a piece, it evidently becomes a question damental interest which of these diverse ions, as viewed in the light of sound ex- ce and of inspired tradition, shall be wholly free from giving that "uncertain " to the gospel trumpet which would be- the Christian from the spiritual warfare, nculcate the heresy of "continuing in at grace may abound."

mutually illustrative texts of holy writ o the present writer here relevant; one he vision of the evangelical prophet, and her from the teaching of the great mis- y apostle. "By his knowledge shall my ous servant justify many, for He shall their iniquities," are the anticipatory of Isaiah; and the confirmatory ones of "He was delivered for our offences, and again for our justification." The knowl- which the prophet thus urges as that on our justification is to depend, must not ean some traditional and intellectual ap- nsion in our part of that living Word who the form of a servant and became obe- even unto the death of the cross," but it ntails the inference that that knowledge e a thorough-going one, reaching, as the e also here implies in accordance with ore extended teaching elsewhere, from ystical birth of Christ in the individual through the discipline of sacrifice and rucifixion, even to the resurrection into rue life in which "all things are become nd all things of God," and wherein the er realizes the crowning grace of com- justification.

s we may profitably conceive the teach- the Saviour, "he that endureth to the hall be saved," while consummatory to f Paul, "God is the Saviour of all men, lly of them that believe," as being more cal in scope with that of Peter, "elect, gh sanctification of the spirit unto obe- e and the sprinkling of the blood of Christ." For there seems often to lie a subtle snare of the tempter in the premature suggestion to the neophyte believer that the work of the cross is a finished work, and that it is not primarily for us, as Penington wrote, "an inward and spiritual thing;" but that, to us, "the bitterness of death is past," so that we may vain-gloriously boast ourselves in the putting on of harness for our fancied service, "as he that putteth it off." Surely the legitimate successors of Fox, Barclay and Penn and their worthy associates, cannot so disparage the doctrine of "Christ within the hope of glory," nor so subvert the relation of cause and effect in the spiritual life. May none who lay claim to such succession allow the superficial interpretation of disjointed texts to disqualify them from "bearing witness" so the living Word, as having been substantially with Him "from the beginning!"

Items Concerning the Society.

There are prospects of establishing a Friends' School in Atlantic City.

Friends' Educational Association will hold a conference at 140 North Sixteenth Street this Seventh-day afternoon and evening.

The Meeting for Sufferings having revised the "Plea for Peace" read in our last Yearly Meeting, will soon issue it to the public.

Friends' Library is to have an important addition of seventeenth century tracts from a large sale in England. It includes some tracts by George Fox not embraced in his works.

The series of Quarterly Meetings now recurring will begin with that of Philadelphia, to be held at Fourth and Arch Streets, next Second-day, the 7th inst. Abington Quarterly Meeting is to be held at Germantown on Fifth-day of next week.

The trustees of the Forrest estate have made a report to the Monthly Meetings during the week of their labors the past ten years. The gross proceeds of the estate for educational purposes during the time have been about $145,000.

Notes from Others.

A remarkable revival is reported as now taking place among the Indians of Alaska, especially those in the southeastern portion. As far as can be gathered, the work started at no one town in particular, but sprang up at several places almost simultaneously.

Statistical evangelism has forced many of our pastors to give way before the advances of Methodist forms of worship and Methodist methods of conducting revival services. We respect the Methodist church. But we see no need of another Methodist church. Those who, because of temperament or training, incline to Methodist methods have a church ready to their hand into which they can enter and find a church home.—*Southern Presbyterian.*

It sometimes seems as if some professing Christians are imitating the child who tries to catch birds by putting salt on their tails, with this difference, that the birds the church tries to capture seem, to a certain extent, to enjoy the salt and allow it to be put on, but they are not caught. The church approaches the unconverted with its worldly allurements, by which it hopes to draw some to itself. The world looks on, applauds, sometimes enjoys, but goes on its way, while the church feels encouraged and tries again. No real good is done. The church forgets that in proportion as it teaches that there is no difference between it and the world, it takes away the reason why people in the world should join it.—*The Interchange.*

They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast he will most devoutly pray that the lesson of the missionary may have extended thus far.—*Dr. Darwin.*

In an article on the "Administration of the Holy Spirit in the Church" by Robert L. Dunston in the *Record of Christian Work*, he writes under the following heads to show that "in the Apostolic Church the office and work of the Holy Spirit was prominently before the people, and his administration in the affairs of the Church properly recognized: (1) That in the administration of the Church men endued with the Holy Spirit were used in the ministry. (2) That in addition to such ministry, such officers were sought as were marked by the same Divine gift. (3) That "the Holy Spirit was recognized in the Discipline of the Church." (4) "The Holy Spirit administered in the work of separating men to their distinctive work in the Church." On this the writer remarks: "As the church in Antioch ministered to the Lord, and fasted, the Holy Ghost said, 'Separate unto me Barnabas and Saul for the work whereunto I have called them;' and after fasting, and prayer, and laying on of hands, they sent them away.' 'So they, being sent forth by the Holy Ghost, departed.' Notice, the Holy Ghost said, commanded, called, sent. And in cooperation with Him the church ministered, fasted, prayed, laid hands and sent them forth. There is no confusion, no conflicting of duties among the members, but all move smoothly and successfully, as the Holy Spirit administers in the affairs of the church, and assigning to each their work the individual and church work in harmony with the divine dictation. The writer pleads that we may 'recognize the church's rightful administrator' of preachers, officers, discipline and appointments in the work of the Lord."

SUMMARY OF EVENTS.

UNITED STATES.—The Senate in executive session last week ratified the treaty with Spain extending for six months the time in which Spanish residents of the Philippines may decide whether they will remain subjects of Spain or become citizens of the Philippines.

On Fourth Month 17th, Senator Hoar delivered an impressive speech in the Senate on the Philippine question. Senator Hoar said: "I do not expect to accomplish anything for liberty in the Philippine Islands but through the Republican party. Upon it the fate of these islands for years to come is to depend. I cannot look with any favor upon Mr. Bryan as an alternative. . . . I believe not only that perseverance in the present policy will be the abandonment of the principles upon which our Government is founded; that it will change our republic into an empire; that our methods of legislation, of diplomacy, of administration must hereafter be those which belong to empires and not those which belong to republics; but I believe persistence in this attempt will result in the defeat and overthrow of the Republican party." As to what he would do with the Philippines, Senator Hoar said: "I would declare now that we will not take these islands to govern them against their will. I would reject a cession of sovereignty which implies that sovereignty may be bought and sold and delivered without the consent of the people. I would require all foreign Governments to keep out of these islands. I would offer to the people of the Philippines our help in maintaining order until they have a

reasonable opportunity to establish a government of their own. I would aid them by advice, if they desire it, to set up a free and independent government. I would invite all the great Powers of Europe to unite in an agreement that that independence shall not be interfered with. I would declare that the United States will enforce the same doctrine as applicable to the Philippines that we declared as to Mexico and Hayti and the South American Republics. I would then, in a not distant future, leave them to work out their own salvation, as every nation on earth, from the beginning of time, has wrought out its own salvation." The Senator spoke for three hours and ten minutes. Much of his speech, which was 50,000 words in length, was not delivered, the Senator's physical condition not being such as to enable him to endure the strain.

The Chicago *Times Herald* says: "That railway managers are convinced that the prosperity of the country is permanent and that industrial activity will increase rather than diminish is evidenced by their decision to invest $50,000,000 in new trackage and equipment to handle the increased business of the future, instead of paying it out in dividends. This decision is reached in spite of the greatly increased cost of materials entering into railway construction. The disbursement of this $50,000,000 means employment to a vast army of laborers and increased activity in many branches of productive industry all over the Union."

Twenty new steamships are now under construction for the trans-Atlantic service and four for the trans-Pacific.

The price of steel plates having gone down from $2.20 to $1.85 several large contracts have been made at Cleveland, some of them for as much as 20,000 tons, within the past few days.

Last year 7,000 tons of steel rails were delivered in Calcutta from the United States, and a large number of American engines have been contracted for by various roads.

The railroad time between New York and Boston has been reduced to four hours and twenty-three minutes.

There will be more hemp raised in Kentucky this year than has been raised in a great many years. There was a time when hemp was the main product of Kentucky, but in late years it has become such an expensive article to raise that the farmers gave it up. Now the price of hemp is high, and the farmers are taking advantage of it.

In a short time the Japanese population of San Francisco will reach 20,000.

Among the 153,000 inhabitants which the last census gave to New Mexico, there were 20,000 Indians and 50,000 Mexicans.

According to a despatch dated Dubois, Fourth Month 27th, forest fires in that vicinity are raging with increased fury. Driven by a high wind, the flames have covered an immense area, and for miles around the country is a smoking waste of half burned logs and stumps. Advices from points in Jefferson, Elk and Clearfield counties tell the same tale of devastation. The entire country is threatened and the losses to lumbermen will be beyond precedent. To-night the flames can be seen in every direction, and the morrow, should no rains come to bring relief, will bring tidings of fresh disaster. Forest fires are raging in Centre, Monroe, Pike and Columbia counties, destroying vast tracts of timber.

There were 618 deaths in this city last week, reported to the Board of Health. This is 121 less than the previous week and 117 more than the corresponding week of 1899. Of the foregoing 312 were males and 306 females; 120 died of pneumonia; 54 of consumption; 48 of heart diseases; 31 of measles; 21 of diphtheria; 20 of inflammation of the brain; 19 of influenza; 19 of convulsions; 18 of marasmus; 18 of typhoid fever; 18 of old age; 16 of inflammation of the stomach and bowels; 15 of bronchitis; 15 of nephritis; 13 of inanition; 12 of apoplexy; 10 of cancer; 9 of uræmia; 9 of Bright's disease; 9 of paralysis and 9 of peritonitis.

Markets, &c.—U. S. 2's, 99¾ a 100; new 2's, 102¾ a 103¼; 3's, reg., 108¾ a 109; coupon, 109¾ a 110; 4's, 113¾ a 114½; new 4's, reg., 133 a 134; coupon, 136 a 135; 5's, reg., 111¾ a 112½; coupon, 113 a 114.

COTTON was quiet but steady on a basis of 10 1/16c. per pound for middling uplands.

FLOUR.—Winter, super., $2.35 a $2.50; Pennsylvania roller, straight, $3.30 a $3.45; Western winter, straight, $3.35 a $3.50; spring, straight, $3.40 a $3.60; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.15 a $3.40 per barrel, as to quality, the latter for fancy Western patent.

GRAIN—No. 2 red wheat, 71½ a 72¾c.

No. 2 mixed corn, 44¾ a 45c.

No. 2 white oats, clipped, 31c.

BEEF CATTLE.—Extra, 5¾ a 5¾c.; good, 5¼ a 5¼c.; medium, 4¾ a 5c.; common, 4¼ a 4¾c.

SHEEP AND LAMBS — Extra, 5¼ a 5¾c.; good, 5 a 5¼c.; medium, 4½ a 4¾c; common, 3 a 4¼c.; lambs, 5 a 7c.

HOGS were firmly held, but the shad season has restricted the demand, best Western, 7¾ a 8c.; others 7¼ a 7¾c.

FOREIGN—Lord Roberts' campaign plans, according to official reports received Fourth Month 25th, from Bloemfontein, have resulted in the relief of the besieged garrison of colonial troops at Wepener and the occupation of Dewetdorp, both important stragetic points in the Free State, where considerable forces of Boers had been massed. A later London cable says interest in the South African war is centred in the running fight between the burghers retreating from the southern portion of the Orange Free State and General French's horsemen and the infantry of Generals Pole-Carew, Chermside and Rundle. The Boers who escaped did an immense amount of damage, and have now slipped off to hold the next commanding ridge through a broken country admirably suited for a rear guard defence.

A despatch from Thaba N'Chu, describing the more recent fight near that place, in the Free State, says the British forces, led by Canadian troops, carried the Boer kopjes in a rush, and that at one time the fighting line was ten miles long and the conflict fierce. The British loss in killed and wounded was twenty.

The motive of the Boers appear to have been to occupy positions in the hills where they are strongly entrenched.

A scientific statistical work just published fixes the population of Europe at 381,000,000, an increase of 79,000,000 since 1870, or an annual increase of about 3,000,000.

Evictions in Ireland during the past year number only 450, the lowest in nearly a third of a century.

A purely Scottish expedition is about to be organized to the South Pole to work in conjunction with the British and German expedition.

By the collapse of a condemned foot bridge belonging to a side show in the Exposition grounds at Paris on First-day last, caused by the overweighted towers, six persons were killed and about forty injured. The structure, which was not in use, crashed on the great crowd passing below, burying many in the debris.

The Obi, most western of the great Siberian rivers, has been the most important factor in the communication with the interior of the country. Rising in Mongolia, it has a course of 3500 miles, a drainage area of more than 1,500,000 square miles, and upon the river and its tributaries a regular navigation system is in operation over more than 10,000 miles.

Up to the present time Egypt has only been engaged in exporting its raw cotton, but it seems now that trials will be made in the land of the Nile to manufacture cotton goods from Egyptian cotton.

A despatch dated, Yokohoma, Fourth Month 7th, says: The discovery of gold in Hokka Ido, the northernmost of the main islands of the empire, is assuming more and more important aspects. The total length of the river beds containing gold dust is put at 3500 miles, and the total productive area at 1,750,000 acres. Nuggets weighing over half a pound have been found. Since the restriction upon foreign ownership and management of the mines have been removed by this Government companies have been formed among the foreigners in Yokohoma, and in one case a tract of thirty-seven acres has been purchased, an expert from California engaged and all arrangements made to begin operations.

It will be a boon to the Japanese to have skilled miners from the West take a hand, as the native methods of working gold diggings are said to be exceedingly destructive.

In 1800 there were 200 horses in Australia; in 1900 there are 2,000,000.

Reports from the province of South Camarines show that there has been heavy fighting with the insurgents. Hundreds have been killed with slight American loss. General Bell has issued a proclamation warning the insurgents that if guerilla tactics are continued he will retaliate relentlessly by burning their villages.

Coral diamonds have been found along the Maserana river in British Gniana, and that colony is anticipating a great boom as soon as the facts are known. The gems are of the Demerara variety, and are regarded as valuable. It was near the scene of the present find that Sir Walter Raleigh unsuccessfully tried to find the Eldorado along the Orinoco more than 400 years ago.

In Paraguay cotton grows the whole year round, and from one planting two crops are produced. The plant, after it has borne, is cut down, and from its root grows another plant.

The topic of the day in Peru, Chile and Argentina is the recent pamphlet of Alexander Garland outlining a plan for settling the question of the provinces of Tacna and Arica. Garland asserts that he expressed only his personal view, without previously consulting the Peruvian Government. He urges the convoking of a Pan-American Congress under the Presidency of the United St settle the controversy by arbitration.

It is impossible that the existing uncertainty sh indefinitely prolonged.

A report has been made showing that 66,869 residents of Cuba have preserved their allegia Spain under the terms of the treaty of Paris.

A fire which started before noon on the 26th Hull, on the Quebec side of the Ottawa river, o the Dominion capitol, almost totally destroyed the city, crossed the river to Ottawa and burned over section known as the Chaudiere flats. It was imp to check the flames until the 27th, after they had over five square miles of territory. More tha buildings were destroyed, seven lives lost, seven th men, women and children made homeless, and th erty loss is $17,000,000, according to late estima W. D. Gillean, manager of the Canada Paper Co said on the 30th:

"The destruction of the Eddy Company's mills will largely demoralize the newspaper trade of the for some time to come. Many newspapers will fin tremely difficult to procure their requisite supplies over six months all the mills in Canada have bee ing to their full capacity, and all of them at the time are oversold. On Friday morning I receive grams from twenty-five newspapers in various p Canada, asking to be supplied, but it is absolutely sible for us to do much, if anything. Our first must be to protect our contracts. We are comp keep a large stock ahead for our own custome would, be simply folly for us to sell up to the mark. And the conditions that obtain in Canada also to a great extent in the United States. Ver surplus stock is to be had."

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage wi trains leaving Philadelphia 7.17 and 8.19 A. M., a and 4.32 P. M. Other trains are met when re Stage fare, fifteen cents; after 7.30 P. M., twe cents each way. To reach the school by telegra Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, A

WESTTOWN BOARDING SCHOOL.—Applications admission of pupils to the school, and letters in re instruction and discipline should be addressed to W F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, a munications in regard to business should be forw EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

Receipts for Aid of Suffering Doukho to Fifth Month 1st, 1900.

A. E. R., Canada, $10; E. C., N. Y., $60; Jo deavor Society, Collingswood, N. J., $11.25; S. E. $1; Oriental Literary Society, Westtown, $10 Bristol Farmers' Club, Conn., $27.

WM. EVANS, *Treasurer*, 252 S. Front St.,

The Committee of the Meeting for Sufferin gladly use further contributions in providing FRU to supply milk for the CHILDREN, SICK *and* AGE *can be postured free of all expense for many mo the good would be incalculable.*

DIED, at his residence near Morrisville, Pa., O Month 20th, 1900, JAMES S. NEWBOLD, a membe Monthly Meeting of Friends, aged fifty-nine yea

——, at her home near Carmel, Indiana, on s teenth of Fourth Month, 1900, HANNAH H. JON eighty-fifth year of her age, widow of the la Jones, a member of Poplar Ridge Monthly M Friends. She was born near Peekskill, New Yo Tenth Month, 1832 removed to Wilming This beloved and Christian mother by the visitat Holy Spirit was made to realize in her young the pleasures and enjoyments of this world were and soon pass away, but those of our blessed S He promised, are eternal; often appearing in st in the family gathering, and in testimony in assembly, that the Lord in his mercy had sh proofs of his love and forgiveness. Greatly greatly attached to the principles, practice and of early Friends. She was of a meek and quie a blessing to those around her; with prayer and with a clear mind, saying all was well wi that she had nothing but love for every one, and peacefully passed away.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXIII. SEVENTH-DAY, FIFTH MONTH 12, 1900. No. 43.

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octrinal Use of the Scriptures in Friends' Schools.

t writings given by Divine inspiration are ittable for doctrine" far above all other gs, must eminently be true.

who believe the Scriptures to have been en look to the contents of the Scriptures elves for statement or support of the doc- for which they are profitable.

who, as a religious Society, hold our ls as a religious concern, are not satisfied natters taught, however religious as in- tion or expression, become Christian ing, except in the living motive in which eacher may inculcate them. It is the ian spring and motive life in which they resented, and not the topics taught, that s them *Christian* instruction.

ile in such a spirit all the topics of a l curriculum become Christian instruc- nd take their Divine place and rank in ivine economy of life, yet there are topics directly expressive than others of things d to spiritual life. The Bible is our most cit written storehouse of these.

iends, in their official schools, have always careful to have a large body of its con- stored up in their children's minds, with atim exactness, hoping that much of that laid up for the child in his mere memory, l afterwards be "given" to the maturer from time to time by "inspiration."

e have formed the opinion that, however tertaining to a state of nature may seem nethods pursued, yet the concern of our ly Meeting for inculcating Bible knowledge gh its schools, has deposited among the and file of its membership a larger and correct knowledge of the actual contents language of the Scriptures than is planted ng the average membership of other meet- or denominations who pursue the teaching at is, the *telling*—rather than the *memoriz-* plan. Do not our members generally recog- nize any Scripture quotation as Scripture at once on hearing it, without need of *seeing* it read, by a minister, from the Book? Such acquaintance is less and less assumed to be the case elsewhere.

We find that in a school where each pupil is supposed to commit to memory some six verses of Scripture verbatim once a week, that when we ask them what they brought away from their last First-day school lesson, we oftener than otherwise fail to elicit even the words of the "Golden Text." It would be unfair, however, to imply that the only good they have derived is what they remember of texts.

But texts are an excellent stock to be "thoroughly furnished" with, ready to be opened to the understanding as the Living Word, walking with us by the way, opens them, that, as we are able to bear it, He, beginning with Moses and the Prophets, may expound to us in all the Scriptures the things concerning himself. "They are they," He says, "which testify of Me;" "ye think ye have life in them, but ye will not come to *Me* that ye might have it."

The written language for the letter, the Living Word for the life. They are said to err who "know not the Scriptures nor the power of God." The mind may remember them, but the Divine power, as obeyed, is the way to *know* them.

This law of obedience to known Truth must be the true Friend's rule for learning the doctrines of Truth, whether through Scripture words or those unsyllabled words of Christ which are *spirit* and *life*, the latest, fresh, up-to-date Scripture of each one's present soul-life. That which opens ourselves to our understanding opens dormant texts. Lodge this cardinal doctrine in a child's mind, and he is in a fair way, when obedient, for all sound doctrine. In the following of it out he needs not that any man teach him, save as the anointing teacheth.

Divine wisdom has seen fit not to present his spiritual truth to man systematically—that is, systematically from man's standpoint. He who sees his end and eternal purpose from the beginning knows what *his* system in revelation is, but it is too much for *man* to know. For man's utmost powers of comprehension the Divine revelation must remain as unsystematic as the wind which "bloweth where it listeth." He has many unsaid things to say to us, and said things to bring to our remembrance, but we cannot bear them prematurely. The truly systematic way of knowing them is systematic obedience. No doubt the mustard seed goes regularly through all the orderly processes blocked out for it in Gray's "Systematic and Structural Botany." But all that it *knows* about it is an instinct that it is pushing up into the light, as the sun gives it light. Its faith builds more wisely than it knows. So, as we attend to our obedience, by items, the Architect of his own doctrine will attend to his system. We look back upon our accomplished past that God hath wrought, and see it proved that "he that will do his will shall know the doctrine."

And so we like to see a boy convinced that conscientious good order in a Scripture class is a truer Scripture lesson than the finest parrot-like delivery of texts. In other words, that the kingdom of God is not in word, but in power.

But the *form of sound words* of doctrine ought surely to be held fast. We are not usually sure that the form of words is sound for a doctrine, except as it is in *Scripture* words. Friends especially have been careful to adhere to Scripture forms of statement for their doctrines. They desire that their successors in the Church should be acquainted with the same modes of expressing doctrine, that parents should teach them to their children, both personally and by that extension of parental instruction which we call *schools*. It is a breach of trust in a school supported in the main by Friends' money for educating their children in and according to their principles, to be non-committal as to Friends' doctrines—a colorless school for the general instruction of citizens—for the use, forsooth, of Quaker funds in the education of children of other denominations, before whom, as soon as they touch our threshold, our own principles must hide their diminished heads.

But "teach thou" unflinchingly "the things which become sound doctrine," and, preferably in the words of Scripture. A view of Friends principles is *due* to others who knock at our doors for admission as matter of information, and to our own children as a matter of training and convincement. True, we do not bring others into our schools to proselyte them, neither do we bring them in to rob our children of their birthright. If their admission is to set aside our doctrines, let *them* go rather than our doctrines.

But Friends' doctrines need not be presented in an offending form to our patrons, and, if presented in the Scripture language they will not. Against that there is no awakening of cavil.

The passages comprehending the essential doctrines of the Gospel and of right life should

be firmly committed to memory, and also those which hold up to view those special aspects of Truth given to our religious Society especially to uphold. Nothing less will our patrons from other denominations expect of us if they expect to respect us. Neither, if a child asks why Friends do so and so, or omit aught that others do, will they expect anything short of a straight and full explanation. To be honest, such statement does not have to be discourteous or unsympathetic of others' consciences But it can hold and state the truth in that love which "rejoices in the truth."

We can readily conceive that a course of Scripture passages could be produced outlining a general acquaintance with the contents of the Bible as a book, dwelling on the essential truths of Christian doctrine and practice, and assembling in groups those texts which enforce each truth of our separate profession; all this to be adapted to the number of years of the school-course using it, at the rate of six or more verses a week for each school year; that is, our usual number of fifteen hundred verses in a seven year's course.

We take, indeed, quite a contract on our hands when we undertake to group the clearest passages covering the subjects of War, Oaths, Worship, Prayer, Ministry, Observance of Days, Universal Grace, Interpretation of Scriptures, Apparel, Ostentation, the true Communion and Baptism, the One Priesthood, the Church, Purity and truth in forms of speech, etc., etc.

Barclay, as so many know, has usefully done this to a large extent in the appendix to his catechism; but it might be a commendable exercise for the concerned teacher to gather an arrangement of these Scriptures freshly for himself, according to his sense of the condition of those under his care; and afterwards, when he has done his best, he may supply deficiencies by consulting Barclay and others. The teachers thus prepared by personal labor and seeking best wisdom for "rightly dividing the word," will take an interest in the teaching, which the pupils will reflect in their recitations. And then he will be personally better prepared to answer inquiring minds.

The two processes which these remarks may have seemed, by this time, to notice, are the *incidental* and the *methodical*. The incidental kind draws our principles of Truth, without labeling them as Quaker, through little openings which often surprise one's self as he is open to them, not only in the Scripture text, but also in that of Virgil or Cicero, or Homer, history or literature. We are willing to see our boys and girls getting saturated with the Friend's atmosphere of Truth, and adjusted to our standpoint, in viewing little or great matters that may come in sight from day to day. The appeal to the silent witness for truth in children is of lovely effect.

But the immediate aim is that the child gets the context of the Scriptures themselves, rather than any *teacher's views*, written or spoken. Let there be liberty in the spirit for the teacher's fresh and Divine opening, but it is a poor thing for the teacher otherwise to *talk Bible*, and poor for the meetings for worship, which he afterwards turns himself over to, as to a larger Bible-class.

It is not Scripture classes, on any day of the week, as they might be conducted, but as they often have been conducted, that has largely unquakered the general ministry, trained a spurious one, led it to speak as the scribes, or degraded it from the inspired message to the sometimes admired and able teaching.

A system of liberty to open the Scriptures to the human understanding in the mind, will, and intelligence of man, must naturally *continue* as man-made ministry for adults as for children; must revolutionize backward the spiritual standard for worship; must relegate public worship to the plane of public entertainment; must put forward in meetings for worship, Bible readings and expoundings of them as to a Bible-class; narrows the ministers' gallery into a pulpit, and the incumbency thereof into a stated and paid lectureship on religious truths. Through the same gateway have come in the music-machines; and the retrovolution has proceeded so far by man-made activities, that a Society once concerned to watch the Spirit alone as its witnessed Leader, finds itself generally dismembered from the "unity of the Spirit in the bond of peace," and at a loss for its whereabouts.

Do we lay all this tendency at the door of the Scripture school or class? By no means necessarily. It is to be charged to the *substitution of man* for the *Spirit* in the work of the church anywhere. Scripture learning *could* be conducted without violating our cardinal principle for "opening the Scriptures" and for other ministry, for the rendering to the intellect, or Cæsar, the things that are Cæsar's, and unto God the things that are his.

Now it is obvious that much of the Scripture is addressed to the intellectual understanding, and that understanding should be made correct. Points of history, the modern and the ancient meaning of a word, the lives of men, the geography and so on. There is much that ought to be understood on its own plane; leaving the spiritual part to the spirit, as He shall give spiritual openings to deliver it, or as He shall reserve it himself to teach the child, in the future of his experience as he is able to bear it.

But there is another method of teaching doctrine which we can only name here, yet it is of vital importance; it is that which consists in "adorning the doctrine."

ERRATUM.—On page 333 of last number, 12th line of third column, insert the word "not" before "conformed."

MANY of those who believe in the final and universal salvation of all people tell us that they accept the idea that all men will, at some time, be punished for their sins, if not wholly in this world, then in the future world, for a while at least, to make up for the balance due to their sins, says the *Christian Advocate*, and then comments as follows: "When this has been done, then the souls of such ones will have place in heaven. But it seems to be forgotten that something besides punishment is necessary to make one fit for heaven Punishment for sin cannot fit any one for glory. Nor can it purge sin from the soul. It never can create a new heart. It cannot produce true love for God and good people. One great purpose of having those who are in their sins in a place by themselves is to preserve heaven from all who have not been made wholly holy by the sacrificed life of Christ. It is Christ's life accepted and lived that saves."

Asbestos and Its Uses.

Asbestos is called also by miners "cot stone." Canada furnishes almost all of the bestos of commerce—about ten thousand a year; Italy furnishes a few hundred t It has been found also in Corsica, in Hung in Sweden, in Russia, in South Africa, an South America; but what with the difficult mining and transportation, as well as the ra of the product or the insufficiency of the q tity, the amounts produced in these reg are almost nothing.

Asbestos is chiefly used to pack piston steam engines and joints in conduits for ste hot air, etc., and to cover such conduits well as steam-boilers. It is also employe insulate electric wires.

Of it are made filters for acids and for building paper, brick, cement and paints. is used to line fire-proof safes, in gas-logs, in furnaces. Garments for firemen, g makers, and workmen who use fire and a are made from it, as well as theatre-curt and ropes for use in fire-escapes.

It may be used either alone or in combin with other textile materials, or with rub steel, etc.

Asbestos is very irregularly distrib throughout strata of serpentine rock; worked very simply, therefore, in quarrie points where it is found in profitable quant The deepest quarries do not exceed one dred feet. The huge blocks of serpentin tached by blasting are broken up, and tho the pieces that contain asbestos are carri the workshops, where children break the further with small hammers and separat asbestos according to quality.

It has been said that asbestos can be like any textile material; it is now even This is effected quite well by the follo method: the fibres are placed for two h in a cold ten-per-cent. solution of albume then partially dried in air, after which are dipped in a dyeing bath raised pro sively in temperature till it reaches r degrees C [one hundred and twenty-nin grees F].

A new industry based on the use of asb is the manufacture of "asbestos-porcelain vented several years ago by M. F. Garros all fibres, animal, vegetable, or mineral, is none that has—as shown by the micro —a smaller diameter than that of asb These fibres, when powdered, give rise t tremely tiny particles. M. F. Garros th that if, without the addition of foreign b these particles could be agglomerated material thus formed would have very n ous and very small pores, not only on ac of this minute structure, but also beca the facility with which the pure mineral obtained.

The chemical composition of asbestos (s of magnesia and lime), led the inventor lieve that a powder thus composed form, when mixed with water, a plastic that by heating under special conditions be made into an earthenware of consid hardness. To this he gives the name "tos porcelain."

Experiment has shown that the manuf of such a procelain is perfectly feasible powdered asbestos is of a white or ye color, and may easily be bleached. Th

le of it is of a translucence comparable with inary porcelain. The applications of this overy are numerous. Owing to the very ute porous structure of the ware, which, it been demonstrated, is much finer than that ommon porcelain and more homogeneous, an be used for the filtration and steriliza- of liquids. While the pores of common celain will allow micro-organisms to pass, e of asbestos-porcelain are penetrated by e organisms only to a very slight depth, they may be removed by simple washing a sponge.

Experiments made by Drs. Durand-Fardel Bordas show that water containing twelve dred colonies of microbes to the cubic cen- eter, is absolutely sterilized after filtration ough asbestos porcelain. Besides this it been proved to filter more rapidly than inary porcelain.

ther experiments by Cousin and Meran on es, vinegars and acids have shown that e liquids, after filtration through asbestos- celain, are not altered in chemical composi- .—*From La Science Francaise in the Lit- y Digest.*

The Prince of Wales.

hose of our readers who have not yet be- to study English history may wonder why oldest son of the reigning sovereign, and heir to the throne, should be called the rince of Wales." The story is told by "For- d" as follows :

hout six hundred years ago there was a g of England—Edward I.—who subdued people of Wales, which, you know, lies just t of England. After conquering the Welsh, was anxious to get their good will, and so, en it happened that his first baby prince born in Carnarvon, in Wales, he had a ght idea. He announced that his boy was ative of Wales—one who could speak Welsh as well as any other tongue (this was true, he baby was but a few weeks old), and he uld therefore be the people's own prince, vard, Prince of Wales.

Twenty-three years after this baby became g of England, and about fifty years later grandson had assigned to him, as the third nce of Wales, the crest and motto which been borne by all the English kings' sons o have since that day had the title. The st is three ostrich feathers, and the motto he sentence, "Ich dien"—"I serve." It s given to the Black Prince, a boy of great mise, who fought bravely at the battle of ecy.

The present Prince of Wales is the oldest of Queen Victoria, and is a man whose est son has already become of age. Some ople think of kings and queens and princes aring magnificent crowns and continually king great display ; but if you were to see London house where the Prince of Wales es, you would be surprised at its plain ap- rance—on its outside at least. He has s and daughters who are being brought up a very sensible and simple way. The boys not allowed to "put on airs" because of ir high birth, and the dresses of the young ls are made in a style much more plain than those of many silly school-girls in America. There is a book written by Queen Victoria it would be interesting to any one who likes to know how the home life of the royal family goes on. It shows the reader that the great ones of the earth have just as many trials and struggles and heartaches as the lowliest. It lets you see that the Queen of England is a loving mother and a sincere Christian.

Baptism.

(Continued from page 331.)

Divine condescension to the dawning belief of this Jewish proselyte in those transition times established no precedent which should induce us to linger in the border land of Judaism. Some wonder why apostles and believers adhered so tenaciously to circumcision, abstinence from certain meats, etc. Future generations may still more wonder why some believers of our day adhere so persistently to water baptism, etc. The day is surely dawning, the ranks are filling with those who realize that these shadows are all foreign to the Christian dispensation. There is less excuse for our now adhering to water baptism than there was for those Jewish believers continuing to observe

Exodus xx: 17 | the customs of Moses generally. The law has been given to Moses amid the thunders of Sinai. When Israel obeyed that law they triumphed over their enemies. When they disobeyed their enemies triumphed over them. How could they abandon that time-honored law of Moses and their fathers and at once embrace Christianity in its fulness. John the Baptist foretold that this

John iii: 30 | transition would be gradual when he said: "He must increase, but I must decrease." Our Saviour was very tender of his disciples in their transition state, and is yet equally tender of his sincere children who

John xvi: 12 | are in the same condition. He said: "I have many things to say unto you, but ye cannot bear them now." Some things which He did say few can bear even yet. Still we long to know what were those suppressed and holy things which He did not say because his disciples could not bear them. By the teachings of the Comforter which is

John xiv: 26
John xvi: 12
Matt. xi: 25 | the Holy Spirit have we access ever more to this sacred knowledge. Only as we are able to bear it, will He teach us all things. Not to the wise and prudent of this world, but to babes in Christ.

THE ATTITUDE OF CHRISTIANS TO WATER BAPTISM AFTER THE APOSTLES.

By collateral evidence several apostles were probably martyred under the Roman emperor Nero about A. D. 64.

Josephus, B. 4 | The Jews rebelled against the Romans A. D. 66.

Josephus, B. 4 | Christians of Jerusalem and Judea removed to Pela beyond the Jordan.

Eusebius, p. 75 | Eusebius says they fled in obedience to a Divine revelation.

Gibbons' Rome, Vol. 1, p. 399 | These were all Jews, and were called Nazarenes and Ebionites.

Josephus, B. 4 | Jerusalem and its temples were utterly destroyed and the Jews massacred by the Romans, A. D. 70.

The seat of Church authority moved from Jewish Jerusalem to Gentile Antioch. John was probably the only apostle then living. At Antioch and other places Gentile Christians gained ascendency and discouraged even Jews from circumcision and other offensive customs, while water baptism and those not repulsive to Gentile Christians were mostly continued and

Ante-Nicene Fathers, Vol. I., p. 16, 355
Vol. III ; p. 433 | in time modified to suit taste and convenience. The early Christians were not united in making these changes. They

Mosheim Ecclesiastical History, Vol. III., p.123 | caused continued discord and division among them.

Schaff Ecclesiastical History, Vol. II., pp. 429,431 | The Nazarenes, Ebonites and others adhered to circumcision, and the customs

Acts xxi: 22, 24 | of Moses as the elders at Jerusalem had insisted that Paul should do and as in the "hermit church" of

Cyclopedia American and Britannica | Abyssinia they still continue to do.

At first water baptism was not insisted upon, but in the second century greater importance was attached to it. Some, however, claimed

Ante-Nicene Fathers, vol. III. | that only baptism of Holy Spirit was necessary because none of the apostles but Paul were baptized with water and Christ said: "John indeed baptized with water, but ye shall be baptized with the Holy Spirit." About the beginning of

Vol.III.,p.669 | the third century we first find water baptism called a sacrament by Tertullian, and about the same time he complains that many tried to destroy it. Plainly as water baptism was exalted, opposition increased. A

Buck's Dictionary | sect called Accoundits rejected all symbols and sacraments on the principle that incorporeal things cannot be communicated by things corporeal nor Divine mysteries by things visible.

Historian Schaff says: "Many Jews and Gentiles were baptized with water only, not with Holy Spirit and fire of the gospel, and smuggled into the church their old religious notions and practices." The Emperor Constantine professedly became a Christian, while he virtually remained a heathen. A. D. 312. He convened the council of Nice and they formed a creed A. D. 325.

Christians were very few in number before Constantine, but now heathen flocked to the church and controlled its councils. Among obscure dissenters whom the ruling church called heretics may we expect thereafter to find the nearest approach to Christianity as Jesus taught it on the Mount and elsewhere. Within a few decades after the council of Nice isolated

Mosheims' Ecclesiastical History, Vol. III., p. 105 | companies of devout Christians under various names renounced the sacerdotalism and sacramentalism of the ruling church. Neander

Neander's Ecclesiastical History, Vol. II., p. 339 | says they were called Lampetians, Adelphians, Estathians, Marcionites, Euchites, Massalians and Enthusiasts. Photius, who was an early writer against the Paulicians, supposes this sect also to have arisen about this time.

Vol. III., p. 105 | Mosheim says: "Enthusiasts who discarded the sacraments lived among the Greeks and Assyrians for many ages." They were known by the general and invidious name Massalians or Euchites, which sect existed as early

Cyclopedia American and Britannica | as A. D. 361. About A. D. 660 one Constantine came forward as a reform preacher under inspiration received in reading the New Testament, particularly the writings of St. Paul. His followers were sometimes called Macedonians, but were generally known as Paulicians. Some suppose that these Paulicians existed centuries before under other names and that the droop-

ing sect was revived by the powerful preaching of Constantine.

Neander, Vol. III., p. 293

Neander says: "The Paulicians wholly rejected the outward celebration of the sacraments and maintained that by the multiplication of external rights and ceremonies in the dominant church the true life of religion had declined." That it was not Christ's intention to institute water baptism as a perpetual ordinance, and that by baptism He meant only the baptism of the Spirit and that he communicated himself as the living water for the thorough cleansing of the whole human nature. That eating the flesh and drinking the blood of Christ consisted in coming into vital union with Him.

Mosheim, Vol. II. p. 335
Neander, Vol. III., p. 587
Cyclopedia American and Britannica

In the ninth century one hundred thousand Paulicians were martyred at once in Armenia, accused of heresy and denying the sacraments. For the same offence untold numbers were put to death during previous and subsequent centuries in distant countries. Their enemies admit that these Paulicians were loving, spiritual and peaceful and diligent in reading and circulating the Scriptures. Were not these dissenting martyrs the remnant or true seed of the church and their ruling enemies the heretics?

Some ecclesiastics who presided over a flourishing theological institution at Orleans claimed to have been awakened by the writings of St. Augustine and St. Paul, particularly the latter. Many of the nobility and others of eminent piety and benevolence became their adherents. They rejected external worship, rites and ceremonies, and placed religion in the internal contemplation of God and the elevation of the soul. They rejected water baptism and held to a baptism of spirit, also to a spiritual eucharist by which all who had received spiritual baptism would be refreshed and find their spiritual needs completely satisfied. Thirteen leaders of this sect were burned A. D. 1022. When urged to recant they replied, "We have a higher law, one written by the Holy Spirit in the inner man."

Neander, Vol. III., p. 593
Mosheim, Vol. II. p. 565

Mosheim says: "They soared above the comprehension of the age in which they lived. Their enemies admit that they were blackened by many accusations which were entirely false. They had individual holiness and practical piety to be necessary and that outward baptism and outward eucharist were nothing. This they affirmed was the doctrine of Christ and his apostles.

Neander, Vol. III., p. 569
Mosheim, Vol. II., p. 564

A few years later a similar sect were discovered in the districts of Arrs and Leige.

About A. D. 1046 a sect was suppressed at Turin which was favored by the nobility and widely diffused among the clergy and laity. They claimed to have one priest without the tonsure; he daily visited their brethren scattered throughout the world and when God bestowed him on them they received from him with great devotion forgiveness of sin. They acknowledged no other priest and no other sacrament but his absolution. Who, we ask, is this priest without the tonsure who daily visits the world wide brethren? Is it not Jesus who was made a priest not after the law of a carnal commandment, but by the power of an endless life?

Neander, Vol. III., p. 600
Heb. vii: 16

(To be concluded).

A PRAYER TWO HUNDRED AND THIRTY YEARS OLD.

O! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly:
That no vain thought might ever rest,
Or be conceived in my breast
That by each deed and word and thought,
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part,
And when 'tis clean, Lord keep it too,
For that is more than I can do.

—*Thomas Elwood*, 1669, *A. D.*

An Age of Hurry.

An old man, evidently a philosopher, had been spending a week in Chicago. He had been jostled on the sidewalks, crowded against walls, prodded in the side, and shoved hither and thither in the midst of a turmoil such as he was quite unused to. His visit was at an end. He was going to a quieter place. He had just bought his ticket when a station official said, briskly but not unkindly:

"Hurry up, sir, or you'll miss your train."

No doubt the old gentleman seemed a little "slow."

"Hustle there; hustle," shouted a gate tender.

"I don't have to, do I?" said the old man.

"You do if you want to catch that train."

"But I don't have to catch it unless I want to, do I?"

"I suppose not; but Chicago's a fast place, sir, and you can't keep up with the procession if you don't hustle."

"People don't get honest here any faster than they do elsewhere, do they?" asked the old gentleman seriously.

"No, I can't say they do."

"Nor they don't become respectable citizens any faster, do they?"

"I suppose not," said the official, whose face was beginning to look puzzled.

"Nor develop the Christian graces any faster, do they?"

This was getting almost beyond the official; but he shook his head negatively.

"Nor learn any faster their duty to their fellow-men?"

Again the official shook his head.

"Nor go to heaven any faster?"

"Not much," said the railroad man, with emphasis.

The stranger took out his watch.

"Well, I have two minutes in which to walk a hundred feet. I guess I can make it without blowing out a cylinder head, can't I?"

He spoke in a gentle tone, almost as if he were speaking to himself, and the railway official picked up his satchel and carried it for him out through the gate and across the platform.—*Youth's Companion.*

SOME glances of true beauty can be seen in their faces who dwell in true meekness.—*John Woolman.*

For "The Friend

What Would Jesus Do?

It is well to ask, but it is better to do. who asks no more does not go deep eno He is like a man who, seeking water, digs strikes a stone, and the water oozing aro he thinks he has found that which he se But, in truth, the stone is but the deep w mouth, which, lifted, would disclose a foun of perennial water, ever flowing and clea crystal. For the man who asks within him "What would Jesus do?" but queries of self. The spring of thought is his, and sequence of ideas follows on, as the w water shows, from earthly source, before fountain itself is reached.

When Jesus, in the fulness of his love, c to a city of the Samaritans, who would no ceive Him, their prejudice being so strong disciples thought that, like Elijah, he m command, and fire from heaven would des those who turned a deaf ear to Him whom knew to be the Truth itself, the Son and of God. But the disciples here, though Him in the flesh, yet in Spirit were far rem from Him whose name is Love. And Je gently chiding them, said, "Ye know not manner of spirit ye are of, for the Son of came not to destroy men's lives, but to sa

And that same Spirit by which He spake taught them is the same by which He woul He promised (and He does fulfil that pron throughout all time, teach his people all th and guide their feet into the paths of t of equity and of righteousness. He it is wonderful in counsel, is near to him who a listening ear, and that man's walk is nea to his Master whose ear, by exercise, readily does catch in clearness his "still voice," which yet instructs the man of Go unfolds his duty to his God and fellow-ma

Baal's prophet, no doubt, taught the p what *they* thought God required of men Elijah waited for God's word, which, th long it tarried, yet did come with power overthrew Baal and his prophets. And s Saul of Tarsus think within himself he did service when he bound the lambs of Jesus brought them to Jerusalem to be scourged b of synagogues where learned doctors ta But Saul had yet to know the voice of Him speaks from Heaven and shakes the st holds of Satan which, by the power of ness, he hath built in the hearts of the chi of men. But this once heard by Saul, a not disobedient thereto, the strong man be weak, the proud humble, the cruel gentle Gamaliel, wise in earthly counsel, was no anything to Paul, for had he not heard for himself, and like Samaria's men becar sured that this was none other than the ised Messiah, Chrjst the Lord? Having God's law, and God himself as interpret need not go to Peter, James or John instructed, but alone in Arabia's wilds, he communed with God. And having foun which alone gives peace within himsel which, with unholy zeal, he vainly sought before, and in the tumult of his mind, cau the clashing of men's varied thoughts, he not hear the gentle Shepherd's voice, "Come unto Me, and live," but now being he goes and preaches "Christ in you, th of glory," and obedience thereto, as God of peace.

then, we receive the testimony of Paul as postle commissioned of Christ Jesus to ch his Truth among the Gentiles, among n are we, we must believe as Christians we have received of the Spirit of Christ, as Paul declares, "we are none of his," here his Spirit is there is He. And by holy Spirit He teaches and guides *all* his).

e fulfilling of his law is love, and man's ence to God's command to "love our bor as ourself" is God's measure of our towards Him. How incompatible with this e law is all war, oppression and the like. en, we would that Christ's peaceable king- be established in our heart, let Him by his rule and reign within, and his power will ver us, to shield us from every danger, oral or spiritual, for the very hairs of your are all numbered.

d though wars, famines and earthquakes, od's judgment on the nations, must as yet be until the world comes to believe in obey the King of Righteousness and of e, yet to those who have come out of the l to the Lord's holy mountain, wherein He his name, and who, as doers of his word, ound walking in the light of the Lord, He ever liveth and speaketh peace to his people s this command, "Be ye not troubled." nce, then, our thoughts of God are not his ghts towards us, let us patiently seek the ide of David's soul, thus expressed, "Be as the eyes of servants look unto the hand eir masters, and as the eyes of a maiden the hand of her mistress, so our eyes wait the Lord our God until that He have y upon us" (Ps. cxxiii : 2). Again, "I will uct thee and teach thee in the way which shalt go; I will guide thee with mine (Ps. xxxii : 8.) W. W. B.

Christ the Revealer of the Father.

No man hath seen God at any time; the begotten Son, which is in the bosom of Father, He hath declared Him." Such is impressive and far-reaching declaration which the Evangelist and Apostle John s what has been called the Prologue to Gospel. There is an interesting various ing, attested by some of the primary criti- uthorities, and preferred by the late Dr. elles: "God, only begotten, who is in the m of the Father, He hath declared Him." ne margin of the Revised Version it is said e supported by "many very ancient au- ities;" and the late Dr. Hort published a ued dissertation in its favor. But as it not adopted in the late Revised Version, common reading of the text above given be relied on as supported by the prepon- ting weight of critical authority.

is a declaration according to which it was ist who was with our first parents in the den of Eden, condemning their transgres- s, and at the same time in mercy opening them "a door of hope," giving them the great promise that the SEED of the wo- should bruise the head of the Serpent. n. iii. 15.)* It is a declaration according hich it was CHRIST who predicted to Noah approaching deluge (Gen. vi. 13). It was who called Abraham from his country and n his kindred (Gen. xii. 1, *seq.*); and by whom his faith was counted to him for right- eousness (Gen. xv. 6). It was He who ap- peared to Abraham on the plains or by the oaks of Mamre, and whom he addressed as "the Judge of all the earth" (Gen. xviii. 1, 17, 18–25) †; who rained fire upon Sodom (Gen. xix. 24) ‡; who tested Abraham's faith by requir- ing the sacrifice of his beloved Isaac, and who as the reward of his obedience was pleased, in sparing Isaac, to give Abraham the glorious promise "in thy SEED shall all the nations of the earth be blessed because thou hast obeyed my voice" (Gen. xxii. 18.)§

The declaration of the Apostle above cited is the gracious assurance that in his pre-exist- ence as the Eternal Word, CHRIST was Himself present before his incarnation as the All-wise *Pædagogos*, the Heaven-descended Teacher, Guardian, Counsellor, and Judge, the glorious "Angel of the presence of God" (see Isa. lxiii. 9), carrying forward with patient, long-suffer- ing love the work of preparatory discipline and training in its various stages for the education of the worlds until "the fulness of the time" was come" (Gal. iv. 4) for the crowning of the work of Almighty Grace, by the accomplish- ment through himself in his incarnation, and all the blessed results flowing from it, of the eternal purposes of the righteousness and love of God in the Gospel for the redemption of fallen man.

It is in truth the presence of Christ in his pre-existence before his incarnation working for the preparatory education and discipline of the world in righteousness, which is the mighty fact that at once explains and illuminates the pages of the Old Testament, as the inspired record of the earlier stages of the same Divine revelation, of which the glorious consummation is at once enshrined and unfolded in the pages of the New Testament. The two Covenants are, in fact, inseparable and mutually interde- pendent. They have the same Author, and one cannot be perfectly and intelligently under- stood without reference to the other. What therefore God hath joined together, let not man put asunder.

It was CHRIST in his pre-existence before his incarnation who was himself, according to the Scriptures, the Revealer of the Infinite God, "declaring Him" at "sundry times and in divers manners," but ever with the same unalterable purpose of righteousness and love. It was He of whom the Apostle Paul speaks in allusion to Israel in the wilderness, "They did all eat of the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was CHRIST" (1 Cor. x. 3, 4). It is in beautiful harmony with this thought—(a harmony which I love to mark and to empha- size)—that the Apostle Peter speaks of the Spirit by which the ancient prophets were in- spired, as "the Spirit of CHRIST," when it tes- tified "beforehand the sufferings of Christ, and the glories that should follow" (1 Pet. i. 11). The ministry of Christ in his pre-exist- ence, before his incarnation, is, in fact, a glo- rious truth upon which the writers of the Early Church, Justin Martyr, Clement of Alexandria, Tertullian, Origen, and Eusebius, to mention no others, delight to dwell.

Our adorable Redeemer throughout his earthly ministry appears, from the record pre- served to us in the New Testament, to have lived in the habitual consciousness that He was himself the great subject of Old Testament Scripture. How wondrous is his declaration to the Jews, "Your father Abraham rejoiced to see My day, and he saw it and was glad" (John viii. 56). And in reply to this incredu- lous remonstrance, how solemn is his assertion of his own actual pre-existence, "Verily, veri- ly, I say unto you, before Abraham was, I am" (John viii. 58). He authoritatively ap- propriates to himself the 53rd chapter of Isaiah, in words the meaning of which cannot be mistaken or explained away. "This that is written must yet be accomplished in Me, 'And He was reckoned among the transgressors' (Isa. liii. 12): for the things concerning Me have an end" ("fulfilment," R. V.), (Luke xxii. 37).

And again, how impressive are the words uttered to his disciples as He went forth to the Mount of Olives from his last supper: "All ye shall be offended because of Me this night, for it is written, 'I will smite the Shepherd, and the sheep of the flock shall be scattered abroad'" (Matt. xxvi. 31). How doubly impres- sive do they become as they are read in con- nection with the prophecy of Zechariah, "Awake, O sword, against My Shepherd, and against the man that is My FELLOW, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered" (Zech. xiii. 7, 8).

What Christian can read without deep emo- tion, the narrative of the Agony in the Garden of Gethsemane, when the soul of the righteous Sufferer became "exceeding sorrowful even unto death;" and He uttered the words, "O My Father, if it be possible, let this cup pass away from Me; nevertheless not as I will, but as thou wilt." "And again the second time He went away and prayed, saying, 'O My Father, if this cup cannot pass away except I drink it, thy will be done.' And He went away and prayed the third time, saying the words" (Matt. xxvi. 38, 39, 42, 44).

How impressive does all this become in con- nection with the words of solemn reproof to Peter, who, in his short-sighted, impetuous zeal, had drawn his sword and cut off the ear of Malchus, the high priest's servant. At that supreme moment, in view of his own impend- ing sufferings, the Lord Jesus, with calm, un- disturbed dignity, exerted his almighty power by restoring the ear, saying to Peter, "Put up again thy sword into its place. Thinkest thou that I cannot now pray to My Father and He shall presently give Me more than twelve le- gions of angels? But how then should the Scripture be fulfilled, that *thus it* MUST *be?*" (Matt. xxvi. 53, 54). Then addressing the mul- titudes, who had crowded around him, He added, "Are ye come out as against a robber with swords and staves to seize me? I sat daily in the Temple teaching and ye took me not. *But all this is come to pass that the Scriptures of the prophets might be fulfilled*" (Matt. xxvi. 55, 56).

Even in his last sufferings the Lord Jesus reminds us by express quotation that He was fully conscious that He was himself the sub- ject of the 22nd Psalm, a psalm the early part of which reads almost like a description of the incidents of his own crucifixion. The opening

Compare Tertull., Adv. Praxcan, C. 16.

† Justin Martyr, Trypho. C. 50.
‡ Justin M. Dial. C. 56; Irenæ, iii. 6.
§ Cypriani Testimonia ii. 4, 5.

words, "My God! My God! why hast thou forsaken Me?" are appropriated by Him upon the cross as his cry to his Father, and can only be adequately explained as we realize the momentous fact so well expressed in language that should be familiar to us all, that "at that time the sins of all mankind were upon Him, and their iniquities and transgressions with which He was wounded, which He was to bear and to be an offering for them as He was man, but died not as He was God. And so in that He died for all men, and tasted death for every man, He was an offering for the sins of the whole world" (George Fox's Journal, p. 4, first edition; 1st vol., p. 35, second edition).

"Through the Holy Spirit, who is the Spirit of God and of Christ," to use, in conclusion, the words of the late learned and devout Dr. Delitzsch, "David's typical history as he describes it in the Psalms, and more especially in the 22d Psalm, acquires that depth of tone, brilliancy, and power, by virtue of which it reaches far beyond its typical facts, and penetrating to its very root in the Divine counsels, grows to be the record of prophecy: so that to a certain extent it may be rightly said that Christ speaks through David, in so far as the Spirit of Christ speaks through Him, and makes the typical suffering of David, as the ancestor of Christ, the medium for the representation of Christ's own future sufferings. Unless this incontestable relation between the two be recognized, the 22d Psalm cannot be understood, nor can we fully appreciate the place it was designed to fill in Messianic prophecy."—*J. B. Braithwaite, in London "Friend."*

Doukhobor Notes.

Extract from letter of JAMES S. CRERAR, Immigration Agent at Yorkton, Assiniboia, to Wm. B. Harvey.

I have been very busy the last month handling the seeds for the Doukhobors, and attending to newcomers for this season. Since spring opened, four weeks ago, we have had the finest and best weather I ever saw, not one lost day with bad weather; roads are now in good shape; Doukhobors are all very busy putting in their seeds, and I must say I have not in twenty-four years in this country experienced finer weather. We have sent a lot of the people out to work. I am sending sixty out to-morrow morning, to work all summer at one dollar and a half per day, at Moosejaw; board, four dollars a week. These men worked at this same place last season, and I expect to send sixty more in a week, the railway giving them transportation free.

I do hope the people will have a good crop this year. Leonhardt will be out among them all spring, to advise them about putting in the seed, and the proper time. So far we have little sickness—not more than one per cent. at present. I am yours truly,

JAS. S. CRERAR.

THE INNER LIFE.

Purer than the purest fountain,
Wider than the widest sea,
Sweeter than the sweetest music,
Is God's love in Christ to me.
Why love me so?
I do not know;
I only know
That nothing less than love divine
Could save this sinful soul of mine.

—*James McLeod.*

The Unknown Realms of Scripture.

We were a party of six, all supposed Scriptural experts. One of our number was a retired American Missionary Association worker, and another one had been preparing for the foreign mission field when her health failed her. The five of us accepted the invitation of the sixth, our hostess, to attend a colored revival meeting near by.

Our dark-skinned brethren were of the Christian religion; therefore they were nearer to us than heathen. Nevertheless, between us and them rolled a great gulf. They were illiterate, emotional, babes in the Gospel. They had never heard of the higher criticism, had never studied Barnes or Adam Clarke, and were not afraid of De Wette or Renan. So we sat there with a patronizing air that human beings are apt to assume when we are thrown in contact with mortals less wise than themselves.

Brother Jonah Watkins, a white-wooled, bent-backed man of seventy, was called upon to pray. He responded, in nowise overawed by our superior presence. He prayed as though his lips had indeed been touched by a live coal from God's own altar. [For the reader's reverence we waive the dialect].

"O Lord," he prayed, "thou knowest this people. Here we are before thee, down on our marrow bones in the lowlands of sorrow. Raise us up, dear Lord, and stand us upon our feet upon the mountain tops of glory. And the sinners of this congregation, dear Lord, smite them with the hammer of Jeremiah"—

I heard no more. "The hammer of Jeremiah"—what was it? I had read the prophet Jeremiah through and through, with the commentaries and Bible dictionaries open at every page, but never a syllable had I caught about Jeremiah's hammer. What did this bent-backed colored man know about Jeremiah that the wise teachers of the law had overlooked? The question was broached on the homeward walk. Our party had all been struck with the expression, but not one of us six Sunday-school teachers had the remotest idea of what Jeremiah's hammer might be. The next day six men and women read their Bibles, and each of the six began at the first verse of the first chapter of Jeremiah. One by one, as we reached the twenty-ninth verse of the twenty-third chapter, we found what we were after.

"Is not my word like a fire? saith the Lord; like a hammer that breaketh the rock in pieces?" Jeremiah's hammer was God's Word, that was able to break down the flinty resistance of the indifferent soul. Could Scripture reference have been more applicable? And the wonder of all was that this lowborn son of toil, spelling his texts out word by word, should have found the kernel of the meat, while others, with every help at hand, passed over it.

Then our retired missionary confessed that in one of her meetings a poor, illiterate soul had quoted the Bible's promise that God should be "as the shadow of a great rock in a weary land," and how shame and confusion had covered her that she could remember no such promise, and how she searched her Bible until she indeed found it, word for word as it had been given. After that confession we began to ask each other: "Are others as ignorant? Do they read the Bible with an unseeing eye? And if so, why is it?"

One of our number who had read the s book through by course some fifty times ing her life, now read it again from cov cover. This time she was searching fo blind or hidden texts. Whenever she fo text or even a phrase that had an unfa ring, or that she could not readily have ass to its proper book, had not the Bible been to the exact spot, she wrote it carefully The result was astonishing, yes, humilia for the number of these texts was not large, but some of them this patient sea would not have recognized as Scripture she read the words elsewhere.

The texts were tried on other people. for instance, are a score of sample texts. many church-members and Sunday-s teachers can write after each of these the name of the book in which it is fo We ask you to take pencil and paper an it.

"The seed is rotten under their clods garners are laid desolate, the barns are b down; for the corn is withered. How d beasts groan! the herds of cattle are plexed, because they have no pasture."

"Their faces shall sup up at the east w

"And thou, profane wicked prince of I whose day is come, when iniquity shall ha end, thus saith the Lord God. Remove diadem, and take off the crown; this shal be the same; exalt him that is low, and a him that is high. I will overturn, over overturn it, and it shall be no more, unt come whose right it is; and I will give him."

"With the men of the common sort brought Sabeans from the wilderness, w put bracelets upon their hands, and bea crowns upon their heads."

"In the day of our king the princes made him sick with bottles of wine."

"The Lord hath opened his armory, and brought forth the weapons of his indignat

"They have seduced my people, sa Peace; and there was no peace; and one up a wall, and lo, others daubed it with un pered mortar. Say unto them which daub it untempered mortar that it shall not fall, shall be an overflowing shower, and ye, O hailstones shall fall; and a stormy wind rend it."

"Reprobate silver shall men call ther cause the Lord hath rejected them."

"Will a man leave the snow of Le which cometh from the rock of the field shall the cold flowing waters that come another place be forsaken?"

"The people that were left of the found grace in the wilderness."

"Wo to the bloody city. I will even the pile for fire great. Heap on wood, the fire, consume the flesh, and spice it and let the bones be burned. Then empty upon the coals thereof, that the of it may be hot, and may burn, and th filthiness of it may be molten in it, th scum of it may be consumed."

"Gray hairs are here and there upo yet he knoweth not."

"The people shall labor in vain, and th in the fire, and they shall be weary."

"Trust ye not in lying words, sayin temple of the Lord, The temple of the The temple of the Lord are these."

) that I had in the wilderness a lodging
of wayfaring men, that I might leave my
e and go from them !"
Where is the dwelling of the lions, and the
ng place of the young lions, where the
even the old lion, walked, and the lion's
, and none made them afraid ?"
nd all of the trees of the field shall know
the Lord have brought down the high
have exalted the low tree, have dried up
reen tree, and have made the dry tree to
h."
ead flies cause the ointment of the apoth-
to send forth a stinking savor."
ey shall not lament for him, saying, Ah
other ! or ah sister ! They shall not la-
for him, saying, Ah lord ! or Ah his
He shall be buried with the burial of
drawn and cast forth beyond the gates
usalem."
ey will carry their riches upon the shoul-
f young asses, and their treasures upon
nches of camels, to a people that shall
fit them."
e are some peculiar phrases, striking
to fix themselves in any one's memory.
t one so-called Bible student in twenty
ce them, and not one in ten even recog-
em as Scriptural expressions: "There
ischarge in that war." "The woman
heart is snares and nets." "Servants
rses, and princes walking as servants,"
y answereth all things." "A bird of
" "Gold rings set with the beryl."
is strong as death, jealousy is cruel as
ave." "A Hebrew or a Hebrewess."
ast clouts and old rotten rags." "The
the people that had nothing." "She
wn wonderfully." "Chalkstones that
ten in sunder." "The sieve of vanity."
s of shaking." "A wild bull in a net."
cane from a far country." "The cup
plation to drink for their father or their
" "Prisoners of hope."
Bible students rarely miss or mistake
tion of the early or historical portion
Bible. They are thoroughly grounded
sis, Exodus, Leviticus, Numbers and
nomy. They can rarely be caught up
bscure passage in Chronicles, Ezra or
ah. Job, Psalms and Proverbs are fa-
round to them. They begin to stumble
esiastes and Songs of Solomon, and
ere and there a mistake in Isaiah and
It is in Jeremiah where real and sur-
ignorance begins to be displayed.
ations, Ezekiel and the twelve minor
s are as full of pitfalls for the average
The New Testament, the real Bible
is invariably well grounded in. The
plain. As Christians we either neg-
prophetical part of the Old Testament,
ve read it perfunctorily, as a matter
our eyes blind to its beauty. Ought
o honor one portion of the Scripture
nother ?— *L. S. LaManse, in the Inde-*

H but not generous man was once
at family prayers that God would
he needs of the poor. At his close,
said to him, "Father, if you will let
r barns, I will answer your prayer."

Photography's Record.

Beginning with the moon, with which perhaps least has been accomplished, total eclipses of the sun have yielded up long desired information, otherwise unattainable, so that they by comparison approach the character of worked-out fields. Automatic daily observations of the solar surface, with the details of the spots, promise data for determining effects upon terrestrial climate. Nebulæ have been discovered, their form, details and conditions revealed, and fainter extensions, vaster than could be conceived, added. Comets have exhibited wonderful transformations, distortions, and internal movements utterly undiscoverable by the best telescope alone. Asteroids so numerous leave the record of their existence in trails upon the plates, that, as has been said by Prof. Barnard, they are turned adrift again unless they show some striking peculiarity of orbit. Meteors record their paths on which rests the expectation of precise determination of the radiant. Combined with the spectroscope, binaries of shortest periods are detected, variable stars not only discovered, but classified. The surmises of mathematicians in regard to Saturn's rings are confirmed. Runaway stars are caught. The Parisian astronomer that could not catch the satellite of Neptune with his telescope could see it fixed on his photographic plate.

Photography and microscopy too, have gone hand in hand. At the discovery of photography, microscropy recognized at once a new ally. With the aid of the modern rapid dry-plate, sensitive to all or any desired colors, photography has become to the microscope only less the observing and recording eye than to the telescope. In chemistry, Dr. Crookes, by the aid of photospectroscopy and orthochromatic plates, has added the metal monium to the list of elements. Meteorological science is enriched by photography, as is shown by its contributions to the study of lightning discharges. The kinetoscope has found application in recording the phases of a solar eclipse and of growing plants. In the industries the applications of photography are infinite.

It is proposed to furnish cards for the Jacquard loom, and thus make tapestries commonplace. It will furnish water-marks for paper capable of one hundred thousand impressions. It reproduced the Encyclopedia Britannica at one-third the cost of type. It preserved the valuable manuscript copy of the Century Dictionary, which was practically uninsurable, in miniature form against loss by fire. It may, in the future, in the same way, find a place to economize shelf-room in our libraries by compressing books that are seldom or never read. Its applications are well known in the copying of inscriptions, even in dark interiors, in the preservation and duplication of valuable documents and papers, in the detection of forgeries, especially by the method of composite photography as developed by Dr. Persifor Frazer, in the furnishing of legal evidence in general, in the detection of criminals, etc. In Canada fifty thousand square miles have been platted by means of the phototheodolite. In the late war the camera went to the front, and has furnished invaluable records. Apropos of this, it is only necessary to recall Captain Wise making exposures while charging up San Juan Hill. In the present African war it promises to play an important part in reconnoissance through the telephoto apparatus that accompanies the British forces.—*Charles H. Himes (address at Franklin Institute, Phila.)*

SUMMARY OF EVENTS.

UNITED STATES—The amount of bonds received at the Treasury to Fifth Month 7th, for exchange for the new 2 per cent. consols is $265,501,500, of which $48,812,900 were received from individuals and institutions other than national banks.

Secretary Hay and Lord Pauncefote have signed a treaty extending for seven months, from Eighth Month 5th next, the period of time allowed for the exchange of ratifications of the Hay-Pauncefote canal treaty. This extension was arranged for in view of the conviction that no legislation upon the treaty can be secured during the present session of Congress.

The House passed the Nicaraguan Canal bill by a vote of 225 to 35.

The Hepburn bill as passed does not differ substantially from the bill known by the same name introduced earlier in the session. It authorizes the President to secure such territory from Costa Rica and Nicaragua "as may be desirable and necessary, on which to excavate, construct and protect a canal," and appropriates the sum of $10,000,000 as a first installment of the $140,000,000 which has been fixed as the limit of total cost. The Hay-Pauncefote treaty, which was negotiated for the purpose of facilitating "the construction of a ship canal" and "to remove any objections which might arise out of the convention of Fifth Month 19th, 1850, commonly called the Clayton-Bulwer treaty, to the construction" of an isthmian canal by the United States, provided for the complete neutrality of the waterway. The Hay treaty was signed on Second Month 5th last, but was not ratified. It was negotiated on the assumption that the Clayton-Bulwer treaty is still in effect. The Hepburn bill is in conflict with the Hay treaty and the Clayton-Bulwer treaty.

Recent mail advices to the War Department from the Philippines indicate that the latest plan of the insurgents is to organize into mounted bands of 100 and harass the American forces wherever possible. These bands will be scattered throughout the islands, and will be in daily communication with each other as far as possible by means of scouts, who will carry the orders to govern concerted movements and all information concerning retreats, reinforcements, etc. According to the Liberal, the organ of the Filipinos, a complete plan of military strategy will be drawn up, "as a result of which the Americans will soon suffer." That paper declares that the present war, far from being over is really more vigorous than ever. It is reported that a strong insurgent camp is being organized in the Zambales Mountains by a prominent General, and that nearly all the towns of the provinces, whether occupied by Americans or not, continue to pay taxes for the sustenance of the Filipinos in arms and the prosecution of the struggle.

General Young reports that Aguinaldo is organizing a new army in the mountains, to fight in the rainy season. On the 1st inst. four hundred insurgents attacked Catarman in Northern Samar; after the fight the Americans buried 125 of them. There were no American casualties.

The new civil government of Porto Rico was formally inaugurated at San Juan on the 1st instant.

The import of crude rubber to this country have in the last thirty years increased 431 per cent.

England received $525,242 worth of shoes from the United States in 1899.

Louis Dreyfus, of Germany, showed Thomas Edison how to melt iron in five seconds. The National Tubing Company is after the invention.

New discoveries of rich quick silver deposits have been made in Brewster county, Texas, during the last few days, and another big rush of prospectors to the district has begun.

Kansas farmers have paid off $150,000,000 indebtedness in the past year. Good crops are responsible. The last yield of corn amounted to 250,000,000 bushels. The wheat crop was about 64,000,000 bushels. Each of these products netted the State about $50,000,000. The value of other farm products and live stock makes the total about $250,000,000.

South Carolina is now manufacturing all the cotton she produces. North Carolina, Georgia and other States are also turning out a large part of their cotton in finished goods.

Several hundred people from Illinois will visit Maine during the coming summer, while the clams are ripening. The people who compose the excursions are grandsons and grand-daughters of people who went to Illinois from Maine before the prairies were ploughed.

The Pennsylvania Railroad Company has secured con-

trol of the Long Island Railroad Company by purchasing $8,030,000 worth of its $12,000,000 of capital stock, thus gaining fine terminal facilities on New York harbor and a virtual monopoly of steam road traffic on Long Island. The New York Central will be invited to take half the Pennsylvania's interest in the company.

Of 700 ten dollar marked bills paid on a Seventh-day night by a Massachusetts manufactory to its hands, 400 by the following Third day were deposited in bank by saloonkeepers.

After hearing eight divorce cases in one day in which the cause was habitual drunkenness on the part of the husband, Judge Bishop of the Des Moines District, Ia., District Court decided that hereafter when a divorce is granted on the grounds of habitual drunkenness, the Court will serve formal notice upon every saloonkeeper and every druggist in the city that they are not to sell liquor to the man who is thus designated as an habitual drunkard.

The Mississippi river each year washes away an alarming amount of shore, equal to ten square miles of territory 86 feet deep.

A tremendous upheaval of land has occurred on Nooksack River ten miles west of Mount Baker. What had once been a valley and bed of the Nooksack River is now a hill seventy feet high. The noise of the upheaval was heard at Hamilton, ten miles away.

A lesson of the severe winter of a year ago is that trees, shrubs and vines planted deep are not affected by extremes of weather or sudden changes, as are those planted shallow.

Forest fires in Northern Michigan and Wisconsin have destroyed one village and several others are threatened. The dry timber is proving easy prey to the flames, which the high wind has spread over a wide area. Ames, the town entirely wiped out, had a population of 200. There was a store, cedar yard, station and fifteen or twenty houses. Forest fires are also said to be burning all along the Soo road to Minneapolis. The property and timber destroyed already will probably mean a loss of over $100,000. A despatch from East Tawas, Mich., says that forest fires are running through timber lands and cedar swamps in that locality. Forest fires broke out afresh on the 2d inst., in Clearfield county, destroying several million feet of logs and thousands of cords of wood.

On the 1st inst., a terrible mine disaster occurred at Schofield, Utah. One hundred and fifty bodies have been found, and others are believed to have been killed. A naked lamp is supposed to have caused the accident. The entire top of the mountain was blown to pieces.

There were 517 deaths in this city last week, reported to the Board of Health. This is 101 less than the previous week and 40 more than the corresponding week of 1899. Of the foregoing 284 were males and 233 females; 77 died of pneumonia; 57 of consumption; 35 of heart diseases; 20 of diphtheria; 20 of convulsions; 19 of inflammation of the brain; 18 of measles; 15 of uraemia; 15 of bronchitis; 14 of inflammation of the stomach and bowels; 15 of marasmus; 14 of old age; 14 of nephritis; 13 of apoplexy; 13 of cancer; 12 of inanition; 11 of Bright's disease; 10 of paralysis; 10 from casualties and 8 of influenza.

Markets, &c.—U. S. 2's, 99½ a 100½; new 2's, 103 a 104; 3's, 109½ a 110; 4's, 114¾ a 115½; new 4's, 134 a 135; 5's, 112½ a 113.

COTTON was quiet but steady on a basis of 10c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $2.25 a $2.35; Western winter, straight, $3.30 a $3.45; spring, straight, $3.35 a $3.60; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.15 a $3.40 per barrel, as to quality, the latter for fancy Western patent.

GRAIN—No. 2 red wheat, 71 a 72c.
No. 2 mixed corn, 44 a 44¼c.
No. 2 white oats, clipped, 31c.

BEEF CATTLE.—Extra, 5¾ a 5¾c.; good, 5¼ a 5¼c.; medium, 4¾ a 5c.; common, 4½ a 4¾c.

SHEEP AND LAMBS — Extra, 5¾ a 5¾c.; good, 5 a 5¼c.; medium, 4¾ a 4¾c; common, 2¾ a 4½c.; lambs, 5 a 7c.

HOGS were best Western, 7¼ a 7¾c.; others 7 a 7¼c.

FOREIGN.—A scientific statistical work just published fixes the population of Europe at 381,000,000, an increase of 79,000,000 since 1870, or an annual increase of about 3,000,000.

About 1,500,000 persons are employed in the coal mines of the world.

The British exchequer's balance at the Bank of England on Fourth Month was $26,000,000 greater than a year ago.

Lord Robert's cables to the British War Office, of the 4th, tell of a victorious advance of the British forces. Besides occupying Brandfort, an important strategic point, from whence he is directing operations, the passage of the Vaal River has been carried at Windsorton, on the 7th.

The official announcement is made in London that General Roberts has crossed the Vet River and is encamped at Smaldeel Junction. The Boers are in full retreat towards Zand River and Kroonstad. The report of Winburgs occupation is confirmed, and a despatch from Warrenton says the Boers have been driven out of Fourteen Streams, and the British are encamped on the north bank of the Vaal River.

The Cleveland *Leader* says: "To fill the gaps made by death, sickness and other causes, and to meet the increased requirements as the British army in South Africa has grown, the Government has been obliged to send about 65,000 fresh horses and mules to Africa. The number bought has been still greater.

"It is entirely safe to say that the cost of landing these animals at Cape Town, added to the purchase price, has made them represent an investment of not less than $25,000,000. Some authorities argue that the cavalry horses sent to South Africa must have cost the British Government more than $1000 apiece, taking all expenses into account.

"This item in the war bills of the United Kingdom is a striking indication of the total expenditures necessitated already by the struggle which would never have been begun if there had been no gold mines in the Transvaal to fight over. Before the end of the war and the resumption of actual operations in the gold region, the cost of the great blunder to the British people is likely to reach $500,000,000.

"The interest on the sum, at 3 per cent., is no less than $15,000,000 a year. If the gold yield of the Transvaal should average $100,000,000 a year for the next twenty years a tax adequate to cover the interest on the treasure sunk in the Boer war would have to be fully 15 per cent. of the gross products of the mines. That sort of taxation would give the mine owners whose machinations brought on the war something worth while to grumble about.

"As for the principal of the bad investment of British money in the war, it will never be recovered by the taxes that can be collected in South Africa."

The growth of the German railway system is illustrated by the fact that the Prussian Government recently ordered 600 new locomotives and 9000 new passenger and freight cars.

Five new Italian steamships are to be built to ply between Mediterranean ports and New York.

A despatch from Bombay says cholera is alarmingly virulent among the natives on the famine relief works, where there are fifty deaths daily. Elsewhere in India millions are starving or dying of disease.

Three cases of bubonic plague and one death from the disease are reported at Saakim, Egypt.

Railroads of East and West Java have recently been united, so that one can now travel from one end of the island to the other in two days.

It is current talk in Yokohoma that 30,000 Japanese will leave their native country this summer for British Columbia; and, it is believed, that the number coming to the United States will be enormous.

Wood is very scarce in South Africa. Some time ago it was proposed to import from Western Australia blocks of eucalyptus diversicolor for paving the streets of Johannesburg, but the cost was prohibitive.

The Russian Government proposes to carry on extensive dredging operations on the Amoor River during the spring and summer.

The customs and other receipts of the Government in the Philippine Islands during the Fourth Month were $831,255. The receipts of the previous month from all sources were $679,446, a difference in favor of Fourth Month of $151,809.

A proclamation has been issued establishing local municipal government in the Philippine Islands. General Otis sailed from Manila on the 5th inst. for San Francisco.

Edwin Wildman, ex-Vice Consul of the United States at Hong Kong, declares, from private sources of information, that there exists a reign of terror in most parts of the Philippine archipelago within gunshot of our army posts.

News reached Manila, Fifth Month 3rd, of a severe reverse in Panay. An American reconnoitering party was surrounded and four were killed and sixteen left wounded on the field. Reinforcements were sent from Iloilo, and the Filipings fled to the mountains.

As a result of the American operations in the Philippines during Fourth Month, according to General Otis's report, 1721 Filipinos were killed, wounded and captured, and 30 pieces of artillery, 1200 rifles and large stores of ammunition, etc., were taken. The American losses were 13 killed and 27 wounded.

Says the New York *World*: "The debts of the civilized nations now add up a total of over $32,000,000,000—of it incurred in wars. To realize what thirty-two lions means a few comparative statements are neces

The highest total value of the entire cotton crop United States in any recent year was less than $300,000. If, therefore, the whole American cotton crop sold for one hundred years in succession, and the ceeds applied to the payment of the world's indebte —mainly incurred for wars and war preparations— would still remain an unpaid balance of nearly tw lions.

Professor H. C. Adams, of Cornell, some time calculated that the interest payments alone on thes gregated debts of the nation to equal the value of the of 3,000,000 men working constantly at $1.50 pe per man. Civilization is under a blanket mortga war."

All the large rivers of South Africa take their r a tract of flat, treeless tableland in the Transvaal, 6000 feet above sea level.

Intemperance in West Africa is increasing under B protection. Bishop Tedgwell, after ten years exper says, "Drinking to excess amongst the educated Af is far more common than it used to be. Then, wit gurd to the unchristianized native population, great chief is wrought by sale of cheap spirits, and that hi traffic undoubtedly greatly hinders all attempts at gress on the Coast."

The Government of New Zealand has decided t ward to Canadian Premier Laurier $25,000 in aid o sufferers from the Ottawa fire. The Mansion Ottawa Fire Relief Fund of London amounts to $19

In the Canadian Northwest provinces there are ably more colonies of different nations than are found on any equal area elsewhere in the world.

Advices from St. Kitts says the island is in a te financial condition owing to the shortage of the crop, and want and starvation prevail among the pe

NOTICES.

A YOUNG woman Friend desires a position for th mer as a companion or help with children, no ob to travelling. Address "S," Office of THE FRI

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage wil trains leaving Philadelphia 7.17 and 8.19 A. M., a and 4.32 P. M. Other trains are met when req Stage fare, fifteen cents; after 7.30 P. M., twe cents each way. To reach the school by telegrap Westtown Station or West Chester, Phone 85.
EDWARD G. SMEDLEY, *S*

WESTTOWN BOARDING SCHOOL.—Applications admission of pupils to the school, and letters in re instruction and discipline should be addressed to W F. WICKERSHAM, *Principal*.
Payments on account of board and tuition, a munications in regard to business should be forwa EDWARD G. SMEDLEY, *Superintendent*.
Address, Westtown P. O., Chester Co., Pa.

Friends' Library, 142 N. Sixteenth St.,

Open on week-days from 11.30 A. M. to 2 P. M P. M. to 6 P. M.
Some of the new books are:
Bothmer, A. von Countess, (ed.)—Sovereign L Europe.
Ely, R. T.—Monopolies and Trusts.
Griggs, E. H.—New Humanism.
Harland, Marion, (pseud)—Where Ghosts W
Haunts of Familiar Characters.
Harrison, Elizabeth—Two Children of the Foot
Iles, George—Flame, Electricity and the Came
Neave, J. J. (comp.)—Basket of Fragments.
Swift, Lindsay—Brook Farm, its Members, and Visitors.
Thompson, E. S.—Biography of a Grizzly.
Van Dyke, Henry—Toiling of Felix, and othe

MARRIED, in accord with the order of the So Friends, Fourth Month 24th, 1900, ELIAS CREW, Branch, Cedar County, Iowa, to MATILDA E. CREW ber of Springville Monthly Meeting of Friends, Iowa.

——, at the same time and place, ALFRED STA Bear Creek Monthly Meeting, Madison County, ALICE L. CREW, daughter of the above Matilda E

DIED, Fourth Month 7th, 1900, SUSAN N. HAIN Joseph E. Haines, aged seventy-nine, a m Northern District Monthly Meeting of Friends delphia.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXIII. SEVENTH-DAY, FIFTH MONTH 19, 1900. No. 44.

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Gathering from Many Flowers.

lay strength be given them to publish
s new and old out of the rich storehouse
e Lord's treasury, for the comfort of
FRIEND'S many readers."

us writes a subscriber, for the encourage-
of those who conduct the present periodi-
Similar words also have reached us of late,
Maine and California and parts between.
steadfast reminder of the truths given
the first for our religious Society to up-
and of the suitableness of those principles
e changing circumstances of each gene-
n in its season, together with such family
ng-matter, culled from various quarters,
ay help to confirm those truths or may
individuals with good and useful informa-
seems clearly called for amidst the flood of
criminate and often religiously-misleading
ture everywhere floating about us and

Accordingly we have evidences that the
rn under which the present select sheet
ued, though its ideal is not yet reached,
s, and ever has brought, to many Friends'
holds a degree of relief.

l time permit, we would gladly ransack
tores of the lively literature left by the
ies of our own faith, to embellish and
fy our pages from week to week. In this
work our well-concerned readers can be
ers and co-workers with us, to enrich our
ns. But there is also much contemporary
ession which the universal and saving Light
inkling over the modern field, that at times
s good enough not to lose, and we capture
it flies. We are glad for the prosperity
ie ever-blessed and the ever-spreading
, when expressions of it can be accred-
on our pages to periodicals of various
minations. Such extracts serve to illus-
the doctrine which we, as a people, have
g proclaimed, that the grace which brings
tion has appeared to all men—even that Spirit of Truth of which we, as a Society, claim no monopoly. It is a mission of our religious Society to encourage all others to keep to this, to let their light shine by this, and from this to let their fruit be found. Accordingly, we may rightly be watchful to recognize any fruit of the Spirit, in churches as well as in heathen, and to approve the things that are more excellent in all.

"What then?" Through whatever channel Truth is proclaimed, "therein," as said Paul, "I do rejoice, yea, and will rejoice," "What, came the Word of God out from you, or came it unto you only?" To Him who is the Word we would continue to refer all denominations and welcome evidences thereof in all. Our grievance is, not that contemporaries can echo sentiments which we can consistently quote, but that such instances are so exceptional. If our readers appreciated how many thousands of lines in our exchanges we have to read over for one that we could admit as an extract, the jealousy that has said, "We fear some will ask, What is the use of being a Friend, if so many truths appear in other denominations?" would quickly subside. It has been a part of our concern to show to young people that the truths which we most sure believe have a recognition outside also, as of the universal Truth and Gospel for man, and are not merely sectarian as limited to our holding.

"Therefore, every scribe instructed unto the kingdom of heaven is like unto a man that is an householder who bringeth forth out of his treasure things new and old." May our correspondent's desire for us in this respect be realized. But it is due to ourselves to say that our considerable number of extracts from without our pale has not been so much a matter of choice as of necessity. Able and lively contributions, will, we hope, reduce that necessity.

Baptism by a Material Element.

The presentation to our readers of a series of articles on baptism is concluded in our present number. To our mind, they have seemed especially terse, fresh in their mode of presentation, and the fruit of a long and careful search and reading. Points open to criticism may have escaped the notice of the writer, one of whose thoughts, in submitting his essay to the scrutiny of our readers, was, that any observations helpful to its truth or improvement might be forwarded to him for the benefit of a pamphlet edition, should one be published.

The symbol of water baptism, which is held as the most universal condition and bond of church membership and fellowship throughout Christendom, serves, in reality, as the greatest divider and separater of the churches. Disputes about baptismal regeneration, wide separations between advocates of sprinkling and immersion, ardent controversies as to infant or adult baptism, must continue to defeat the heartiness of all plans for church union, so long as it is held by the churches that Christ intended his baptism to be that of John, with water. Banish the water as a dividing sea, with other carnal ordinances as walls of division, and some beginning may be made of Christendom flocking together in the unity and baptism of the Spirit and the bond of peace. If the modern yearning (especially manifest in the late General Missionary Conference) after a union of the churches is to get much satisfaction, it must be realized above the plane of these unspiritual obstructions.

The administration of these so-called sacraments, including the mediatorship of the covenant of marriage by a pastor, requires that some man stand in the capacity of a priest. Abjure sacerdotalism as any denomination may, it adopts it when it expects a pastor to administer these rites.

The practice of water baptism, which began, a few years since, to be pushed among professing Friends in some sections, has apparently experienced a lull. The requisite machinery of pastorism not being generally developed as a system, the movement was premature. The conduits so available for the baptismal tank are now getting deliberately laid, and what guarantee do the modern leaks in principle show that the water will not be duly turned on?

The urging of the baptism of the Holy Spirit, which has been so earnestly carried on of late, might be expected to supersede all thoughts of a mere carnal baptism. But, strangely enough, the most conspicuous preachers of their doctrine of the Holy Ghost baptism have made themselves fresh inlets of water baptism upon sections professing our name, having essayed to begin in the Spirit, and later on to be made perfect by the flesh. "Strangely enough," we said, but not altogether strangely when we observe that the same literalism of texts upon which they throw themselves is at the bottom of both procedures. Accordingly we see in the signs of the times no place of assurance for the preservation of our religious Society save on

its ancient foundation livingly occupied by us in the Spirit.

THE article quoted in our present number on Graduating Dress, or "the Commencement Gown," relieves us of a serious concern, which is perhaps, more effectively expressed as coming to our graduating classes through another channel. There are many burdened parents among us who try to bear up with a smiling face under the expenses which the expectations of graduating classes extort from their children. For the sake of parents who cannot afford the usual taxation, will not the rich members of the classes set a standard kindly adapted to the means of families in straitened circumstances?

Concerning the Commencement Gown.

Not very many weeks will elapse before our young girls, by the hundreds and thousands, will be going forth from high schools and colleges to "commence" life in earnest. At least this is what their carefully prepared essays—and to do them justice—their own belief, would lead us to expect.

Because these school days are now drawing to a close, in countless homes the necessary preparations for the final event are being made. The dress, shoes, gloves, flowers, are to be provided. The parents of these girls are determined that their daughters shall look as well as any other daughters have looked. To accomplish this end, every effort is put forth. The extra expense, coming on top of other expenses, seems a hard one to meet. The father, who mayhap is worried about other bills, wonders how he will be able to meet an additional one; the tired look already on his face deepens a little. If you should suggest to him that he oppose any unnecessary expenditure, he would refuse. That is a way most fathers have. They think nothing is too good for their daughters, and that a suitable setting to the winsome young face on this, which is so far the greatest occasion of her life, is only her meed. The word "suitable" to him, means whatever the girl and her mother most desire. He will cheerfully work over hours, undertake extra burdens, cut down his own expenses, in order that the suitable may be obtained.

Then what about the mother? The tired look on her face also deepens, for she has doubtless lain awake at night, wondering how a little can be saved here, a little there, in order that the graduating gown of her daughter may compare favorably with the gowns of Susie, Nellie, Sarah and the rest of the class. Poor mother! She has worn her own old worn dress till it can be neither turned nor combined with anything else. Still she will willingly, nay gladly, wear it another season in order that this graduating gown may be in perfect style. If she is perforce obliged to make it herself, how many weary hours, when she should be doing absolutely nothing, are spent in ruffling, tucking, trimming this dress for commencement.

We see the overburdened father and the wearied mother making these efforts, and we turn to pour out the vials of our wrath on the poor young graduate-to-be. We forget, looking down from the heights of wisdom that maturity is supposed to bring, that she is really not much more than a child. She has been busy with books, and probably knows but little of the struggles and burdens that may fall on her too soon. She has never thought of the extra expenses of this season, because she has been so taken up with its triumphs to be. The girl is not absolutely to blame, because she does not think until it is too late.

Neither are the parents wholly to blame for the natural pride we have just set forth. But, after all, the mother (poor, tired soul!) is the one on whom falls the burden of setting this matter right. Of course, the young girl is to be dressed in white—nothing else is thought so pretty or so suitable. Do the mothers realize all the dainty, sheer white things that cost from eighteen cents a yard up to whatever they wish to pay? The fresh, delicate beauty of the ordinary American girl needs no setting. Let the mother take the daughter into her confidence and show her the need for retrenchment. There is not a true-hearted girl anywhere who for mere show will add to her father's burdens or her mother's anxiety.

And as to looks—the cheap white looks just as pretty, the cheap lace is just as dainty. And as for the girl herself (bless her heart) the cheaper dress is every whit as becoming, and the bright face is only the brighter because those faces in the audience toward which she most proudly glances, are not careworn and wearied, but reflect her own happiness and her own triumph.—*Presbyterian.*

Letter of Morris Cope to a Young Friend.

LONDON GROVE, Chester Co.,
Eleventh Month 5th, 1868.

My dear young Friend—Since thou hast made thy transition from——— to ——— thou hast very often been the subject of my earnest and affectionate solicitude, not only for thy future welfare, but for thy present preservation and permanent establishment in the principles and testimonies of the unchangeable truth as professed by the religious Society of Friends. But many of which are too lightly esteemed by not a few of its professing members at the present day, who are evidently disposed to eat their own bread, and wear their own apparel (live as they list, and do as they please, evading the cross which they appear to esteem but as foolishness) yet claiming and clinging to the name of Friends, to take away their reproach.

I can therefore in justice to my own feelings and the cause of truth do no less than affectionately entreat thee carefully to guard against every species of assimilating to the manners and maxims of the world, which may be thrown in thy way, and which are esteemed by too many as being so small and trifling as not to be worthy of observance in the present enlightened state of society, and particularly in England and America. I do not thus write to discourage thy perserverance and progress in becoming master of those sciences which very laudably claim our attention, and are well calculated under proper restriction, and with the blessing of Providence to elevate and enlighten the mind of man; and not only so, but to humble him under a reverential sense of his own nothingness, and incapacity of himself to do any good thing that will procure his own happiness or redound to the glory and honor of his great and worthy name, whose we are and whom we ought to serve; as from Him al earthly as well as spiritual blessings are tifully bestowed; and who can, as in a mo (shall He see meet so to do) confound and fuse all our ideas and faculties, and compl frustrate our most sanguine desires; pl us at once in no better or more comfor condition than the Babel builders of old set about building a tower, the top of should reach the heaven.

I think I know and understand somethi what I write, by experience, having been dent at school where no pupil but myself the plain garb of a Friend, and where the only individual who confined himself t use of the plain, scriptural, grammatical guage of the singular pronoun when addre but one individual.

And I can now say without any boasting purely for thy encouragement, that I found great peace and consolation of min so doing was respected for the consisten my language with appearance, and appea with my profession, by my fellow stu And now in the evening of life, when I r and take a retrospective view of the mo of my day, and remember the tender de and merciful support of my Heavenly F in seasons of deep trial and proving; my is often made thankfully to acknowledg it was of his mercy that I was neither f ten, nor forsaken, by Him who regardeth effort of the very hindermost of the bl lambs of his flock; yes, surely, his tender is from everlasting to everlasting to thos obey and serve Him; and his righteousn children's children to those who keep his nant, and remember his commandments, them. Well, had I faltered and flinche let fall my testimony when a schoolboy or when could I have regained it? Wou dwarfishness have certainly ensued, and greenness and spiritual life I then poss been scattered to the winds?

But I was then mercifully favored t that one departure from the simplicity truth would open a door, and make w another. And now persuaded I am, that time of life, are the monitions of trut pointings and convictions of the grace which brings salvation, if so co-operated more sensibly felt than in the innocen youth, before the fierce passions of ma have ripened and gained an ascendency can hardly yield to the convicting intim of religious duty. By listening to, and ob the still small voice, not vocally heard, t distinctly understood by those who are to be instructed in the school of Chris giveth more grace.] But the opposing p will strive to arm the man of self with we which must all fail him in that solemn reckoning which awaits us individually.

So that my object in thus writing t my dear young Friend, is purely for t couragement in best things; fervently d that in all thy getting, thou may get and understanding. As we read, and I lie it, that, "the fear of the Lord, is the beg of wisdom; and to depart from iniquit is understanding."

This acquired, then a good, sound sch education, sanctified and adorned with t paration of grace, will make the man a ment to society, beneficial to mankind i

neighbor and friend to the afflicted, happy himself, a comfort to his family, and stian prepared for the enjoyment of life nd of heaven and happiness hereafter, his earthly pilgrimage shall terminate. all be glad to receive a letter from thee y time. Defer not, on account of age, r withhold that which the truth may t thee to communicate.

believe me to be sincerely and affec- e as ever thy well-wishing friend,

MORRIS COPE.

Baptism.

(Concluded from page 340.)

ect called Bogomiles, who rejected out- baptism and acknowledged only spiritual

Vol. IV., 556. communion were discovered in Constantinople, many of them families connected with the court. Their Basilius was burned A. D. 1119. Others mprisoned, yet they spread secretly over eek Empire.

p. 104 Mosheim says: The Eastern ies continued to be infested with such cs in the twelfth century, and the Latin

p. 107, p. 108 sects were still more numerous than the Greeks. The Cathar- ere a numerous faction in Bulgaria, and almost over all Europe under various , who all agreed in rejecting baptism and

p. 270 the Lord's supper. Brethren and Sisters of the Free Spirit took lenomination from the words of St. Paul viii: 2, 24). In Germany they were some- called Begards and in France, Beghines. rejected baptism and the supper as no useful to them. They spread rapidly in France and Germany. They were mostly people and lived upon alms while on their nary journeys. Great numbers, rich and embraced their teaching and forsook the ant church. Loose and abandoned charac- nen and women, feigned to be "Brethren sters" and mimicked their ways for evil ses. The Inquisition checked the career s sect and kept records which show against them. But they inadvertently some cardinal virtues which indicate the nce of many more never to be told. In

r, Vol. IV., p. 642 dia Ameri- d Britannica the south of France dissent- ers called Albigenses became more powerful than the ruling h. They were condemned by four coun- ut still continued to increase until about 1215 when they were exterminated by a le war and the inquisition. They were guished generally by their strict and less lives, by abhorrence of oaths, war unishment by death and for their hospi- and beneficence. They accepted baptism ually and rejected the sacraments.

other parts of France similar Christians called Bulgarians. In Italy they were l Paterens. In Germany they were called rists and in derision were called "Good-

w is it that these dissenters appear to lived better lives without the sacraments their enemies did with them? What is estimony of observation in our day. Are beatitudes which Jesus pronounced in ermon on the Mount better observed by Romanists who have seven sacraments than are by Protestants who have only two, and better observed under two sacraments than they are by the Quakers and other sects who have none. If this is the case it is strong evidence in favor of the belief that Christ ordained the sacraments, but if the reverse is found to be the case then suspicion arises that the sacraments are not Divine but human impositions which divert from the Divine. Therefore do some Christians get along quite as well or better without them. Neither the word sacrament nor any synonym thereof occurs in the New Testament nor in the writings of the fathers until the third century. There were no sacraments then as there are now, therefore no necessity for such a name. Sacrament was the pagan name for a military oath and was ruled into its present position by apostate Christians. The Ante-Nicene Fathers and Eusebius inform us that water baptism was a prolific cause of discord and division among the early Christians. It still sorrowfully distracts the loving children of our one Father. These lamentable conditions must inevitably continue until such shadows are dissolved by Divine brightness in that day which we rejoice to believe is now dawning.

CONCLUSION.

That water baptism, circumcision and many other ceremonies were ordained by God for Israel is evident from Scripture. That these ordinances were fulfilled in Christ is likewise evident. He took them out of the way and nailed them to his cross. Still they were permitted for a time unto Israel, and we do not presume to deny their permission to some even until now, for a thousand years with the Lord is as but one day. As children of the light we ever respect and regard every manifestation of that light to mankind in all ages of the world whether to Jew or to Gentile or to people unknown. We realize that there has been an increased revelation of this light, and believe as our Saviour taught that it will continue to increase as we are able to bear it, and in proportion to that increase will symbols and sacraments pass away.

How can we doubt that our Saviour with his last word here upon earth had in view his own glorious baptism of the Holy Spirit when He commanded his apostles to preach among all nations repentance and remission of sin in his name with power from on high. This power from on high was the baptism of the Holy Spirit which He had previously promised his apostles and disciples when He said: "John indeed baptized with water, but ye shall be baptized with the Holy Spirit." They had to tarry at Jerusalem and be baptized with this baptism themselves before they could go teach all nations baptizing. Power from on high was the one requisite to administer this one baptism. They baptized with water before this power was fully manifest at Pentecost, and continued to baptize in the same way after Pentecost.

This power is never mentioned in connection with water baptism, but it is often connected with preaching the gospel. These same conditions continue until now. Power from on high is not yet necessary to administer water baptism. Although this power came in fulness at Pentecost, yet Paul and legions more have received this power since Pentecost.

Farrar says: "This miracle is not transient, but is continuously renewed. Not to a narrow apostolate in an upper chamber at Jerusalem. It is a vivifying wind which breathes henceforth in all ages. It revived the world. It is the power of an endless life. A tide of life which is rolling and shall roll from shore to shore until the earth is full of the knowledge of the Lord as the waters cover the sea. In this aspect the outward symbol sinks into subordinate importance."

We think in this aspect the outward symbol sinks entirely. There are many Scripture testimonies that the apostles were instrumental in baptizing with the Holy Spirit.

To strangers scattered throughout Pontus,

1 Peter i: 1, 12 | Galatia, Asia, Cappadocia and Bythinia the gospel was preached with the Holy Spirit sent down from heaven. Were not these scattered strangers of many lands

1 Peter i: 1, 12 | baptized with Holy Spirit by gospel preaching as Christ intended when He commanded his apostles to go teach all nations, baptizing them into the name of the Father, Son and Holy Spirit?

1 Thes. i: 5 | By Paul's ministry the Thessalonians received the gospel in power and in the Holy Spirit. Paul preached to the Corinthians,

1 Cor. ii, iv | "Not in the enticing words of man's wisdom, but in demonstration of the spirit and of power." As Christ commissioned his apos-

Luke xxiv, 49 Acts x: 44 | tles, Paul preached with power from on high. As Peter preached to the household of Cornelius the Holy Spirit fell upon all who heard. This household of Cornelius to whom Peter preached; the Thessalonians and Corinthians to whom Paul preached, and the scattered strangers of many lands who received the gospel with the Holy Spirit sent down from heaven and legions more not mentioned were all baptized with Holy Spirit through gospel preaching, as Christ intended

Mark xvi: 15 Luke xxiv: 47 Acts x: 42 Matt. xxviii: 19 Luke xxiv: 49 | when He commissioned his apostles to go preach the gospel to every creature. Preach among all nations; preach to the people; go teach all nations baptizing. But tarry ye at Jerusalem until endued with power from on high.

How very weak it seems, and how entirely foreign even to think of water in connection

Acts i: 18 | with these last words of our Saviour. He is indeed with his dependent children in this our day. While He baptizes them with Holy Spirit immediately, He also uses many and varied means and instruments. Upon ser-

Acts vii: 18 Joel viii: 28 | vants and handmaidens is the Holy Spirit now poured out as foretold by the prophet Joel and by John the Baptist and promised by Christ.

Sons and daughters do now prophecy with

Acts x: 45 Acts xi: 16 | power from on high. We admire and wonder as did Peter at this baptizing power, and we remember the word of the Lord how He said, "John indeed baptized with water; but ye shall be baptized with Holy Spirit."

MAY we not regard the position of teacher as truly in every respect a ministry for God, a real missionary work? It is to be earnestly hoped that the first requisite in the selection of teachers will be the all-important one, *i. e.*, that of personal relationship with God. The teacher cannot guide the scholar to a fountain of which he has not tasted himself, and no amount of intellectual training will enable him

to lead his pupils to the feet of Him in whom are hid all the treasures of wisdom and knowledge. *J. M. Richardson.*

Concerning the Doukhobors.

Taken from the translation of letters lately received by Joseph S. Elkinton to Fifth Month 14th, 1900.

KIRILOFKA, April 15.

May the Lord bless your great work to us, your brethren in the Lord Jesus Christ. Peace and grace be unto the workers and followers of our Lord Jesus Christ, remembering the commandment of our Lord before his crucifixion. Our dear and never-to-be-forgotten friends and brethren and sisters and your small children, we greet you all with a loving heart and with best wishes for eternal happiness in the Heavenly Kingdom seeing the Lord face to face. May the Lord bless a hundredfold your great benevolence to us poor wornout strangers. Our love and thankfulness to all kind benefactors. We have received your letters and your help—133 bags of flour, 27 bushels of wheat, 7 bushels of oats, 50 bushels of potatoes, 375 pounds of wool, milk one box, garden seeds, flax, and money, 20 dollars. All this we have divided, to each soul in our village alike. For all this we heartily thank you, and may the Lord save you that you do not leave us without assistance in our need, and count us as your brethren. We pray and ask our Lord to keep you in health, and our little children with tears send up praise to the Lord. God hear our prayer and that of our children, and may He provide for your kind people in his heavenly kingdom.

Dear friends, we wish you all grace from our Lord. To all our brothers and sisters from the community of Kinlorka.

Your brother,
IVAN NIMANICHIN.

SASKATOON, SASK.

In another letter from Nimanichin he uses this language:

"You help my needs and my sickness, so it must have pleased the Lord that I should have such suffering for His name's sake. I lost all my property, and was in exile for two years, and there got cold and took severe malaria; through that I lost my health. The Spring is nearing, all the brethren are going to work, and I am still sick."

VILLAGE PETERSPESIA, April 11.

Your letter sent to us received, for which we rejoiced over and over, and thank you for all your care about us, and all those who are sufferers for the faith of our Lord.

I send you my hearty and deep greeting and wishes of all good from the Lord our God. You ask about my children who are exiled in Siberia. From my loved son, Peter Virigin, I have lately received a letter which was very dear to us, the first letter we received in Canada. He is alive, and awaiting the time when the Lord will grant them liberty, and those sons which are in Irkutsk we often received letters from. Ivan II. and Fredie W. Prokoffi and Wasyl and Gregory and all the brethren are there, but well, and tell us they are very lonesome for us, and pray the Lord that we may see one another again face to face. Our brethren and sisters send greeting and love for all kindness from you. We live in love and Christian community.

ANASTATIA VIRIGIN.

VILLAGE PETRORKA, April 15th.

I will tell you that with the money you sent us we have bought two cows for the poor of our village. May the Lord be with you. * * * * Yes, it is true, it is a very poor village, but they live in community; they have no rich. Not long since we received money from Tolstoi. That money, 60 dollars, has been divided, 40 cents each, so that if a man has six souls he has received $2.40. In like manner we have divided the flour, wool, sugar and money, only out of what you sent us we bought two cows. The 20th of March the cattle went out to graze; the 25th of March we began to plow the garden and sow wheat. The potatoes we will begin the first of May. The seeds have been divided.

I send you my best greeting,
WASYL HASILEUKOFF.

It may also be stated that an account has been received of a distribution of condensed milk in village Kirilofka. No. 1, 66 tins; No. 2, 39 tins; No. 3, 39 tins.

The following is taken from a Canada paper under date of Ottawa, May 7:

In the House of Commons James Sutherland said that the Government had taken measures to prevent Doukhobor immigrants leaving Canada and going to California. As soon as the report reached Ottawa that an agitation was being promoted against Doukhobors to induce them to move to California, communication was had with the gentlemen interested in bringing them out here, and the department was advised that each of these persons and Count Tolstoi, with whom the authorities communicated, write strong letters to the Doukhobors urging them on no consideration to leave the Northwest, as they felt certain that they would achieve greater success than in the United States, and the Interior Department officials interviewed those likely to move, and persuaded them to stay.

The Doukhobor Committee having only a partial load of goods on hand for that people, would inform Friends that it is their purpose to send off a car about the first of Sixth Month, and any who have further contributions for them will please send forward as early as possible. Two members of the committee are expecting to visit the Doukhobors about the middle of next month, and will give attention to the distribution of such articles as Friends may desire to send.

Siberian Exile.

The abolition of transportation and exile to Siberia in the great majority of cases in which that punishment has been inflicted heretofore is provided for in a bill just passed by the Russian Council. Exile without a fair judicial trial is also abolished. The reform has been in contemplation by the Russian Government for a long time, but the opening of Siberia to the settlement of free colonists by the construction of the Trans-Siberian Railway has hastened the action of the Council. On May 18, 1899, the day upon which the Hague Peace Conference opened in pursuance of the Czar's initiative, that ruler appointed a Commission to consider the abolition of the system transporting convicts to Siberia, to sugg other forms of trial and punishment for offe ers, and to report a plan for the improvem of the lot of persons who are in exile in Si ria at this time.

The amelioration of the Russian exile tem is due to a number of causes acting gether. The changed conditions in Sibe which makes it desirable to remove the stig which attaches to a penal settlement; the p sure of public opinion outside of Russia, spired by the writings of George Kennan other travelers; the manifest injustice of flicting punishment for crime by proce more or less arbitrary and barbaric, and do less the pacific and liberal disposition of present Czar, unless he is a consummate a and a monster of insincerity, have had m to do with hastening the reform of an od institution.

The ruler who "for humanity's sake" i ated The Hague Conference movement c not be oblivious and indifferent to the horro the Russian penal system, and could not c to be a consistent humanitarian if he did bring his limitless power to bear for the form about to be instituted. It is a g stride in the progress of the country. It give to the reign of the present Czar so thing of the eclat which the decree eman ting the serfs, affecting the condition of 000,000 Russians, gave to the reign of A ander II. Stepniak says that the material dition of the serfs has not been improve emancipation, that the benefit of the de was "purely moral." If so the mission o Czar, who seems to be a monarch who wi to deserve the good will and loyalty of subjects, will not end with the improveme the Russian penal establishment.

The transformation of Russian institu is not attainable immediately. Officialdo there slowly influenced by public opinic indeed public opinion can be said to exi Russia. It has no voice through the p Everything depends upon the enlightenm clear sightedness and moderation of the ing monarch. The construction of the T Siberian Railway is the conception of a sighted ruler. He thereby makes a pat through a vast, inaccessible portion o realm for the world's commerce, and fo entrance of the shrewd, observing and in tive travelers who follow the beaten roa trade. This railway will probably do mo the betterment of Siberia, its convicts an colonists, and for the removal of Russian abuses, than all that has been written these matters. It is fortunate for Russi she is ruled by a sovereign who responds logic of events.—*Public Ledger, Fifth M*

"WHEN certain strange words come t ears from those who are certainly living life of God, let us seek to understand wh what we hear is a new gospel, or a furth sight into the everlasting Gospel. This is no easy task, but it is one of great import

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"OF course real principle must not b rificed, but then we must remember to be h with ourselves, and not allow ourselves t nify with the name of principle that wh really only a matter of judgment and p ence touched with self-will."

SOMETIME.

MAY RILEY SMITH.

ime, when all life's lessons have been learned,
d sun and stars for evermore have set,
hings which our weak judgments here have
purned,
things o'er which we grieved with lashes wet,
lash before us out of life's dark night,
stars shine most in deeper tints of blue;
ve shall see how all God's plans are right,
d how what seemed reproof was love most true.

ve shall see how, while we frown and sigh,
I's plans go on as best for you and me;
when we called, He heeded not our cry,
ause his wisdom to the end could see.
'en as prudent parents disallow
much of sweet to craving babyhood,
d, perhaps, is keeping from us now
e's sweetest things, because it seemeth good.

f, sometimes, commingled with life's wine,
find the wormwood and rebel and shrink,
re a wiser hand than yours or mine
rs out the potion for our lips to drink;
f some friend we love is lying low,
here human kisses cannot reach his face,
o not blame the loving Father so,
t wear your sorrows with obedient grace!

ou shall shortly know that lengthened breath
not the sweetest gift God sends his friend,
that, sometimes the sable pall of death
nceals the fairest boon his love can send.
could push ajar the gates of life.
d stand within and all God's workings see,
ould interpret all this doubt and strife,
d for each mystery could find a key.

ot to-day. Then be content, poor heart;
d's plans like lilies pure and white unfold:
ust not tear the close-shut leaves apart,
ne will unfold the calyxes of gold.
f, through patient toil, we reach the land
here tired feet, with sandals loosed, may rest,
we shall clearly know and understand,
hink that we shall say, "God knew the best!"

For "The Friend."

"As a Tree Falleth, So It Lies."

arvelous are the ways Providence makes
of to warn the impenitent, and marvelous
nercy shown to these, evil though they be,
have not outlived their day of visitation.
ncident in point, related by one I was ac-
nted with, comes to my mind.

e being at our house on business, we were
h surprised—knowing him to be a profane,
odly man—at the emotions he manifested
he sight of some nasturtiums blooming
the door. He said that he had seen none
e leaving his mother's home in London.
had brought her and her long-forgotten
y counsels to mind, and he was much over-
e. Some converse, with my wife, mainly,
lted in an invitation to visit and take sup-
with him. In the course of conversation
gave us some account of his early life;
aid his father was an infidel, his mother a
s woman, who made it her practice to
ier her children about her and have some
gious exercise ere they went to rest. That
ie father came in while they were thus en-
ed he would catch up the boys and say she
ht do as she pleased with the girls, but the
s should be taught no such nonsense.
he father soon lost his life through intem-
ance, and under his mother's good influence
son grew up a thoughtful lad and was en-
ed as a tract distributor; and he told us of persecutions he had undergone in that employment. Coming to America he fell into temptation, and finally became an exceedingly wicked man and exceptionally profane. Afflicted with a sunstroke, he lay some hours unconscious, and the daughter of a worthy friend who lived next door (in the village of Chesterfield, Ohio), and who was in attendance, remarked on his countenance a look of anguish and distress, such as she thought no bodily suffering could produce, and on his recovery he was asked what had caused this look. And this is what he told. I had heard some hint of the matter, and at my request he rehearsed it. He said he found himself in a place which he described as dark and dreadful in the extreme, yet he could distinguish objects, and saw something coming towards him having the appearance of an old man, that he felt an indescribable dread, and shrinking away said, "Who are you—who are you?" "I am the devil." "Why, where am I? how did I get here? where am I?" "You are dead, and are now in hell, and will have to stay here forever; follow me." He said an irresistible impulse drew him along against his will, and now they were going to find the place for him to stay. They soon came to where a company of men were drinking, passing their cups in silence, but with a look of horror on each countenance fearful to behold. Pointing, "Will you go among those?" "No, I do not drink. I will not go among them." Among his evil habits drunkenness was not included. "Follow me," was reiterated. The next company were engaged in gambling, and so they came to (I think) two others, though what they were doing I cannot distinctly remember, still, as there was with all the same look of indescribable anguish he found some excuse, and refused to go when questioned. At length they came where some were trying horses, racing them back and forth. "Will you go among those?" (It should be noted here that the man's occupation was horse-trading,) "No, I do not like the place. Isn't there another place I can go to?" "Yes, there is another place, but I know you won't want to go there." "Then I'll stay here with these;" and so he was left, but he said there was something so awful that, after a time, seeing the old man again, he eagerly made up to him to go and beg for release. "Do let me go, for I can't stay here." "But you must stay here." "Do let me go; I can't stay here." And he pleaded until it was said, "If you will promise me that you will come back sometime I will let you go." He said, "I had no intention of keeping my promise, but was so desirous to get away I was ready to promise anything." On pronouncing the words "I will come back," he found himself restored to consciousness. To show the impression made, he said to me, "It is now three years since this occurred, and that scene is as plain before me as if just now taking place." The man had given up his profanity and was in some ways much reformed, yet he still followed his horse-trading. Those called Methodists had gotten hold of this account, and tried to get him to join with them, but he said, "No, I have no other way of making a living for my family, and I cannot trade horses and be honest, and I won't make a profession without I can live up to it." This was well, so far as it went. He was now become quite a respectable-appearing man, and we naturally were much interested in him. Leaving Ohio soon after, my wife in writing to her friends always made inquiry concerning him. At length, after about three years had passed, came this word: "Don't send any more messages to ——, for he has become so disreputable a character we can have no further intercourse with him." When last in Ohio I found he had left that part of the country, so I could obtain no information concerning him. Yet that he will eventually fulfill his promise appears likely, for so remarkable a warning being unheeded, another is not to be looked for.

To make this matter more impressive, if that were possible, he told me of an experience of a companion and fellow-workman of his who, finding himself—in a dream—in the place of punishment, was released upon promise to return in a year. C's mother, being interested for the young man, induced him to attend the ministrations of the noted Charles Spurgeon, and a great reformation followed, lasting about six months, when, unhappily, old habits and associations were permitted to prevail. C. said they were together on a ladder carrying brick, when as his companion was about stepping on to the scaffold he lost his balance and fell, which caused instant death, and that it proved a year to that day since his dream.

There was much of what is called free-thinking in the otherwise moral town of Chesterfield, and some holding those views tried to get C. drawn in among them, but he told them, "No, I have seen too much ever to doubt a Divine Power." Among the incidents which he related, one was that being sent by his father to a public house for his drink, he there heard a man asserting something, and then wishing he might be struck dumb—using the sacred name—if what he said was not true. This made me shudder, and I ran quickly home. This man was taken at his word, and never spoke again, and my mother told me of having, when a girl, often seen an old man led by a dog with a string, having lost his sight by reason of a similar imprecation.

If it be thought that I have dilated too much on this subject, my excuse is that it is not only remarkable in itself, but to me of exceeding interest.

J. K.

One of George Dillwyn's discourses has been so instructive to me through life, that I will here give it in nearly his own words—he never said much at a time:

"When I was a young man I wrote a little book, and in it I put a little verse, which contains the sum of the practical truth needed by man:

"'Do thy best,
And leave the rest.'"

The solemnity and emphasis with which it was delivered made a deep impression, and the latter part of it, to "Leave the rest" to the Good Father, after we have "Done the best we could," has been a strength and encouragement through my life since.—*Benjamin Hallowell*

Look down no more, look out no more, but dwell with thy Beloved in the tent that He hath pitched for thee.—*I. Penington.*

Silent Waiting Upon God.

BY THOMAS COLLEY*

When we contemplate the glorious attributes of the Most High, his wisdom, power and goodness, and the dependent state of man, we are led to believe that Divine worship is an essential part of man's duty to him, as from a reasonable creature to a merciful and bountiful Creator; and that he hath an undoubted right to adoration and obedience from such dependent beings, agreeably with the command: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. iv: 10).

This is acknowledged by Christians of all denominations who believed it right to assemble at stated times for the purpose of worship; although they differ widely as to the manner of it. It is not my intention in this essay to examine the different modes of worship practised in the world, but to point out the advantage that may be derived from true silence, and how necessary it is for receiving a just sense of our particular states and duties, as also its consistency with the gospel dispensation.

A congregation of people sitting down in silence, and sometimes continuing so throughout the meeting, hath been matter of wonder to many, and the subject of various conjectures and remarks. Some have concluded that all the time so spent hath been lost, and that no edification was to be received from it. Others have exclaimed, What does these people mean? and then have endeavored to account for it by supposing that because there are divers things among other professions which we cannot reconcile or unite with, so we have chosen this form as distinguishable from them. Silence in worship is in itself very simple, and there is something in it little understood and much despised by most professors of religion. If upon investigation it has no ground to support it, let it be done away with; but if, on the other hand, it has sufficient foundation both in Scripture and reason, then let mankind embrace it, and receive all the benefit resulting from it. There is this advantage in true silence, that the enemy cannot counterfeit it; there is no exercise whatever where self is more shut out.

The silence which we are engaged to promote both by example and precept, is not merely a cessation from words, or a settling into outward stillness, for that may be acquired by habit, and the mind still left at large, ranging among created objects, a stranger to the true object of worship, and to that rest which is prepared for the Lord's people. It is a silence of the mind wherein living faith (Heb. xi: 6) is essentially necessary; the awfulness and benefit of which state are better felt than described.

Here the soul is prepared to worship in newness of life; from which must come anything that is rightly spoken, either in the way of preaching, prayer, or praise, or it cannot reach the state of a congregation; because when such as are in this state maintain the watch, and abide under the influence and power of the Spirit, they become co-workers therewith; and their spirits are baptized into a sympathy with the state one of another; and the Spirit of Truth, which is the principal object in their view, being lively and powerful, arises and spreads from vessel to vessel, until it frequently becomes to these as a flood bearing down all opposition.

That work under the gospel is a spiritual exercise, adapted to a spiritual dispensation, appears evident from the concurring testimonies of the sacred writings; and is the substance of that ceremonial worship figured forth and practised under the law, but contradistinguished from it, and set forth as far excelling it both in nature and degree.

After our Lord's ascension to that glory which He had with the Father before the world was, He condescended to declare, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me" (Rev. iii: 20). Now, as this visitation is in spirit unto the heart or soul of man, can any thing be more consistent with the nature of things than to sit down in awful silence; having the attention of the mind steadily fixed on that which visiteth; waiting in faith for the springing up of divine life in the soul, according to this promise, "I will come in." As man happily experiences this, he can sit under his own vine, and under his own fig tree, where none can make him afraid.

When our Lord conversed with the woman of Samaria, she appeared desirous of knowing the true place of worship, saying, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship: Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: ye worship ye know not what: we know what we worship:" "but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth" (John iv; 20-24). This passage points out, in the first place, the necessity of knowing the object of our worship; and secondly, that He must be worshipped in spirit and in truth.

The apostle said to the Philippians, "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii: 3). They were therefore come to the substance of the former shadowy dispensation. It is not consistent with the nature of things for one shadow to point out another, but always the substance: hence it is said; "We are the circumcision which worship God in the spirit:" not retaining any of the old rituals, or having any confidence in the flesh. Then doth it not appear most consistent with the dignity of the gospel, and the solemnity with which divine worship ought to be performed, to sit down in awful silence, and wait to feel the mind divinely influenced? when if any pray, it will be with the spirit, and with the understanding also: for, if in the primitive church, men so highly dignified as they were with the gifts of the Holy Spirit, knew not what to pray for as they ought, but as the Spirit helped their infirmities, with groanings which could not be uttered (Rom. viii: 26); then let it not seem strange that we should also be unable to pray without spiritual assistance.

Assembling together for the purpose of divine worship embraceth three principal objects; first, the testifying of our duty to, dependence upon our great and generous Be factor, in whom we live and move and h our being: secondly, the renewing of our s itual strength in him; and thirdly, the edifi tion one of another. These objects ou always to be in view in all our religious me ings; and first—Our duty as finite creatu to a merciful and bountiful Benefactor. we contemplate the greatness and majesty Him who formed and upholdeth all thin who is King of kings, and Lord of lords; w only hath immorality, dwelling in the li which no man can approach unto; who dw eth in the high and holy place, and inhabit eternity; of whom the prophet said, "Bef the mountains were brought forth, or e thou hadst formed the earth and the wo even from everlasting to everlasting thou God" (Psalm xc: 2); under such a sense of supreme Majesty, who is glorious in holine and fearful in praises, the profoundest ado tion and worship are called for, and we lieve are witnessed in solemn silence. Bu it to be noted, the work of faith is opposed the power of darkness (Eph. vi: 12), and thou it may sustain close conflicts, set forth by " fiery trial;" yet as it continues to be exerci in the power of God, it will obtain the victo and that saying of Christ will be explain *viz.*, "If ye have faith as a grain of musta seed, ye shall say unto this mountain, Be th removed, and it shall be done" (Matt. xvii: xxi: 21). This brings to the second thing to considered, namely, the renewing of strength in the Lord.

When our Lord was reasoning with the J on the subject of his divinity, and of that vine life which He came to restore and ra up in the soul of man; in order to turn th views to Him the source of life, He said, " bor not for the meat which perisheth, but that meat which endureth unto everlast life; which the Son of Man shall give u you, for him hath God the Father seal "The bread of God is he which cometh d from heaven, and giveth life unto the wor Again, "I am the bread of life; he that com to me shall never hunger; and he that bel eth on me shall never thirst" (John vi: 27, 35). From all which we infer, that it is his vine nature or spirit that He is calling them agreeably to his own saying, "The words t I speak unto you, they are spirit, and they life" (Ib. vers. 63). Is it not then evident silently waiting for the drawing influence the Father's love to bring the soul to Chri highly profitable, if not indispensably ne sary? especially if we consider what Ch hath said, "No man can come to me, ex the Father which hath sent me draw h (John 6: 44). Again, "I am the living br which came down from heaven; if any eat of this bread he shall live forever: and bread that I will give is my flesh, which I give for the life of the world." "Whoso eth my flesh and drinketh my blood, hath nal life;" "for my flesh is meat indeed, and blood is drink indeed. He that eateth flesh and drinketh my blood, dwelleth in and I in him. As the living Father hath me, and I live by the Father, so he that ea me, even he shall live by me" (Ib. ver. 54-57). As this evidently pointeth out Di

* Reprint of his pamphlet published in Edinburg, 1811.

e inwardly communicated, and received gh faith, as a source of support adapted e soul, and whereby spiritual strength is ved, so it clearly manifests the necessity vatchful, attentive disposition in order to re those Divine communications; and what so suitable as that of awful silence?

e receiving of the quickening virtue of t in our souls, and feeding thereupon, is sented by eating and drinking, which is lly possessing the means of life; not re- g it in a figure or representation, but the hing itself; as our Lord said, "He that n me, even he shall live by me" (John vi: This is that spiritual food prepared for oul's sustenance, even in its militant, pro- nary state; not as a transient visitation morning of the day, and no more known out in the recollection, or the experience ier men; but as the body stands in need ly supplies of food, in order to its retain- proper degree of health and vigor, so ul doth require to be daily fed with that nly food, to be nourished up to eternal

(To be concluded).

OSE are the best Christians who are more il to reform themselves than to censure s.—*Fuller.*

Items Concerning the Society.

arty claiming to be Russian Mennonites, who een sojourning with Friends at a meeting in are pronounced by them to be imposters t whom Friends elsewhere should be warned.

a H. Varney writes of her prospect of leaving ena, California, to reach her home in Bloom- Ontario, at the end of the present month— concluding her winter's religious visit in rnia.

complete Journal of John Woolman is about published in London "at a price within the of everybody"—an illustrated edition, con- g unpublished letters, an index, bibliography, t fifty cents; and a popular edition with ier's introduction and appendices at about e cents, if ordered before publication, of ey Brothers, 14 Bishopgate Without, E. C.

CTING FOR FRIENDS IN PARIS.—We have re- a request to extend to American Friends ay be coming over to Paris for the Exhibi- hat "a Friends' meeting will be held every day morning, at eleven o'clock, in the "Salle elique," 59 avenue de LaBoureonnais, on the side of the river Seine, and close to one of trances to the Exhibition, the Porte Rapp. a in similar meetings at the last Exhibition, will be entire freedom as to the use of either rench or English language, and whenever it to be desirable, messages given in one lan- can be interpreted into the other." o that Justine Dalencourt, who has for some past arranged for the holding of a Friend's ig in Paris, is willing to receive as boarders derate terms, young women visiting Paris the Exhibition, at moderate rates, in her g home at 67 rue du Theatre, Grenelle, Paris.

rief visit, which ended in the past week, iends of Rich Square Monthly Meeting in Carolina, found a very general unity of feel- nong young and old, to worship on the basis original principles of Friends. Attempts to ich upon that have been, and would be, seri- resented by young as well as older members. have learned to want nothing better than the truth as originally professed by Friends. The feeling of general unity in principle, and of mutual condescension in love throughout the two meetings, Woodland and Rich Square, was comforting. Where so many young parents are already blessed with considerable, and in some instances with large families, and celibacy is not enforced by artificial standards of living, the prospect of the meetings' declining in numbers is naturally far out of sight. Whether in education or in character, the influence of Friends *as* Friends is widely marked throughout the region. We trust a *succession* of standard bearers may not be lost, through loss of individual gifts in a too exclusive leaning on the gifts of present standard bearers.

Notes from Others.

Dr. Brooks of Chicago stated that "in Chicago alone there are two hundred thousand Poles with nothing to read in their native language but anarchistic tracts."

Christ declared Peter a happy man, not because he was the rock himself, but because God the Father had revealed this truth to him, which flesh and blood, that is, unaided reason, could never discover.

The first important act of the Methodist General Conference at Chicago, which began its session there the latter part of last week, was a unanimous vote giving equal representation in the general conferences to laymen with the clergymen. This was a victory in a contest which had been waged for more than a hundred years.

In the seventy-fifth annual meeting of the American Tract Society, the president, reviewing the year's work, said no society exists which has done so much to distribute literature through the world. A summary of work of the year showed the literature of the society had been translated into 153 languages and dialects; 49 permanent publications were added to the list; the aggregate number of the seven periodicals issued by the Society during the year was 2,099,300. The aggregate amount of gratuitous distributions during the year has been to the value of $16,385.54, and 63,386 family visits were made, and 39,319 volumes sold or given away.

According to George Bird Grinnell's book on "The Indians of To-day," there are on this continent nearly 400,000 Indians. For 267,000 of these the United States is responsible. The Indians of this continent are divided among 59 families, which are differentiated by their language stocks, and among them there are 800 tribes. Some of these families are extinct, and others nearly so. Two-thirds of those now in existence are confined to the Pacific slope. The Algonquins, with whom the Pilgrim fathers fought, are the most important family. There are 100,000 survivors of these, but most of them live in Canada. There are 40,000 Eskimo, rapidly diminishing on account of disease and the use of liquor.

AN AGNOSTIC DISQUALIFIED AS A WITNESS.—In a Philadelphia Court Magistrate Eisenbrown recently gave an opinion confirming an objection that had been raised against the legal competency of Professor F—— as a witness. The magistrate said: "The principal witness offered by the prosecution was Prof. F——, who admitted that he did not believe in a God. As an officer of justice I am mindful of the fact that Christianity is a part of the common law doctrine in Pennsylvania. With propriety therefore, I can never admit in my court, humble though it be, the evidence of any man who does not believe in a God, especially when he asks that a defendant shall be committed to imprisonment. The testimony of Prof. F—— cannot be deemed as of valid force."

THE COST OF WAR.—The United States Ordnance Bureau has figured up what it cost the government to get rid of Cervera's fleet at Santiago and Montojo's as Manila.

It took 7,000 projectiles to bring Cervera to terms, and Dewey's fleet used up nearly 6,000 before Manila. Dewey's ammunition cost about $45,000, and Sampson's about $100,000, the guns in the latter case being larger. The Spanish-American war has been the cheapest on record.

The Civil War cost the federal government over $3,500,000,000; our Revolution cost Great Britain $600,000,000; England's war with France, which culminated at Waterloo, used up over $4,000,000,000; the Napoleonic wars of France cost $1,250,000,000, and the Franco-Prussian war cost France $1,600,000,000. During the last three hundred years it is computed that Great Britain has spent the respectable sum of $6,500,000,000 in her various troubles with other countries; and this without reckoning in the cost of the war with the Boers.

SUMMARY OF EVENTS.

UNITED STATES.—A statement of the gross receipts at fifty of the principal post offices for Fourth Month of this year, as compared with a similar period of 1899, shows an increase of $255,655. The increase at Philadelphia was $43,011.

The books of Charles J. W. Neely, treasurer of the Cuban Post Office Department, show a shortage of $75,000. It is suspected that $400,000 worth of surcharge stamps entrusted to Neely to be destroyed were issued in part and the money added to his private account. If this was done, it is strange that the fraud was not noticed, for the discarded stamps were entirely different from the new ones substituted. Neely is in the United States, but his arrest and deportation to Cuba is expected. An investigation into the Post Office Department is in progress and many of the officials are implicated in the robbery.

The published statements of the War Department show that Captain E. F. Ladd, Treasurer of the island, paid to E. G. Rathbone, Director General up to Twelfth Month 31, 1899, between $218,022 and $420,028, when the Post Office Department had no knowledge that a deficit existed.

During the last ten months the exports of merchandise from the United States exceeded the imports by $450,495,141.

The Supreme Court has decided the inheritance tax provision of the War Revenue act to be constitutional, and ruled that it applied to legacies only.

The Populist National Convention, at Sioux Falls, nominated William Jennings Bryan for President and Charles A. Towne for Vice President.

The Middle-of-the-road (anti-fusion) faction of the People's party, in National Convention at Cincinnati, nominated Wharton Barker, of Philadelphia, for President, and Ignatius Donnelly, of St. Paul, for Vice President.

In the poll of New York Presbyterian ministers taken by a New York paper over 60 per cent. favored a revision of the creed, and about 13 per cent. were non-committal.

According to Salt Lake City figures, the number of Mormons now in existence is 360,000.

While the production has increased with great rapidity in other countries, in none has the copper industry developed so rapidly as in the United States.

New gold fields rivaling in richness the deposits of Cape Nome will be opened to American miners, if the expectations of the members of the Russian expedition, which arrived in New York on the 12th inst., on the *Campania*, on its way to Northeastern Siberia, are fulfilled.

Hooley, the English promoter, has nothing to do with the plan. George D. Roberts, who is a veteran California miner, will be a member of the exploring party. Roberts has made a study of gold deposits in sea sand and has a plan for extracting the gold from the frozen tundra. The expedition will sail from San Francisco about Sixth Month 1st, after the Russians have conferred with the Russian Minister at Washington. It will return about Eleventh Month 1st, and expects then to be able to make a complete report of the possibilities of the region.

Roberts says that from information which he had received the deposit of gold in the Siberian coast promises to be the most valuable ever discovered.

Miners who have visited the Siberian coast by stealth have reported that it is practically the same as the Nome coast, consisting of a strip of beach, behind which lies a tundra or belt of gold bearing sand, which has been thrown up by the action of the waves and frozen.

"I should judge that the gold output from Cape Nome

alone, this season, will be at least $50,000,000," says P. N. Walkely, of Seattle, Wash.

A railroad man says that there is no limit to the size of the American locomotive, and "as long as heavy rails can be secured, just so long will engines grow. Some of these days we will be using 200 pounds rails and locomotives twice the size of those now in use."

A number of wool growers have leased from the Union Pacific Land Company nearly a million acres of land in Colorado, which will be used as a winter range for sheep grazing. This is the largest transaction of the kind which has been made in this country.

The timber supply of Georgia has been estimated by lumbermen of that State as sufficient to last only nine years at the present rate of sawing, 2,600,000 feet daily.

At the Washington Park fishery on the Delaware below Philadelphia, 12,000 shad were taken on the 14th inst., in six hauls.

The most disastrous fire in the history of Camden occurred on First-day afternoon in the central section of the city, and before the flames were under control property variously estimated in value at from $150,000 to $175,000 was in ashes or damaged so badly as to be valueless, and about twenty-five families were rendered homeless.

There were 494 deaths in this city last week, reported to the Board of Health. This is 23 less than the previous week and 67 more than the corresponding week of 1899. Of the foregoing 260 were males and 234 females; 69 died of pneumonia; 56 of consumption; 35 of heart diseases; 25 of inflammation of the brain; 23 of measles; 18 of diphtheria; 17 of inflammation of the stomach and bowels; 16 of convulsions; 15 of typhoid fever; 14 of old age; 12 of inanition; 12 of marasmus; 10 of nephritis; 9 of debility; 9 from casualties, and 8 of Bright's disease.

Markets, &c.—U. S. 2's, 99¼ a 100; new 2's, 102½ a 103½; 3's, 108⅜ a 109½; 4's, 111½ a 115; new 4's, 133½ a 134⅜; 5's, 112½ a 113.

COTTON was quiet but steady on a basis of 10¾c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.30 a $3.45; spring, straight, $3.35 a $3.60; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.15 a $3.40 per barrel, as to quality.

GRAIN—No. 2 red wheat, 70 a 71c.

No. 2 mixed corn, 41 a 41½c.

No. 2 white oats, clipped, 29½ a 30c.

BEEF CATTLE.—Extra, 5¼ a 5⅝c.; good, 5¼ a 5⅜c.; medium, 4¾ a 5c.; common, 4¼ a 4⅝c.

SHEEP AND LAMBS — Extra, 5¼ a 5⅝c.; good, 5 a 5¼c.; medium, 4¼ a 4⅞c; common, 3 a 4¼c.; lambs, 5 a 7c.

HOGS were best Western, 7¼ a 7⅜c.; others 7 a 7⅛c.

FOREIGN—At a meeting of the Primrose League, held on the 9th inst., Premier Salisbury said: "Mr. Gladstone, in an evil moment, for the fame of the country and for his party, attached himself to the idea of the separation of England and Ireland. It is unnecessary to say that the legacy to the Primrose League had also failed. There has been a long struggle, but no one can say the Home Rule cause presents any elements of sanguine anticipation for the future. It might be said that the Irish idea would realize and that Mr. Gladstone's aspirations would be fulfilled. But, I do not believe that the causes which have once been well beaten have reappeared to any purpose in English history. Apart, however, from the fate of the former struggles, I am still assured that there is no hope of the predominant partner ever consenting to give Ireland practical independence. We have learned something from the South African war; how a disloyal Government, in spite of warnings, could accumulate armaments against the most powerful combatant, and thus secure a terrible advantage. We now know better than we did ten years ago what a risk it would be if we gave a disloyal Government in Ireland the power of accumulating forces against this country. Mr. Gladstone shattered his own party, so that for the moment they are erased and a powerless factor in English politics. But it must not be imagined that the effacement is likely to be permanent. Hereafter external affairs will occupy a considerably larger place among the problems we have to solve. Not necessarily because in themselves they are more important, but if we look around we can see the elements and causes of menace and peril slowly accumulating, and they may accumulate to such a point as to require our earnest and most active efforts to repel them."

The following despatch came from London on the 13th inst: The occupation of Kroonstad practically places the whole Orange Free State in British possession. It is evident from Lord Robert's despatch that the disintegration has commenced. The Free Staters are scattering to their homes, while the Transvaalers have gone northward, declining to fight longer in the Orange Free State. What little resistance the former are still likely to make seems to be centring at Lindley, whither President Steyn has transferred his government."

News has reached London on the 14th that General Buller had moved out in force from Ladysmith and won an important victory, driving the Boers from their strong positions in the rugged defiles of the Biggarsberg.

Special advices from Pretoria state that President Kruger's Peace Envoy, now due in the United States, is empowered to ask the United States to assume a protectorate over the Boer Republics, with a view to their eventual annexation to this country.

The Liverpool School of Tropical Medicine has organized a second expedition to West Africa, for the study of malaria.

The phylloxera destroyed 450,000 acres of vineyards in Spain in 1899. Vines in Spain or France are not worth cultivating unless they are grafted with the American vine, which renders them proof against the insect.

In Germany 1,057,938 acres were seeded to sugar beets last year. The yield was about eleven and a quarter tons to the acre, and the sugar results 12.7 per cent.

The little city of Orea, in Sweden, owns and operates a nursery that brings it an annual income of $150,000, a sum that pays all the expenses of the municipality, including free schools for the children and a free telephone system for the people.

A despatch dated Rome, Fifth Month 8th, says: Mount Vesuvius has been in a state of eruption for the last three days, and explosions within the crater have thrown lava and masses of rock to a great height. Last night the eruption was especially violent, and was accompanied by menacing rumblings.

Recently the Russian Agricultural Department has discovered in Kirghiz steppes on the eastern shore of the Caspian Sea immense naphtha springs of a quality which is said to be equal to the best American naphtha.

The abolition of transportation and exile to Siberia in the great majority of cases in which that punishment has been inflicted heretofore is provided for in a bill just passed by the Russian Council. Exile without a fair judicial trial is also abolished. The reform has been in contemplation by the Russian Government for a long time, but the opening of Siberia to the settlement of free colonists by the construction of the Trans-Siberian Railway has hastened the action of the Council. On Fifth Month 18th, 1899, the day upon which The Hague Peace Conference opened in pursuance of the Czar's initiative, that ruler appointed a Commission to consider the abolition of the system of transporting convicts to Siberia, to suggest other forms of trial and punishment for offenders, and to report a plan for the improvement of the lot of persons who are in exile in Siberia at this time.

The transformation of Russian institutions is not attainable immediately. Officialdom is there slowly influenced by public opinion, if indeed public opinion can be said to exist in Russia. It has no voice through the press. Everything depends upon the enlightenment, clear sightedness and moderation of the ruling monarch. The construction of the Trans-Siberian Railway is the conception of a farsighted ruler. He thereby makes a pathway through a vast, inaccessible portion of his realm for the world's commerce, and for the entrance of the shrewd, observing and inquisitive travellers who follow the beaten roads of trade. This railway will probably, more than all else, the betterment of Siberia, its convicts and its free colonists, and for the removal of Russian penal abuses than all that has been written about these matters. It is fortunate for Russia that she is ruled by a sovereign who responds to the logic of events.

More than 5,000,000 persons are being relieved in India.

Suez Canal receipts for the first quarter of 1900 were $4,200,000, against $4,690,000 in the same quarter of 1899, and $4,235,000 in 1898.

Advices received from Abyssinia report that extensive deposits of coal have been discovered in four different districts of that country.

The number of cases of the bubonic plague officially reported on Fifth Month 13th, at Sydney, New South Wales, is 216, of which 73 have proved fatal.

The receipts of the port of Havana, Cuba, for the Fourth Month, 1900, were $900,357, while the receipts for Fourth Month, 1899, were $859,574.

A Manila despatch says that Buencamino, at one time a member of the so-called Filipino Republican Cabinet, who was recently liberated by General Otis, announces that he has become reconciled to American sovereignty, and that he will devote his influence to bring about peace. He has sent a proposed peace platform for the national Filipino party to the insurgent leaders in Manila, and to the insurgent Generals, including Aguinaldo, in the field.

The advices which have reached Washington from Colombia indicate that the revolution there has extended far beyond its original limits, and is now a serious menace to the existence of the Colombian Government.

The Argentine Government has sent fifty young from the different provinces to be educated in the cultural schools of the United States.

In its mineral productions there is no country in world the superior of Canada. They include, coal, silver, copper, iron, phosphate, salt, antimony, mi oils, asbestos, nickel, mica and gypsum.

About 700 Icelanders are coming this spring to up farming in British America in the neighborhood o Doukhobor settlements.

NOTICES.

Receipts for Aid of Suffering Doukhob to Fifth Month 15th, 1900.

E. F. B., $25; G. P., $25; Mennonites, Canada, E., $5; J. T. B., $2; Left at 304 Arch, $11.47.

WM. EVANS, *Treasurer*, 252 S. Front St., Phi

WESTTOWN BOARDING SCHOOL.—The General Comm meet at the School on Fourth-day, the 23rd inst., A. M. The Committee on Instruction and the Comr on Admissions meet on Third-day, the 22nd inst., P. M., at the School.

WM. EVANS, *Cl*

WANTED.—A Friend and his wife or daughter, t charge of the Meeting House and grounds at Lansd Delaware Co., Pa. The use of a five-roomed hous be given as compensation for the work.

Address J. R. E., office of THE FRIE

YOUNG FRIEND, twenty-five, married, desires po with some responsibility where faithful service wil to advancement. Experienced in commercial lines.

Address "T." office of THE FRIE

WESTERN QUARTERLY MEETING OF FRIENDS.—Th leaving Broad Street Station, Philadelphia, at 7.17 on the 25th inst., will be met at West Grove to (free of charge) those desiring to attend the W Quarterly Meeting of Friends, to be held at London Chester Co., Pa. It would assist the Committee if intending to come would inform by postal in advan

TRUEMAN C. MOORE, } *Commi*
GEO. R. CHAMBERS, }

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., ar and 4.32 P. M. Other trains are met when req Stage fare, fifteen cents; after 7.30 P. M., twen cents each way. To reach the school by telegrap Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *S*

WESTTOWN BOARDING SCHOOL.—Applications f admission of pupils to the school, and letters in re instruction and discipline should be addressed to W F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, ar munications in regard to business should be forwa EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

DIED, on Twelfth Month 9th, 1898, at her reside Fallsington, Pa., LYDIA B. PRICE, aged seventy-seve "Blessed are the pure in heart for they shall see

——, on Fourth Month 6th, 1900, at her residen Fallsington, Pa., SARAH M. BURGESS, in the ninetie of her age. A beloved member of Falls Monthly M of Friends.

——, First Month 13th, 1900, ANN SHOVE, wi the late Benjamin Shove, and sister of the late Potter, in the eighty-sixth year of her age. A of Newport Monthly Meeting, R. I., (formerly o month, and then of Swansea Monthly Meetings,) knew her but to love her, and during her long was always a consistent and conscientious Friend, ing in speech and apparel to the principles and cu our beloved Society.

——, on Third Month 22nd, 1900, EDWIN JAMES eighty-third year of his age. A member of West Meeting and Birmingham Monthly Meeting.

——, at his residence near High Point, Guilf N. C., Third Month 5th, 1900, WM. S. RICHARDSO eighty-fourth year of his age; an esteemed mem minister of Springfield Monthly Meeting. He many years been faithful to uphold by word and what he believed had been committed to Frien trust by a loving Father, and had travelled in the both before removing to North Carolina from P R. I., and after becoming identified with Friends Carolina Yearly Meeting. His sickness, pneumo but for a few days and his close was calm and

THE FRIEND.

A Religious and Literary Journal.

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ne Meeting and the Reading Room.

the front page of a young people's paper
nd the following notice printed in bold

lease do not read this paper during
h services. The editor guarantees that
proper care the printed matter on these
will "keep" until you get home from
h. Reading during meeting is disrespect-
ward the minister, but more disrespect-
ward yourself. One who has proper re-
for himself and his surroundings WILL
ad during meeting,—all others SHOULD

can hardly conceive of such a notice ap-
g on a sheet addressed to attenders of a
ls' meeting, brought up in the Friends'
ption of worship.

in systems for worship where words are
an invariable accompaniment, so that
words cease, the service of worship is
sed to cease, it is no wonder that the
ful mind may prefer its own choice of
and honestly take those that are printed
e young, rather than such as are aimed
than its own head. His logic is, there
sin in taking up the mind with words,
orship would not be made to consist in

where the arrangement is that the
of the hour are to proceed from a stated
and all the others are to listen, it does
ne a matter of impoliteness, nay even of
espect," to show a preference for some
man's words. If a visitor attempts to
it of private reading in a session of the
me Court, word soon comes by a messen-
hat the Chief Justice regards it as a
h of decorum. On that principle the no-
quoted is quite right. But it does not
upon the violation of the spirit of wor-

ere the Friends' principle of worship ob-
and verbal language is not an essential factor in it, but spirit and truth is, so that we receive our worship spiritually from the "Head of all things to the Church" himself, then the substitution of reading matter is likely to be felt as a violence to the spirit of the occasion. But where the nature of true public worship is so misunderstood that the congregation served is trained to expect the incessant use of language, we cannot wonder at the caution quoted.

Whereas the living solemnity of a living worship, silent or vocal, will drive out from any not callous or unconcerned the thought of reading, yet some of us have seen this standard so cheapened by the abolition of reverent silence in the "reformed" Friend's meetings, as to cheapen the behavior, not only of the youth, but also those in the seats of ministers in large gatherings who, even during appearances of colleagues in vocal supplication, would be turning over the leaves of books, or, while whispering to others, shaking with something more than a smile. Thus reformed, worship is truly deformed; and what has any portion of our religious Society inwardly gained by its loss of a waiting worship with its waiting ministry? Numbers indeed!—but to quote an obsolete query, "Has there been any growth *in the Truth* among you?"

But though the visible readers would feel more out of place in a true Friends' meeting than in the reading-and-speaking meetings of others, yet are there not many non-worshippers sitting among us, who are often engaged in a secret reading—even of fiction? For what are the rovings and constructions of the imagination in our seasons for devotion, but works of fiction? And then if we will let the thoughts of other interests come trooping in, we change the meeting into a library, to read at random of our business, of our relations with neighbors, of our injuries, our ambitions, our likes and dislikes,—and so we drift down, robbing God of his time and ourselves of his grace and intercourse.

Our favorite habit of thought out of meeting will be our favorite in meeting; and blessed are they to whom Christ their Saviour is become an habitual order of thought, their Book and Word of Life, in whom they read words of eternal life as they are able to bear them; in whom also there is hope that they shall themselves be found written when their individual books and accounts shall be opened. Where our treasure is there will our hearts be also; and there seems no opportunity like a Friends' meeting to expose to our consciousness where our treasure really is,—to open up our secret sins in the light of a Saviour's countenance, so that by living repentance and faith in Him who in so great love is revealed as having tasted the wages of sin for us, we may be brought to own Him as our chief Treasure, whose worship and communion is not merely a duty, but an attraction and a privilege.

The place where the true learner may "seek out of the book of the Lord and read" is well indicated in the following tract by A. B. Simpson, which reached us by mail as the writing of the preceding paragraph was finished. It is entitled "The Power of Stillness:"

"A score of years ago a friend placed in my hand a little book which became one of the turning points in my life. It was 'True Peace.' It was an old mediæval message, and it had but one thought, and it was this, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him.

"I thought that this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from within and without, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares, some of them my own prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, but God said, 'Be still, and know that I am God.' Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, 'Be Still.'

"And as I listened, and slowly learned to obey, and shut my ears to every sound, I found that after a while when the voices ceased, or I ceased to hear them, there was a still, small voice in the depth of my spirit. As I listened it became to me the power of prayer, and the voice of wisdom, and the call of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that still, small voice of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions."

THE President and Fellows of Harvard College have asked the community to provide seventy thousand dollars to cover the cost of taking care of one thousand four hundred and fifty Cuban teachers, selected from all parts of the island, to attend a Summer School for their

instruction at Harvard University. The United States Government provides the necessary transports for the voyage to Boston and the return from New York to Cuba. The University has made itself responsible not only for their instruction, but also for their board and lodging, and gives the labor of many of its own officers and servants. Instruction in English will be given, and in natural history by means of lectures in Spanish illustrated by the stereopticon, and by excursions to various localities; also in American history, in botany, and in such aspects of American life as can be seen in visits to industrial establishments, to good types of school buildings, to Niagara Falls, Chicago, Washington and New York, including opportunities of seeing our homes and modes of life. Major General Wood has said, "In no better way can the people of the United States show an interest in the building up of Cuba." We might say, the motive of such a movement may belong to "the more excellent way."

A Concern for Friends.

It was not enough that we should have made some provision for the needy out of our abundance, or that we should have fed the hungry, or clothed the naked, the command was to "Love thy neighbor as thyself." And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not "charity," it profiteth me nothing. And again, "Take heed that ye do not your alms before men," etc. Plain as the teaching has been, we have substituted mere almsgiving for the "charity which edifieth," and the wrong must be righted.

This has brought about a reaction, which has taken form in the movement to place under the jurisdiction and control of the States all charitable organizations, with a view to their further usefulness and a fuller comprehension of the purpose for which they exist. Friends should not only make a protest against this movement, but should be willing to be made use of now as in the early days of the founding of our State in taking hold of all which concerns the spiritual welfare of the community, and clearing away abuses which have come through holding to the letter, rather than the spirit, and ignoring the simplest truths of Christ's teaching, which cannot be more plainly exemplified than by following the principles of the Society of Friends in carrying out the Divine command involved in the wondrous tie of human brotherhood.

MARY H. GRUBB.

Fifth Month 7th, 1900.

A DIVINE OVERRULING.—In 1839 Lieutenant Gedney, of the U. S. N. (says *Words of Cheer*), seized a suspicious looking schooner by the name of *Amistad*. On board he found about forty Africans, and two Spaniards, one of whom claimed to be the owner of the negroes. These Africans were put in a jail in New Haven, while the case was brought before the United States Court. During the progress of the necessary legal proceedings these poor slaves were taught the first principles of religion. In the meantime the case attracted great attention. The venerable John Quincy Adams was employed as senior counsel. He appeared in the Supreme Court at Washington, for the first time in thirty years, to plead in behalf of these poor and helpless strangers. The occasion was one of profound interest, and the "old man eloquent," as he was called," was equal to the emergency. The captives were set free. Adams communicated the result in the following words:

"WASHINGTON, March 9th, 1841.

"The captives are free! They are to be discharged from the custody of the marshal, free.

"'Not unto us, not unto us,' etc. But thanks, thanks! in the name of humanity and of justice to you. J. Q. ADAMS."

These released Africans were in due time taken back to their own country, and instead of captives became missionaries of the Lord Jesus. Thus was commenced the Mendi mission, one of the most important on the west coast of Africa.

Silent Waiting Upon God.

(Concluded from page 351.)

However this may have been neglected or overlooked, it remains to be the transcendent glory of the gospel dispensation: this is the object we have in view, and to which we desire to attain in all our approaches to God, both in private retirement or with our families, and in the congregation for public worship; and we have not found a more excellent way than to sit in silence and endeavor to come to Christ; to feel access opened to him through the power of an operative faith: which being "the substance of things hoped for" "and the evidence of things not seen" (Heb. xi: 1), we may hereby participate in those treasures which neither ear hath heard nor heart conceived: but, blessed be the name of the God of truth! he revealeth them by his Spirit to the attentive, waiting soul. And though there may not be a word spoken outwardly, such will not be disappointed; their dependence not being on man but on the Lord, they are admitted to that supper promised by Christ to such as hear his voice and open to Him the door, that He will sup with them and they with Him. He will receive of their obedience, and dedication of heart, as sweet incense, while their souls are feeding, in the silence of all flesh, on that Divine nourishment which He has prepared for them: and thus by waiting upon the Lord they renew their strength" (Isa. xl: 31).

Thirdly, it is in this strength that true edification is administered. I shall be short on this head, as the subject has been largely and ably handled by Robert Barclay in his Apology for the true Christian Divinity (Proposition on Worship), to which I refer; but I shall just mention a passage or two shewing in what light the apostle Paul viewed the subject, and see if our practice does not coincide therewith.

He ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. iv: 8). These gifts were to be employed for this excellent purpose; "for the perfecting of the saints, for the work of the ministry," and "for the edifying of the body of Christ: till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" (Ib. iv: 12, 13): but how these gifts are applied, he explains more particularly a little further on, where he is shewing the connection that subsists between Christ and church, and the dependent state in which church is placed; where Christ is represe as the head, from whom the whole body, ing nourishment ministered, being "compa by that which every joint supplieth, acc ing to the effectual working in the measur every part, maketh increase of the body, the edifying of itself in love" (Eph. iv: Now this appears evident, that if what e joint supplieth must be according to the ef ual working in the measure in them, there be no inconsistency in silently waiting fo evidence of the measure being renewed in hearts, that thereby they might become workers with it.

Although it is comfortable and edifyin sit under a ministry which hath its sup from the gift of Christ, yet the edificatio a religious meeting does not altogether de on outward means, as preaching, etc., for v ever tends to increase the weight and s nity of a meeting contributes to its edifica Now, as individuals are gathered to their p exercise, and attend to the effectual wo in the measure in themselves, an increa experienced, and as the Spirit of Christ i in all, baptizing the different members in joint travail and sympathy one with an another, as that exercise is maintained spring of life is not only opened in indivi but spreads from vessel to vessel. Thu increase is witnessed, and the body is e in love.

The manifestation of Christ in the heart not only a quickening property (Eph. ii: 6), whereby a Divine life is raised in the and nourishment ministered, by which the may be sustained, but He is made un "wisdom, and righteousness, and sanct tion, and redemption" (1 Cor. i: 30). withstanding all the advantages which we receive from without, either from the s writings, from testimonies of those engag the ministry, the writings and experienc other men, or the faculty of reason in selves; yet there occur many cases, wh we are entirely dependent on a higher p ple, for wisdom to direct. I will just ins one, which will shew that others may be same circumstance; that is, with regard ministry. What source of information is short of divine intelligence inwardly con to the mind by Christ, that is sufficient t isfy one man, that it is his duty to preac gospel, and woe unto him, if he preach i and at the same time doth permit anoth be silent, without incurring that woe? other part of that excellent descriptio equally important, that is, "righteousnes sanctification, and redemption:" it is as comes to be raised and formed in us, and ted unto him by faith, that he become Lord our righteousness; and we are acc in him the beloved; so also he is our sa cation; he is the cause producing the e The term includes the idea of cleansin the process is gradual, adapted to the d of impurity imbibed through unbelief a obedience. "There are diversities of tions, but it is the same God which w all in all" (1 Cor. xii: 6). The whole is prised in this passage, "He shall baptiz with the Holy "Ghost, and with fire" iii: 11). The diversity of operations is

ed by different similitudes, as "The wash- of water by the word" (Eph. v: 26); in rs, the day burning "as an oven" (Mal. iv: nd "a refiner's fire" and "fuller's soap" l. iii: 2): in all, he is the great operator; as our attention is fixed on him in true gnation, and we in humble confidence wait he renewings of the Holy Spirit in our s, whereby the work is carried on, our ts become purified through faith. Thus likewise our Redeemer, our Saviour, our verer, and Protector: so long as we remain tabernacle of flesh, and in a militant state, ng we shall need his preserving power; for just shall live by faith" (Gal. iii: 2).

om what has been said, I think it must ar evident to every candid enquirer after n, that, for receiving Christ in those in- ant offices, and which cannot be obtained hrough the medium of living faith, there way wherein we can be engaged, so much ted to the attaining of this great end, as silent exercise of mind.

me perhaps may say, If there is so much ntage derived from this silent exercise, comes it to pass that none have found it es you? is it not somewhat extraordinary, the scriptures do not recommend the tice? on which I shall make a few obser- ns. There are many passages which I evidently favor the practice; I will there- just mention a few—The first and great nandment was ushered in with, "Hear, O l" (Mark xii: 29); this was the first to be attended to: here their attention be fixed, that they might with more cer- y receive the subsequent command. When lost High was expostulating with the peo- y his servant the prophet, on the unprofit- ess of their outward worship, while they ined strangers to that which is inward and tual, he said, "Wherefore do ye spend ey for that which is not bread? and your for that which satisfieth not?" and then calls their attention to himself, saying, rken diligently unto me; incline your ear, come unto me; hear and your soul shall and I will make an everlasting covenant you, even the sure mercies of David: be- I have given him for a witness to the le, a leader and commander to the people" ah lv: 2-4). This passage is so evangeli- and so adapted to a spiritual dispensation, had the prophet lived in gospel times, he cely could have chosen language more ible: and as it so well applies to the pres- subject, I shall make upon it the following ctions.

ere the nobility and dignity of the gospel splayed; the way is opened by which lost, ldered man may come to Christ, and ex- ence life through him; and here the ground anifested, whereon man may move with ptance before him. Can anything be more , than that to hearken diligently to him, cline the ear, and come unto him, requires ate of deep inward attention, because it is by the Spirit that we have access to him. st remains through all generations, the , the truth, and the life; and none can e to the Father but by him, who is that ious medium between God and man whereby souls of his children are not only quick- d, but raised up together, and, at seasons, e to sit together in heavenly places in him (Eph. ii: 6): here is the state or ground in which acceptable worship is performed, in the spirit, and in the truth.

Christ is the good shepherd, who not only knows his sheep but is known of them; who said, "When he putteth forth his own sheep, he goeth before them" (John x: 4): and as he is the commander of his people, in order that due subordination and proper decorum may be preserved, it is necessary that a strict attention be paid to his commands—to wait for his orders with becoming diffidence and reverence. How would it look in a company of people approaching some great personage, who had a right to their obedience, and whose prerogative it was to appoint them their service, and on whom they depended for daily subsistence; if, instead of waiting for his directions, they should instantly begin extolling his greatness, and praising his goodness; and perhaps in a language that neither suited their states nor station? Might they not expect to receive from him a reproof?

If this would not be acceptable to a man, who is also compassed about with infirmities; what can we think of those customary exercises practised amongst many professed Christians, who upon entering their place of worship, instead of waiting for the preparation of the heart from the Lord to be known; presently begin singing, as they suppose to the praise and glory of God? And oftentimes, it is to be feared without considering that, if the sacrifices of the wicked are an abomination to the Lord, so also must their praises be: besides, if they make use of words which do not apply to their state, as when they repeat the sayings of David, "All the night make I my bed to swim; "I water my couch with my tears" (Ps. vi: 6); again, "Rivers of waters run down mine eyes, because they keep not thy law" (Ps. cxix: 186), others appealing to the Searcher of hearts after this manner, "My heart thou knowest, can never rest, till thou create my peace:" can it for a moment be supposed, that this language can fitly apply to the states of a whole congregation? Might they not reasonably expect this reproof, "Who hath required this at your hand?" would it not better become the solemnity of a religious congregation, to attend unto that command, "Be still, and know that I am God!" (Ps. xlvi: 10).

But to return to the subject, the prophet Habakkuk expressing a state of silent attention, saith, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me," or as the margin hath it, "what he will say in me" (Hab. ii: 1). Again we read, "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation" (Zech. ii: 13): again, "Keep silence before me, O islands, and let the people renew their strength, let them come near, then let them speak" (Isa. xli: 1). "The Lord is in his holy temple; let all the earth keep silence before him." (Hab. ii: 20). Now if silently waiting upon the Lord, was so powerfully inculcated, and so forcibly enjoined, under an outward and typical dispensation, which in many respects was declared to be but as the shadow of good things to come; it is reasonable to conclude that with this spiritual dispensation which bringeth life and immortality to light, it is particularly consonant. I shall close these quotations with that encouraging declaration of the Most High, "They shall not be ashamed, that wail for me" (Isa. xlix: 23).

But should any still say, Is there not danger, in avoiding one extreme, of running into another? and that, although there may be too much formality in many outward forms, yet has not this silent waiting a tendency to settle people in a state of supineness and indifference, and to draw them off from the necessary duty of prayer? To which I answer, The silence which we speak of can have no such effect; but on the contrary, to increase the ardor and fervor of the soul in proportion as it comes under the influence of the Spirit of Christ; for though we have no stated forms of prayer, either printed in books, or expressed at stated times ex-tempore (whether the mind be influenced with the spirit of prayer or not); yet we are not restrained from waiting upon the Lord at stated times, as appears by our regular attendance of religious meetings, which duty it doth not require an immediate impulse to perform; but here lies the difference betwixt us and most other professors; that our time for uttering words is not always ready. Neither does it appear that prayer is confined to expressions in words, but rather consists in a union with the Spirit of Christ; in which state the soul not only breathes forth its wants to Him that seeth in secret, but derives the supplies it stands in need of; here the spirit of prayer is witnessed, which at seasons breaks forth in words, where one is made as mouth for the rest; at other times they find the truth of that testimony of the prophet, "Their strength is "to sit still" (Isa. xxx: 7-15); knowing, from a degree of blessed experience, that the Lord keepeth those in perfect peace whose minds are stayed on him, because they trust in him.

Besides, there is no Christian duty more forcibly and generally enjoined than that of watching; "What I say unto you," said Christ to his disciples, "I say unto all, Watch" (Mark xiii: 37). There is no state to which this doth not apply, however men may vary in their views with respect to other things, It was the concern of the apostle to stir up the churches to watchfulness and prayer; "Watch thou in all things" (2 Tim. iv: 5), said Paul to Timothy; and to the Ephesians, "Praying always with all prayer and supplication in the Spirit;" mark—in the Spirit: "watching thereunto with all perseverance" (Eph. vi: 18). Watching hath an extensive signification; it implies, in the first place, a general oversight of our words and actions, and also of the thoughts and intents of the heart; and secondly, it implies a state of silent attention; "I will stand upon my watch," said the prophet Habakkuk, "and set me upon the tower; and will watch to see what he will say *in* me" (Hab. ii: 1). Watching and waiting, are terms synonymous; pointing out an exercise fitly adapted to spiritual worship; nor transiently to feel the touches of divine grace, but to sit for some time under its influence and operation, as was expressed by the church formerly, *viz:* "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Cant. ii: 3.)

Upon the whole, these being the latter days, or gospel dispensation, to which that glorious promise was made, "I will put my law in their inward parts, and write it in their hearts" (Jer. xxxi: 33, Heb. viii: 10), whereby all

might come to know the Lord, from the least unto the greatest; it appears to me evident, that in order to a qualification to read that law, a silent abstracted state of mind is both requisite and necessary, and many can bless the Lord, from a degree of heart-felt experience of the precious effects thereof in their own souls; and are at times constrained to call to others (Come, taste and see how good the Lord is) in the abounding of that love which would have all mankind come, and have fellowship with the Father, and with his son Jesus Christ, and sit under the teaching of the "unction from the Holy "One" (I John ii: 20-27), and have no need that man should teach them: when that glorious promise shall be accomplished, that the church shall be thus redeemed from all human dependence, and come to sit under the teaching of Him of whom it was said, all thy children shall be taught of the Lord, and great shall be their peace; and in righteousness shalt thou be established (Isa. liv: 13, 14), which state is described in that sublime and glorious strain of the evangelical prophet; "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Ibid. lx: 19-20).

To conclude—as it was neither to Jerusalem nor the mountain of Samaria, that true worship was to be confined; so neither is it in words, nor yet in silence merely, that true worship doth consist; without the requisite disposition of mind. The royal Psalmist, from a sense of the awfulness of the divine Majesty, and his own unworthiness as a finite creature, thus addressed the great object of worship; "Lord, what is man that thou art mindful of him, and the son of man that thou visitest him" (Ps. viii: 4). "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering: the sacrifices of God are a broken spirit:" and then asserts with holy confidence. "A broken and a contrite heart: O God, thou wilt not despise." (Psal. li: 16-17). The heaven is his throne, and the earth his footstool; yet he hath declared, that unto this man he will look, that is poor and of a contrite spirit, and who trembleth at his word (Isa. lxvi: 1-2). How different is this from a repetition of even the best set of words that can be composed, where they do not suit the state of the soul! Be not deceived; God is not mocked; such as every man soweth, such must he reap in the great and terrible day of the Lord when he shall awaken men from their false and polluted rest; when the sinners in Zion shall be afraid, and fearfulness surprise the hypocrite; when that language is sounded in their borders, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but those that do the will of my Father which is in Heaven: then, soft music, fine voices, and splendid appearances, will avail nothing in comparison of an humble heart, and a contrite spirit, set at the feet of Christ to hear his gracious words.

And you whose minds have happily been directed to the divine gift, and favored to feel the virtue of its living power in your hearts, and to know the joyful sound; may ye be engaged in watchfulness and humility, to walk in the light of his countenance; being frequent and fervent both in a steady attendance of religious meetings, and in private retirement, where ye may pour forth your souls unto your Father who is in secret; and your Father who seeth in secret will reward such openly, by strengthening them with might by his Spirit in the inner man; whereby to support their testimony for the truth in uprightеousness, and not be ashamed to confess Christ and his gospel before men; but by patient continuance in serving the Lord in their generation, in truth and faithfulness, they may happily witness, that the work of righteousness is peace, and the effect of righteousness, quietness and assurance forever.

MENTAL KODAKS.—"I wonder why my little boy does pound the furniture around so! I don't dare to let him go into the parlor at all, he is so rough," says one mother.

Just then baby boy falls down, and cries. Mother runs to the rescue.

"*Did* the naughty old chair bump baby's precious head? Well, ma'll pound the bad old chair for hurting her baby." Thump, thump, on the chair. "Was it the table leg that hurt him? Too bad,—naughty old table leg shall be whipped." Rap, rap, on the table leg.

How *very* strange that baby should pound the furniture!

Baby was not lacking in intelligence or imitative faculty. He could learn. The idea of instant and violent revenge upon anything that gave him pain, was firmly implanted in his infant mind, by his loving mother.

Presently when little sister hurt him, accidentally, in their play, up came the chubby boot, and cruelly kicked her gentle face, just when she bent to soothe him while she was saying that she was sorry, and did not mean to hurt him.

Mother spanked the baby-boy real hard for kicking sister, but he was a good scholar,—he had learned what she taught him,—and he became an infant terror.

The furniture was revarnished, but alas for the marred soul! Who was to blame?—*New Crusade*.

WHEN three little German children, six, eight, and ten years of age, were coming to this country alone to meet their parents, a friend took a little book and wrote their destination and a sentence in French and German and English, and said, 'Children, if you get into trouble stand still and open this book, and hold it right up." They sailed from Liverpool to New York, went a thousand miles west, and found friends everywhere. Whenever they got into trouble, they opened the little book. People would come and look and that was enough. What was it? Was it something from the German Emperor? Was it the password of some great secret society? It was this: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That took them through Germany. It took them through England. It took them through New York. It took them *everywhere*. Was it the word of a dead Jew? It is the word of a living Christ, and of the Friend who said, "All power is given unto me in heaven and in earth."—*H. L. Hastings*.

A PRAYER.

BY M. WOOLSEY STRYKER.

Lord, every day and everywhere,
In every way, or large or least
Let faithful service be increased,
And thine approval be my care.

Let all my plans be simplified
To follow thee at small remove,
To catch the secret of that love
Which drew the needy to thy side.

Oh that my lips might learn that word,
That living gift of gracious touch,
Which thrilled the burdened overmuch,
Which loving souls with rapture heard!

Thou Living One! Oh, live in me!
My dullness so transfiguring,
My dumb voice making so to sing,
That men may know I've been with thee.

Control the quick, impatient speech,
Curb my fierce pride and selfishness,
Constrain my thought to heal and bless
First let me learn the thing I teach.

I would not bring thee what is lame,
Unseemly, torn, what cost me naught;
But, by thy patient grace besought,
Would mark my best with thy dear name

Put mine with thine in perfect chord.
Forgiveness let me ne'er forget.
Bend thine ear lower! *Love me yet!*
I ask no more. How could I, Lord?

For "THE FRIEND."

A True Story for the Children.

It was a pleasant afternoon not long
while the "spring beauties" were still bl
ing in abundance and the "Jacks in the
pit" had just opened, that I went with
three little daughters to take our First-da
ternoon walk to the woods. We had w
around among the tall oaks and maples o
main path and had only left it a short dist
on our way to "the rock" when one of
children exclaimed, indignantly, "There
has caught a poor little bird." Fox was
collie, who with Hugo, the old St. Bernard
followed us. I hurried to the place whe
was, and found that instead of a bird he h
mother flying squirrel, which I took from
but was too late to save it. The children
noticed that the dogs had gone to an old
stump about eighteen inches high and not
than a foot across. The centre had dec
and there was a hole in it extending dow
about the level of the ground, into which
could put your hand. At the bottom of
hole was what appeared to be the stringy
of a chestnut bark torn up very fine, w
made a soft bed, in which I found, on pe
with my stick (for I was afraid of gettin
fingers bitten if I used my hand), three
squirrels. They were so little that we tho
they would starve if we left them, now
their mother was dead, so I broke the s
off with my foot, when they all fell out o
ground. I clapped my soft hat over on
secured him, but the others ran in opposi
rections and were soon out of sight.

I put the captured one into my handker
and then carefully slid him, wrapped in it,
my coat pocket. He was a pretty little fe
with soft, brownish-gray fur, quite large
prominent brown eyes and a flat tail, on w
the hair spread out on the sides, but di
stand up on top. Between his fore and

is a membrane, which, when he spreads
n out, stretches flat between them, and
es as a kind of wings in bearing him up
he jumps from tree to tree. We now went
o the rock, enjoying the woods on our way,
last year's dry leaves rustling under our
and the tender little golden green beech
pink-tinted oak leaves quivering over us.
n the way home we stopped at the chil-
's grandfather's to get a long-unused ca-
cage from the attic to put our new pet
While we were there our smallest daugh-
two years old, took the squirrel in the
kerchief in which he was wrapped and
ed him carefully across the room to show
to her grandfather. When he had looked
he said, "What are you going to do with
and she replied, "Put it in the 'quarium."
got some frog spawn on a previous walk,
she thought this, too, should go into the
rium. We put some rags into the cage
nest, and after putting him in, soaked a
it with water and placed it near him.
next morning we were delighted to find
he had eaten nearly all of it. The third
after we got him he ate his biscuit before
children while they watched him. He some-
s has bread and milk or bread and water,
once had strawberries for supper.
e curls himself up in the daytime on his
and when he feels shy and any one comes
ear him, he sometimes puts his tail over
ace and peeps out from behind it, or some-
s he covers himself completely in his bed
gs.
e has grown more lively than he was at
and we have found that, like bats and owls,
most active at night. One evening we
ght him in the house, as it was quite cool,
placed the cage on a table in our bed-room.
e small hours of the night I wakened and
d a noise as if something was moving about
oom, first in the direction of the table and
over about the bureau. I got up and se-
d a light, and there on the bureau was the
rel. He had gotten out between the wires
s cage and was having a good time explor-
I put him back, and, as I thought, had
fastened in securely, and had gotten back
bed and was about to go to sleep when I
n heard him. The thought of having a
rel crawl over your face or through your
while you are asleep is not a pleasant one,
ter hearing him travel past the bed and
nto the entry and then into the nursery
nd I again got up, and on assuring myself
he was still in the nursery, I got books and
e of the children's blocks, and shutting the
placed them against the crack under it,
hen went back to rest peacefully until
ning.
hen I awoke I went in search of him, look-
n the nursery shelves, among the dolls, on
bureau, and shaking out the older chil-
's clothes, even their shoes, and was about
ve up the search when I came to a chair,
e lay some of the baby's clothes. I felt
, and was nearly ready to give up the
ch again when my hand rested over some-
g soft and warm under them, and there he
hid away out of sight.
got a box and tacked wire fly-netting over
nd there he has been ever since in more
re as well as more roomy quarters.

G. A. R.

For "The Friend."

Pernicious Literature.

The superficial character of much that passes for religion at the present day is cause for regret. It is quite observable among many under the name of Friends. But if we glance abroad at the drift of writers and thinkers outside of our profession, we find they are rapidly leading us in this career of defection.

Looking back over a period of sixty years I can recall the attitudes of simple faith and obedience on the one hand and intellectual and social culture on the other at that time.

The anti-slavery society had then lately organized and was gathering strength. In their zeal for the cause of moral reforms they held points of doctrine and as religious practice in a subordinate position, so that it appeared likely that their bond of union was rather an interest in good work than a common faith.

Their ranks were largely made up of persons of refinement and scientific culture, who were Unitarian in theology, and they quite generally appeared settled in the conclusion that an association thus banded for purposes of human refinement the necessity of a common faith was superseded. The Bible standard of a condition prepared for acceptance with God was substituted by one more conformable with their ideas of reason and human convenience.

I heard one of their distinguished speakers, in the course of what might have been called either a sermon or a lecture, say: "I know no other preaching of the gospel than to call the attention of mankind to the prevailing sins of the times."

It was about this period, the comparative infancy of the remarkable era of "higher education" in which we live, that the article from which I am about to quote was written. It may be found on page 129 of the 6th volume of THE FRIEND.

The contributor of the article says: "The following eloquent and forcible criticism is from the Journal of the Flushing Institute. It gives expression to thoughts which must be familiar to every Christian whose attention has been turned to the lighter current literature of the day. We may say without extravagance that the present age is in great danger of mistaking grand sentiments of admiration of natural beauty and moral order for Christian aspirations, and that on the other hand a sickly sentimentality is palmed upon it for the tenderness and humility of the Christian spirit. I commend the subjoined to the close attention of the readers of THE FRIEND. Let us apply the same touchstone to much of the admired prose and poetry which circulates in what is called the religious public, and they will detect a great portion of false sentiment and spurious ornament which the Christian is compelled to reject as noxious and unsound.

"Dr. Spurzheim, after building up a reputation in Europe, had come to America, to Boston, in 1832. After lecturing there for some time he died, the same year. It was at his 'obsequies' in the 'old South Church' that the ode was sung, of which the following are the 3d and fourth stanzas:

"Nature's priest, how pure and fervent
Was thy worship at her shrine.
Friend of man, of God the servant,
Advocate of truths divine,—
Taught and charmed as by no other
We had been and hoped to be;—
But while waiting round thee, Brother,
For thy light,—'tis dark with thee.
Dark with thee? No; thy Creator
All whose creatures and whose laws
Thou didst love,—shall give thee greater
Light than earth's, as earth withdraws.
To thy God thy godlike spirit
Back we give in filial trust
Thy cold clay—we grieve to hear it
To its chamber—but we must."

"On the whole it is a beautiful production. . . . But we are concerned only with the religious character of the piece. It presents to us the unhappy anomaly of a Christian people, in a place dedicated to Christian worship, writing in strains of devotion not only devoid of the faintest recognition of any principle distinctively Christian, but concerned in the spirit and to some extent in the language of the bards of heathen antiquity. The ode is destitute alike of Christian unction and Christian truth. It contains no allusion to the redemption of man nor to life and immortality as brought to light in the gospel, nor to the mediation of the Saviour as the ground and confidence of hope. A hope is indeed expressed for the departed spirit. But is it the humble, specific hope of the Christian? Is it a trust based on the definite promise of the Saviour and exulting in the gift of grace to the renovated soul? No; it is the vague and loose anticipation of the heathen. Like the subject of Homer's song, the deceased had a godlike spirit, and will be happy after death because he loved the creatures and the laws of God, *i. e.*, because he was a liberal man and a man of science!

"As to the third stanza we know not whether to smile at its extravagance or to rebuke its impiety. Can you imagine, reader, who it is that, by a Christian minister, in a Christian congregation, on an occasion of public worship before the God of heaven is hymned as

'Advocate of truths divine,'

And by whom a pastor and his flock in the fold of Christ confess with grateful adoration that

'Taught and charmed as by no other
They have been or hoped to be?'

You may be antiquated enough to call to mind some of the worthies of the Bible. You may think it was a prophet, an apostle, or perhaps one of the martyrs of your faith. Or, rather, you would believe it to be the Teacher sent from God. But no, simple reader, you are quite behind the spirit of the age! You are not yet illuminated. Natural science, you must know, is the truth divine of this enlightened era, and the advocate of Divine truth is a philosopher; a lecturer on the protuberance of the skull, and now installed among the gods to become the Orpheus or the Esculapius of a future generation. We mean no disrespect to Dr. Spurzheim, a son of science, a stranger on our coasts, and finding only a grave in the country which he visited in the spirit of enlightened attachment to her people and her institutions. His fate certainly makes no ordinary appeal to our sympathies, and we should have rejoiced to share in an appropriate tribute to his memory. We are as ready, moreover, to respect the genius of the poet as to deplore the untimely fate of the subject of his song. It is the ode which we condemn, used as it was under circumstances which entitle it to be considered as the devotional exercise of a congregation on the occasion of a religious solemnity.

"We repeat our conviction that the present effusion, as well as one which preceded it, how-

ever unimportant in other respects, is valuable as an index of the moral tendencies of the liberal theology. When such are the religious hymns of a people the letter of Christianity may remain, but its spirit has fled. No congregation under the influence of an orthodox ministry could have joined in such strains. Even if they had been too ignorant to point out its defects, their hearts would have revolted from it. Their evangelical instincts, if we may be allowed the expression, would have repelled such an insult on their faith.

"'Waiting round thee for thy light.' What an expression to be addressed by an assembly of Christian worshippers to the spirit of a fellow-mortal! When the cemetery was consecrated we had an apotheosis of mother earth, a formal ode to this ancient divinity. And now we have an ascription of praise addressed as it were to a canonized saint.

"Extremes inevitably meet, and it would seem as if the state of religion on which we are now animadverting had become the central point of a demolished faith and a rising superstition. They have no mysteries to awe the imagination, they have discarded the sublime truths which stir the deep energies of the soul, and they have rejected as gross materialism those manifestations of deity which most powerfully awaken the sensibilities and absorb the affections. Thus the lofty aspirations and heavenly affinities of the soul follow the impulse of lawless caprice without the adequate truths to guide and develop them.

"As a necessary consequence the community rush into the very gulf they seek to avoid, expend their veneration on material objects, and forget to worship God in spirit and in truth. This has been the religious history of our race. Already has it been exemplified by the pagans of the ancient world and the papists of the modern, and despite the lessons of experience the same drama may be again enacted."

The tendency of events since this article was written has gone to justify the fears expressed in the last paragraph. The human has made great strides in the development of all departments of science, and brought the knowledge thus acquired to bear upon biblical criticism until the simple "walk by faith" spoken of by the apostle is quite thrust out of view. We can plead for the ancient philosopher, for the light of Christ had not then come in its fulness. He can excuse the peasantry of the middle ages for whom the only glimmer of hope was through the proffered aid of the clergy. But what apology can be made for those who amid the light of the last two centuries seem determined to find some other way to the kingdom than by Christ, the door?

TRUE IDEALS.—Speaking of the importance of all Christians having the true ideal before them, the *Life of Faith* mentions a story told of a modern sculptor, who was found standing in front of his masterpiece, wrapt in thought and sad reverie. When asked why he was so sad, he said: "Because I am satisfied with it. I have there embodied all that I can think or feel. There it is. And because there is no discord between what I dream and what I can do, I feel that the limit of my growth is reached." But there is this to be noted in the life of the Christian. As the believer advances towards the ideal that he has formed, so that ideal advances. He rises into a purer atmosphere, he gets a clearer vision, he enters more thoroughly into God's mind as to what He has called him to be. And as his standard of the present is higher than his ideal of the past, so his ideal of the future will rise higher than his standard of the present.

For "The Friend."

Fruitfulness.

It is with feelings of gratitude and under a humbling sense of a tender visitation of Divine love and mercy to my soul whilst yet a youth, that I recall to mind the parable of the Lord Jesus concerning the unfruitful tree. "Shall I cut it down?" the gardener inquires. "Not so," the master answers, "but dig about and prune it, and then if it bear fruit, well; if not, cut it down and cast it into the fire."

This, no doubt, is a reasonable and righteous course of action in things natural, and God's witness for truth in every heart certifies to us that it is not less so in spiritual things in God's dealing with us. As *we* plant with the purpose of obtaining fruit, so does *He* plant us in his own image, that we may bring forth godly fruits. Nor are we fulfilling the Divine will if He find not those fruits in us.

Fruits meet for repentance are found ere those works of righteousness by which faith itself is made perfect, like as the fig-tree putteth forth its fruit before a show of leaves; nor was it the show of leaves, but the want of fruit drew down the displeasure of the Lord Jesus. No stronger symbol could be, that no empty profession of religion, without an inward experience of its regenerating influence on the heart, and a conformity in life and conversation agreeable thereto can avail any in the day of judgment, nor avert condemnation. Every member must need abide in Christ the vine and bring forth fruit to the glory of God. For God gives of his holy Spirit to *every one*, that the receiver may bring forth the fruits of the Spirit. And if any be Christ's, Christ by his Spirit abideth in him, for "if a man have not the Spirit of Christ he is none of his." As the branch of the vine draweth life and nourishment from the root, it beareth fruit, so shall the Christian planted in Christ receive of his Holy Spirit and bear fruits of righteousness to the praise and glory of God, the heavenly husbandman. Nor can any unfruitful branch be left sapping the life of the vine and bearing no fruit. As the least branch may and often does bear fruit, so should the least member among the people of God; for God "gives of his Holy Spirit to *all* who OBEY Him;" and this all may do, as obedient to the grace of God, that Divine teacher, that appears to all, young and old, and teaches every one what to do in order that all may do God's holy will and so please Him. Samuel and Josiah as children, Joshua, David, Nehemiah, John and Timothy as young men, Noah, Abraham, Moses, Barzillai and Simeon as old men, besides Miriam, Ruth, Naaman's maid, Mary and Martha among the maidens, and Deborah, Jael, Huldah among the matrons, each found the labor and work assigned, and in God's fear and by his holy help did it, receiving the recompense of reward. And as these did the will, pleased God and found acceptance, so may all, by God's grace vouchsafed for that purpose, as Jesus our Saviour has taught u pray, "Thy will be done in earth as it i heaven."

There are gifts of service in the chu some public others less so. But no one please God by doing that which is not requi at his hand, nor can he by deferring to what is. Yet as a member of Christ's Chu which is his body, we are members one of other, and being so have duties to God and our fellow-man, both in the church as also w absent in body therefrom. Even our atte ance at meeting, in accord with the c mand, "not to forsake the assembling of selves together," and a proper exercise travail of soul becoming the sacred purp for which all are assembled, is a duty we not forego, without a dereliction of duty, a consequent loss not only to ourselves, bu others also, for so doing we rob God and brother too; for, as coals separated burn feebly or not at all, whilst together they out much heat, so do Christians, closely un in spirit and faithful in worshipping toget in spirit and in truth, shed a radiance of Ch tian love around them.

These gifts of public service as vocal mi try are not given to all, nor are any to atte to exercise a gift they have not received. S unsanctified and uncalled for service minis death and not life to that which is begotte God, and which is nourished only by the h enly manna from God's hand. But there joy, a freedom and liberty in God's servic wider fields, wherein every one may and sh be exercised daily and hourly. This field is world, for "Whatsoever ye do in word or d do all in the name of the Lord Jesus". (Col. iii: 17), and what is done *in his name* needs be to God's glory; but "Whatsoe includes all a Christian does in his daily and walk, therefore the light and life of a Christian, like that of a fixed star, shines in the firmament of God's power. Such fruitful bearing branches ministering words and deeds to those around them, their very presence breathes of the arom heaven, and men take note of them "that have been with Jesus." No earthly Garde Eden this for man "to dress and keep," wi may be lost, but a heavenly field wherein wise do work and gather in, that when the vest of life is garnered home, sower and re may rejoice together, when all shall drin gether the new wine of the kingdom at table of their Lord, and the righteous sha the fruit of their doings.

W. W.

THE HIGHFALUTIN STYLE.—The longest cisms are not always the most effective. Canon Overton was student under the Mark Pattison, he had once to write an and he tells us how he did it:

"As this was an unusual thing, I determ to turn out an extra-superfine productio I used all the longest words I could thi aired the most profound sentiments, and duced, I have no doubt, a farrago of vapi pretentious twaddle; though at that time not a little proud of my performance. Pa read it carefully through, turning over after page without uttering a single When he had quite finished it he star me with that stony glare through his

which all his pupils will well remember, till uttered not a word. Had my stu- ous performance taken away his breath? he lost in admiration of its merits? Was faultless that it was impossible for even en a critic to pick a hole in it? At last ause became so embarrassing that I felt I break it at all hazards. 'I am afraid, sir,' l, though I did *not* think, 'that it is very

He simply replied, 'Very,' and handed ow hateful document back to me.

left the room a sadder and, I trust, a man, consigned my lucubrations to the s and have never since attempted to write highfalutin style."—*Selected.*

Remarks and Allusion to the Past evived, with Intent to Strengthen and ir up to more Faithfulness.

ere is not a doubt in the mind of the r but that the Society of Friends was l up, not only to set forth by the tongue en the precious doctrines and testimonies to our forefathers to uphold before the , but also that their lives and conversa- hould consistently correspond therewith. ier words, that they should carry out in onious practice their convictions, or live they profess; being as epistles or way- to the eternal kingdom, known and read men. Is not this, moreover, clearly fore- wed to us, being an express command in ewish law: "Ye shall keep my statutes y judgments, which if a man do he shall n them; I am the Lord." This was no practicely exemplified for a time at the f the Society, being, perhaps, one great of the remarkable stir and impression upon the minds and hearts of observers n the sphere of their influence. For in dance herewith, William Penn, writing of rly Friends, says: "I cannot forget the ity and chaste zeal of that day." "We an exercised people, our very counten- and deportment declared it."

w greatly is it to be desired that these cteristics of earlier times in our Society be more generally traced upon us! That ere inward and spiritually minded people, ight with renewed Christian zeal and ive dedication, hold up the banner of erism in its original dignity and purity, hus show unmistakably that we are the ineal successors of that illustrious band ed and proven men and women who, ing o'er this vain world with the keen f faith," counted not their lives dear unto elves, that they might finish their course oy." Hereby we, too, banded together as eart of one man, should be enabled gh God's omnipotent power, who remains me yesterday, to-day and forever, to re- the broken down walls and effectually he battle to the gate in a day when there many adversaries.

ce the period so favorably represented by m Penn, our members have been ex- to many temptations from the increase alth with the excesses and extravagances which it so often leads. It is hard to the heart against the perils of success. ood-tide of prosperity is not good for the The cares of this life and the deceitful- of riches choke the word. And the et's words of Tyre should be a warning to us: "By thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches." It was the view of these dangers so tending to bias the purpose, so fertile in reconciling religion with luxury, that prompted John Woolman's pen to the following testimonies: "Small treasure to a resigned mind is sufficient. How happy is it to be content with a little, to live in humility, and feel that in us which, breathes out this language, Abba, Father, may we reverently wait on the Lord for strength to overcome the spirit of the world.

There are some considerations which tend to relieve suffering for the cause of truth. When we are met with cruel and unjust accusations and then look to Christ we see that He more than any of us was the object of the world's scorn and suspicion. Even his brethren did not believe in Him. They could not see the necessity for his exposing himself as He did for the sake of truth. Paul, too, had innumerable trials in his efforts to fulfill his mission to the world. More politic men would have avoided this by not undertaking so much. He suffered in every quarter wherever he went, but kept sweet, in it all, and said, "none of these things move me." Consciousness of rectitude was his comfort. Luther, too, was not a troublesome man except to those who perverted the ways of God. Yet his path was beset with enemies. He was not a coward to flee from, or care much for trouble. So it has been always, the good that men of conscience and of courage would do is opposed by enemies. We should all be glad when we are reproached for the cause of our Master. For great is our reward in heaven.—*Christian Instructor.*

Many a man prays with his whole being, feels himself thrilled with the Divine currents and going out in aspiration after the Eternal, and yet finds words forsake him when he attempts to put devotion into speech. And yet is not this true prayer—for how can you translate aspiration into speech?—*W. D. Little.*

Items Concerning the Society.

William C. Allen, with approval of Chester Monthly Meeting, New Jersey, has entered upon religious service within the limits of Concord and Philadelphia Quarterly Meetings.

Joel Bean, who, with his wife, Hannah Bean, have been visiting Friends and meetings about Philadelphia since the opening of the Yearly Meeting, has gone on a few weeks' visit to New England.

Abram Fisher, who has been in these parts with a minute from Rich Square Monthly Meeting, N. C., as "a ministering elder," has now returned to Woodland, N. C.

The teachers of Westtown and Friends' Select Schools have planned a camping out together for Sixth and Seventh-days of this week, their tent to be pitched somewhere near Castle Rock and Ridley Creek.

We notice that the alumni of one of our Quaker schools have arranged to be banqueted at two dollars a plate! It may be all right for them, but for ourselves, in the face of the world's great need, we could not eat at that rate with a clear conscience. Two dollars at present is the price of a human life in India.—*North Carolina Friend.*

A Startling Event.—Since the death of our esteemed Friend, John Sharpless, in 1885, (whose murderer is reported lately to have died in the Eastern Penitentiary), no so shocking murder, if any, has been heard of as being inflicted on a member of the Society of Friends, or on so shining a mark in its membership, as that which befel Roy Wilson White, near Powelton Avenue Station, one week ago this evening, on his way to his Germantown home from the University, where his acquirements in legal learning, remarkable for one of the age of twenty-eight, were honored by a law fellowship and the post of lecturer in Roman law.

If, as some define genius, it is the faculty of working to advantage, such was his genius. As an indefatigable worker he was conspicuous among all young men known to us. How he could earn his way through a five years' course in law study and at the same time provide, in the place of his deceased father, for the support of a family and the advanced education of some of its members, was a wonder to our community, and an object-lesson to our young men whose way is paved with means.

The distinguished earthly rewards which were awaiting him, and already promised, have been left behind for another state of being. But as an illustration to other young men of what can be accomplished in a few short years by faithful conscientions work in an apprehended calling, under self-denial of all diverting enticements, his career has wrought a telling lesson among us, and it is for that, and not for eulogy, that we thus inadequately hold it up to view.

Notes from Others.

In the late Boston Congress of Religion, Prof. Edward Cummings, of Harvard University, said that "Progress never comes from sacrificing the weak for the benefit of the strong, but always from the sacrifice of the strong for the sake of the weak."

Samuel W. Jones, Mayor of Toledo, said: "Up to a few years ago it had been my habit to think of life as something that could be separated into fragments, such as religion, business, and politics. I have now come to believe that all life is one."

A representative of Hinduism claimed Jesus as "a Hindu of the Hindus;" and it was said that "the Hindus live religion, eat religion, and drink religion. Art, politics and society are all based on religion; it is not a thing apart, it is their whole religion."

We have no disposition to doubt the religiousness of many peoples, and of adherents of systems or churches within or without christendom; or the maxim that "man is a religious animal." But if any of them, under whatever religious views, "have not the Spirit of Christ they are none of his;" and "he that hath the Son hath life, and he that hath not the Son of God hath not life," nor redemption in his religious system.

"Will the ministry be content to live plainly, that it may reach plain people and be supported by them? Will our rich men forbear social extravagance and social distinctions in the church, that the gospel may better do its office for all men? How may our churches be builded and managed, that in them, at the same time, the brother of low degree may rejoice that he is exalted, and the rich that he is made low?"—*Address of Methodist Bishops to Chicago Conference.*

Latin, in the Romish Church, is a medium of worship and also of intercourse among all its officials throughout the world. By it also the governmental officials of all nations are able to understand each other. Rome never changes, and as it speaks officially only in Latin, its decrees and outgivings, State and ecclesiastical, possess one and the same meaning to all who study them in their original form. This gives her a great advantage, and will long ensure the perpetuity of this ancient language. —*Presbyterian.*

It has been proposed to employ the phonograph as an aid in learning foreign languages. In learning a language it is necessary first of all to have the ear trained to catch and recognize the sounds, and the only way to accomplish this is to listen to the continual repetition of the sounds until the ear becomes familiar with them. Many persons have to learn a foreign language without any aid from a teacher that can speak that language correctly, and even those that are so fortunate as to have a competent teacher can not constantly have the teacher at hand. Now it is proposed to have phonographic records of language lessons ; then the student can have the machine repeat the lesson over and over again, until he is perfectly familiar with it.

SUMMARY OF EVENTS

UNITED STATES—The Supreme Court of the United States decided the Kentucky Governorship case in favor of Beckham, the Democratic contestant. The opinion was handed down by Chief Justice Fuller, and Justices Harlan, Brewer and McKenna dissented — Harlan totally and Brewer and McKenna in part.

At a Cabinet meeting the question of the reception of the Boer envoys was discussed. It is understood they will be presented to the President by the Secretary of State. They will be received with every courtesy, but only as private citizens and not in any diplomatic capacity.

The work of blind women typewriters is one of the interesting features of the United States Treasury Department. It is said that their work is equal to that of the best operators.

Immigration at New York reached the high water mark last week. During that time 15,000 immigrants have arrived, 40 per cent. of them being Italians.

The *New York Journal* says : The amount of arid lands which lie in Arizona, New Mexico, Oklahoma, Texas and Colorado is estimated to be at least 500,000,000 acres. This is rendered useless by the need of water, and the reclamation of this land would add billions of dollars to the wealth of the country. In many sections of Colorado and other States in which irrigation is used, the best farming lands in the country are those which were formerly worthless and are now artificially watered.

The destruction of forests by fires has caused a considerable falling off in water supply in some portions of the country, especially in Southern California. The commissioner of the General Land Office considers this subject of so much importance that he has initiated a policy of reforesting the burned areas of reservation. He has instructed the Superintendents of Forests in California to examine lands of heads of streams and along water courses, with a view to ascertaining what tree growth is indigenous to such places. When this has been done, seeds and young trees will be planted in these denuded localities, and it is thought that within two years the resulting growth will have an appreciable effect in preveating the rapid evaporation of water. The present force of forest rangers will be employed in replanting the burned areas. In order to prevent the spread of forest fires, telephone systems will be arranged in a number of reserves as a means of rapid communication between those in charge of the forests. Many serious fires, it is said, could have been prevented had this system been in use previously.

The California gold output for 1899 amounted to $15,-336,031.

The population of the city of Baltimore is about 575,-000. Of this number about 100,000 are wholly or partly of negro descent.

In Illinois during the past fifteen years birds have decreased 38 per cent.

Missouri apples that have been kept in cold storage since early last fall have been repacked and shipped in refrigerator cars to New York. There the fruit goes into the cold storage end of a steamer. It is supposed that cold storage will keep the apples until they are wanted for use at the Paris Exposition.

The half breed Frenchmen, or "Canucks," as they are popularly termed, form a respectable proportion of Maine's population in the river and manufacturing towns.

Illiteracy in North Carolina is increasing, particularly among the whites. By the census of 1870 there were 33,111 illiterate white voters in North Carolina ; in 1880, 44,420 ; in 1890, 49,570—an average increase of 800 illiterate voters a year, and a total of 21 per cent. of the entire white voting population.

Statistics being gathered by the Board of Health of New York indicate that 3000 more deaths from influenza have occurred during the grippe epidemic prevalent since Second Month than during the corresponding period of last year from the same cause.

Conditions in Porto Rico, so far as the population is concerned, are said to be in a fairly satisfactory condition, Nevertheless, it is stated that the extensive aid rendered them by the United States Government has had the effect to pauperize very many honest workmen.

There were 535 deaths in this city last week, reported to the Board of Health. This is 41 more than the previous week and 143 more than the corresponding week of 1899. Of the foregoing 275 were males and 260 females; 75 died of pneumonia ; 54 of consumption; 33 of diphtheria; 28 of heart diseases; 22 of measles; 22 of apoplexy; 20 of cancer; 20 of convulsions; 15 of old age; 14 of inflammation of the brain; 13 of inanition; 13 of inflammation of the stomach and bowels; 13 of uræmia; 12 of scarlet fever; 9 of marasmus; 9 of typhoid fever, and 9 of nephritis.

Markets, &c.—U. S. 2's, 99¼ a 100; new 2's, 103½ a 104; 3's, 109 a 110; 4's, 114½ a 115; new 4's, 133½ a 134½; 5's, 112½ a 113½.

COTTON was quiet but steady on a basis of 10c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40 ; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.30 a $3.45; spring, straight, $3.35 a $3.60; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.10 a $3.30 per barrel, as to quality.

GRAIN—No. 2 red wheat, 70¼ a 71⅛c.
No. 2 mixed corn, 42 a 42½c.
No. 2 white oats, clipped, 30 a 30½c.

BEEF CATTLE.—Extra, 5¼ a 5⅝c.; good, 5¼ a 5⅜c.; medium, 4⅝ a 5c.; common, 4⅛ a 4⅜c.

SHEEP AND LAMBS—Extra, 5¼ a 5½c.; good, 5⅛ a 5⅛c.; medium, 4⅛ a 4½c; common, 2⅞ a 4c.; lambs, 4⅜ a 6⅜c.

HOGS were best Western, 7⅛ a 7⅜c.; others 7 a 7⅛c.

FOREIGN.—It was officially announced in London on the 15th inst. that Glencoe was occupied and that the Boers have evacuated Biggarsberg.

Official announcement was made in London on the 16th that General Buller reports that the Second Division of his army has reached Dannhauser (a little less than half way between Dundee and Newcastle), in Natal Colony.

Cable dispatches from London tell of great rejoicing there over the announcement made that the long besieged British garrison at Mafeking had been relieved on the 18th inst., as predicted by Lord Roberts, would take place.

Great Britain imported 16,000,000 great hundreds (1,920,000,000) of eggs in 1899.

London is twelve miles broad one way and seventeen the other, and every year sees about twenty miles of new streets added to it.

The new Oxford dictionary will contain a new "longest word in the English language," to wit—" nonintercommunicability."

Professor Kolle, of Berlin, declares that a large portion of South Africa is very healthy, and would be very suitable for phthisical patients if trees were more plentiful. Water, however, is very scarce, so that the rain water has to be collected and stored in reservoirs, and better methods of filtration are required.

Many of the streams in France have been stocked with American black bass, and the fish have flourished to such an extent that they are common articles of diet in the hotels and restaurants.

The Czar has ratified all the articles agreed upon at The Hague Peace Conference.

A Manila dispatch says that 500 insurgents, half of whom were armed with rifles, ambushed eighty scouts of the Fortieth Volunteer Infantry in the hills in northern Mindanao. The Americans routed the natives, killing 51. The American casualties were 2 killed and 3 wounded.

The total exports of merchandise, gold and silver from the port of Havana during Fourth Month 1900 was $2,-282,663. The exports to the United States exceeded those of all countries combined by nearly one million dollars. The total value of exports for the first four months of the present year was $9,656,696.

The total receipts of the Cuban treasury during Fourth Month 1900, were $1,483,751.

A census of the Klondike district gives a total population of 8306, of whom 5539 are citizens of the United States.

The catch of salmon in Canadian waters last year was valued at $3,159,306, a decrease of $2,520,868 when compared with the returns of the previous year. The decrease is so great as to suggest that in spite of all that is being done to replenish the supply of salmon, it, like the lobster of the Atlantic coast and the seal of Alaskan waters, is doomed to extinction within a few years. The salmon has been driven further and further north with the advance of civilization. It was formerly exceedingly abundant in all the rivers of the Atlantic slope north of the Potomac, but was killed by overfishing and other causes, until now it is practically unknown in that region. The fish now remain only in Canadian waters and in gon, The supply in the Pacific coast region seeme exhaustible only ten years ago. Then it was not un mon for the rivers to be choked with the multitude ascending fish. Canneries were established and fish caught in enormous quantities, canned and shipped t parts of the world. The fish were caught by means device called the fish wheel, which threw the fish as in shoals, and permitted hardly one to escape. A was put to this when the supply began to show sign diminution, and then the Government began to hatch salmon, but the hatching stations have not been ab make amends for the waste of a few years ago.

For some years the Nova Scotia Government has pended about $25,000 yearly upon agriculture.

NOTICES.

WANTED, for the Summer, a young woman, as h keeper, one who is willing to assist with household d
Address L,
Office of THE FRIEN

A YOUNG WOMAN Friend wishes a position of some during the Summer months.
Address Z,
Office of THE FRIEN

WANTED, by middle-aged woman Friend, positi care for invalid or aged person, with light household ties. Many years' experience. Apply
ELIZABETH MACKENSIE
Box 278, Moorestown, N.

WANTED.—A Friend and his wife or daughter, to charge of the Meeting House and grounds at Lansd Delaware Co., Pa. The use of a five-roomed house be given as compensation for the work.
Address J. R. E., office of THE FRIEN

YOUNG FRIEND, twenty-five, married, desires po with some responsibility where faithful service will to advancement. Experienced in commercial lines.
Address " T." office of THE FRIE

WESTERN QUARTERLY MEETING OF FRIENDS.—The leaving Broad Street Station, Philadelphia, at 7.17 on the 25th inst., will be met at West Grove to c (free of charge) those desiring to attend the W Quarterly Meeting of Friends, to be held at London Chester Co., Pa. It would assist the Committee if intending to come would inform by postal in advanc
TRUEMAN C. MOORE, } *Committ*
GEO. R. CHAMBERS, }

WESTTOWN BOARDING SCHOOL.—For convenience o sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., and and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twen cents each way. To reach the school by telegraph Westtown Station or West Chester, Phone 85.
EDWARD G. SMEDLEY, *Su*

WESTTOWN BOARDING SCHOOL.—Applications f admission of pupils to the school, and letters in reg instruction and discipline should be addressed to Wi F. WICKERSHAM, *Principal*.
Payments on account of board and tuition, an munications in regard to business should be forwar EDWARD G. SMEDLEY, *Superintendent*.
Address, Westtown P. O., Chester Co., Pa.

DIED, at her home in Whittier, Iowa, Second 20th, 1900, MARY D. CREW, daughter of Abner Matilda E. Crew, (the former deceased) aged thirteen and eight months. Physically frail from infancy, a delicate and sensitive temperament, she was thou in mind and fond of reading and retirement ; and very loving daughter and sister. Her last illness, of two months' duration, was borne with great patien resignation ; and from the first she evinced no a about recovery, frequently desiring her mother to the Bible to her ; once remarking that perhaps it be best if she did not get well ; and at another ti pressed that she had no choice. Toward the close her arms around her sister's neck and bade her farewell. She was asked if she was happy and Saviour to be near. She answered in the affirmati sank into a condition of apparent unconsciousness, iasted four days ; she passed peacefully and quietly leaving her sorrowing friends the consoling belief is well with her innocent spirit.

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MORTAL DECORATIONS.—Who of the na- s defenders cares enough for his nation to nd it from sin in his own person? How y in highest or lowest rank would defend nation's life from alcohol,—our people's army's most awful outward enemy? Who is soldier enough, and who is heroine enough, e unto sin for our country,—to live unto for our country? To protect their nation g nearest them, and their posterity, from wrong tempers, their selfishness, their tousness, their unguarded speech?

ey will hardly do these things for their try's sake, who will not for Christ's sake; so it is Christ that must be resorted to as true spring of all sincere patriotism. The nical kingdom does not furnish flowers l enough to decorate the graves of the soldiers and patriots of the cross, faithful death, and receiving the crown of life h fadeth not away.

A Layman's Protest.

he following somewhat remarkable letter ng been sent for our insertion, we are will- to make use of it as significant of some ning of the eyes of thoughtful men of to- and of a growing revolt against profession- n in the truth. The revolt, however, should revolt upwards and not downwards, reach- above all laymanism or clericalism into the cial authority of the Holy Spirit,—his de- stration and his power. "As every man received *a gift* [not mere knowledge of pture and Divine truths], let him minister same, as good *stewards of grace*." The er alleges acquired knowledge and expe- ce as his right to preach, which, though sidiary, is not the true foundation of right hority. For some truths, however, which loes contain, and without adopting every ression, we print most of his letter:—

To the Editor of the [Yonkers] Statesman:—

Through the courtesy of the pastor of the Westminster Presbyterian Church, I expect to occupy the pulpit of that Church, on next Sunday morning. This action is so unusual for a layman that I feel the obligation to make a public statement of the reasons which influence me.

I have for many years been a careful student of the reasons for the comparatively slow progress of the Christian religion in the world, and especially in our own land.

There are hundreds and even thousands of churches where the public services seem almost ineffective. It is claimed that, in the case of at least one great denomination, there has been absolutely no increase of membership during the year. The statistics of Yonkers for the past year are certainly most discouraging. The combined result of the teaching from the pulpit and the personal labors of the ministers, united to the influence of the membership in their own families, has been lamentably small. And this fairly represents, so far as I can learn, the general conditions throughout the country.

From year to year there seems to have been a diminished interest in religious teaching and a decrease in the number of church attendants. An effort has been made by ministers and official boards to remedy the difficulty by attractive music, stereopticon views and other such devices, and these in turn are losing effect.

My conviction is that this state of things is largely due to a misapprehension on the part both of the ministry and laity. The ministry have erred as to their province and relation to their hearers, and the church members have not appreciated their privileges and obligations. As I understand the Bible, the special aim of a settled minister should be to *develop* his hearers. This is what Christ did; and after preaching less than a year, He sent out seventy disciples to prepare the way for his coming and gave them the authority which He himself possessed over devils, and the power to heal diseases. Even those ignorant hearers, with their irregular and imperfect opportunities of learning truth, in a brief time were qualified to be the heralds of the Master, and were made teachers, [but subjecting spirits by the Spirit.]

The modern idea, and one which I have frequently heard from the pulpit, is that it is a church member's business to attend services twice on Sunday, if possible, during his life, and that he must not suppose he will ever be so far instructed as to be qualified to teach. I think this a grave and fatal error, and just at this point comes in the obligation of the laity.

A wise and faithful minister should, within a reasonable time, instruct his hearers so that they will apprehend the truth and be fitted for service in instructing others; and it is the business of every man and woman, according to their gifts and capacity, to be witnesses of the truth which has made them free and brought them from darkness into light. I think the minister should count himself as only the leading worker. [Rather, a servant among servants.]

Unfortunately, the modern conception of the minister, pastor or clergyman, as he is variously called, is that he is the church, or at least the most important part of it, and churches are spoken of as belonging to him and are called by his name; while, in fact, he is but an incident and the membership constitute the church.

I have also the conviction that the training of a theological seminary, and the prevalent erroneous idea that preaching the Gospel is a profession, induce a kind of pulpit service that does not meet the needs of the average hearer. There is too much intellect and too little heart. To be religiously successful, the heart must be reached, for "with the heart man believeth unto righteousness;" and in spite of the best intentions and the best efforts, I do not believe it is possible for a minister to prepare two sermons a week without becoming mechanical and perfunctory.

I am persuaded the hope of the Church is in lay preaching. It is not reasonable that a congregation—it may be of five hundred or more people—should be dependent for instruction and help solely upon one man. No one man can acquire a Bible knowledge, or has the extent or variety of experience that are necessary for such a purpose. Indeed, it seems absurd that members of a church should listen for a whole life time to one of several ministers, and be counted incompetent to enlighten their fellow-men, and that the results of their experience and their spiritual attainments should be lost to the world.

I am satisfied that there are thousands of business men in the churches who, like myself, have studied the Scriptures from their youth, and, being practical men, have sought for vital, fundamental, heart-searching, life-regulating truth. I feel that I may not have long to live, and am not willing to die without communicating to my fellow-men some of the truths I have learned. May my example prove a useful suggestion to the ministers, and a reminder of duty and incentive to the laity. . . . .

JOHN C. HAVEMEYER.

Creatures of Surroundings.

"When you are in Rome, do as the Romans do," is an old adage or phrase that may suit many easy consciences, but it is dangerous teaching because it is not in accordance with Bible teaching and example. Whoever "coined" the phrase must have had small regard for Daniel's noble character when he "purposed in his heart that he would not defile himself with the portion of the king's meat." We are influenced more or less by our surroundings, hence it is necessary to mark carefully just

what those "surroundings" are. No matter where we are, but especially young men and women who go to the cities need to make a firm resolve not to be defiled by certain kinds of influences which are more thickly strewn and more subtle than they are in the country. If, when we are in "Rome" we must do as the Romans do, then we had better stay out of that particular "Rome." No matter where we are we must not "do as the Romans do," but as Christians do, as Jesus would do. That is the only safe course (Prov. iii: 5, 6).—*Herald of Truth.*

This will apply to summer sojourning Friends away from home who are tempted to subject their testimonies, and accordingly their principles, to every "Rome" they roam to, whether boarding place, or "church service," or a pulpit which one is sometimes asked to occupy. Authority vanishes as weak compliance or imitation takes its place.

Church Finance and Frolic.

"Who hath required this at your hand ? . . Wash you, make you clean ; put away the evil of your doings from before mine eyes" (Isa. 1: 12, 16).

The infidel administered a withering rebuke to worldly-minded preachers and congregations when he said: "Your God must be in great need of money by the tricks the churches practice to get it for Him." A minister visited a young man in prison, and told him that all the church sympathized with him. He replied: "Do you know that you caused me all this trouble ? You remember the Sunday-school fair, when they set up raffling, and hid a gold ring in a cake ? Here I am. Don't let the church come blubbering around me. The raffling ruined me."

All carnal devices for raising money, as it is claimed, for the Lord, or the church, are a disgrace to the name of Christianity, a sin against God, a cause of deep sorrow to spiritually-minded people, a snare of the Devil, and one of the clogs to piety in the professing church.

Far better hold meetings in private houses, barns, on the street corner, in the fields and groves, than to erect or keep up fine buildings by such sinful arts. God wants nothing but free-will offerings, and if the members of an assembly are not willing to give of their means until it requires self-sacrifice, it may be well asked if their stinginess and worldliness do not entitle them to be classed among hypocrites.

The idea of wrenching money from people through the medium of their stomachs, or their love of amusements, is directly against the spirit of the gospel, and of Jesus, who lashed out of the temple those whom He charged with making a house of merchandise out of the building intended as a place of worship and prayer.

A prayer in the spirit, or a godly exhortation offered in the midst of one of these festivities, would be as dynamite, and put an end to the fun and money mongering. These soul-deadening church frolics, where joking, levity and gossip run high, unfit the heart and mind for prayer. Anything that does that is manifestly not of God ; and Luther has truly said "Whatever is not of God, must be of the Devil."—*Selected.*

For "The Friend."

Wells and Springs.

[FROM PAPERS LEFT BY JOSEPH WALTON.]

During the latter part of the summer of 1892, the amount of rain that fell in some of the eastern parts of New Jersey was much less than usual; so much so that some of the farmers in our neighborhood found it difficult to procure water for their stock. After the dry spell was over, one of these showed me a well in his fields, on which he usually depended for watering his cows, which had failed him in the time of drought. It was about twelve feet deep, and when I was examining it, was probably more than half-full of water. He mentioned an interesting circumstance connected with it, that just *before* rain came, the water rose in the well, so that it yielded a supply. I remembered that the late Dr. Joseph Warrington, who when a boy lived in the same section of country, told me that he was ploughing in a very dry time, and about the middle of the day a change in the moisture of the ground was perceptible to his bare feet, and this was soon followed by rain.

In thinking over these occurrences, I wrote to my scientific friend, T. Chalkley Palmer, asking for a solution of the problem, as to the source of this water. He kindly replied, and from his letter the following paragraphs are extracted :

"Presuming it to be a fact that wells and springs have been known to rise *before* rains have fallen in the neighborhood, I imagine that in searching for a cause one would have to pay particular attention to the matter of locality. If the springs were in an area influenced even remotely by the sea, the thing *might* happen as a result of the piling up of water on the coast and in tidal rivers; which, again, comes habitually on our Atlantic slope because of east winds, just the kind of winds that are apt to bring rains with them. The pressure of the heaped-up masses of water may easily, by way of underground strata permeable to moisture, have a more wide-reaching effect than would be anticipated, and might also act very quickly.

"The more I see of natural forces and their action, the more I am struck with a certain elasticity running through everything, whereby a force makes itself felt very quickly at a distance comparable (to borrow an illustration) to a pipe filled with balls. No matter how long the pipe is, if another ball is forced into the end, one instantaneously drops out at the other end. So, in the case I have supposed, when the water is at a low level, but yet *still there*, the stratum in which the well is situated must be saturated with the fluid. Force drives more into it by heaping up water on the shore —even many miles away — and immediately, without regard to distance or crookedness of route, some of it is squeezed out at the other end of the system.

"When the same phenomenon occurs in a hilly country, in such a situation that the tidal influence is clearly out of the question, if it ever does so, the cause might be found in precipitation at a distance, whereby pressure becomes greater in the water strata of a whole district. I feel convinced that our upland springs are connected underground over wide areas, and that rain in the mountains has a more or less immediate effect on many of the water strata of Delaware County. But whether the effect is great enough to be easily not is another matter.

"It seems to me that some such explana as the above is most likely to prove the one. But I do not claim to be able to ex the phenomenon. I merely offer a few for thy consideration."

The district of country where the two dents above related occurred is a low-lying level one. The subsoil is mainly sand gravel, which would freely permit the tran ence of remote pressure to the water part with which the lower strata are always cha I am of the opinion that to this transfer of pressure, as suggested by T. C. P., the nomona are to be attributed. But I believ source of the pressure is a more widely tended one than the local heaping of the in the ocean and tidal rivers. It is well k that a fall in the barometer is an indicati approaching rain. This fall is caused diminution of the pressure of the atmos at the point. Is it not reasonable to con that the greater pressure on the outside tends to force up the underlying water parts where the storm is approaching? the same principle as water rises in a p when the pressure of the air in the pum is removed by the working of the pump ha

J.

CHEAP ICE PROCESS.—At Claremont, N an original method of filling ice houses fine ice cheaply has been in successful o tion the last winter. The general idea i at all new, but it has now been made a tical success. The ice house has built w it a water-tight tank, just enough sm than the house to allow for the expansio casioned when water turns into ice, na about one-twelfth. The water, taken fro water works, first goes to a tank 60 feet ground ; from this it emerges through tubes and is allowed to fall to the floor ice house below—just as shot are made shot tower. The water freezes on its down. The ice builds upon itself, becc all the time more denser and clearer, an result in the end is a house filled with one 300-ton cake of ice of such pure color one ever saw who has been limited to po river ice. The outside temperature mu course be freezing or colder. The ice is mated to cost only five cents a ton.—*finder.*

WHY JENNIE LIND LEFT THE STAGE.—Swedish Nightingale, Jenny Lind," says ward, "won great success as an op singer, and money poured into her purse. she left the stage when singing her bes never went back to it. She must have m the money, the fame and the applau thousands, but she was content to live i vacy. Once an English friend found he ting on the steps of a bathing machine o sea sands, with a Lutheran Bible on her looking out into the glory of a sunset. talked, and the conversation drew near t inevitable question, 'Oh, Madame Goldsch how is it that you ever came to abando stage at the very height of your succ 'When, every day,' was the quiet answe made me think less of this (laying a fing the Bible) and nothing at all of that (poi to the sunset) what else could I do ?"

e Cross as the Final Seat of Authority.

LEA FOR THE "SPIRITUAL CROSS" AS THE STRONGHOLD OF PROTESTANT FAITH.

t was inevitable that man should be forced n that spiritual selfhood which the Refor-ion brought, and perilled on the edge of individual freedom. No obedience is sound ch is not free. The world had long worked pon him. As Nature or as Empire, as Pa-ism or Catholocism, it had crushed the l. It was quite necessary that he should n and work outward on the world. If the l was as eternal as the church had declared o be, it was bound to realize that it was in mand of Time, which was at most but a t of Eternity. But if of Time, then of His-y, and if of history, then of an historic rch. The soul claimed the right to revise Church, and to judge the Church, and con-n it—yea, to reject it. It could by grace eate its master. If the destiny of the soul everything, it must surely take its true e one day even over the pedagogic institu-s which had taught it its royal worth. It is e that the downfall of the old authority left a naked and perilous state. The infant self ld not but feel in the course of time the l and terror of its new and imperial soli-e. The *paedagogia servilis*, from which ther and Melancthon had freed the Church, outgrown only in principle. Even to-day release is still far from an actual and com-e one, and we have masses of people, in-ased by the *debut* of women on public and et influence, who are psychologically in the dle Ages still: They flee shivering into the , warm air of the church climate sub-tropi-if not torrid, clerical, if not priestly in its scriptions, guidance and claims. How ld it be otherwise? "The monk is always inor," and the priest tends to be a dwarf. vas a too long tutelage that these exercised urope—longer than our three centuries even yet outgrow. Europe had been immersed spiritual *lycee* till its powers and passions e a man's while its soul remained largely a d's. Such things are but slowly repaired. h the unity of Church disappeared the er which for a thousand years had been only an outward authority, but an outward hority of a very inward kind. An institu-like that cannot be plucked from the mind t it has so long made without a shock, and ock which can only be steadied by an au-rity greater still. And where was that to found? There was nothing on earth that ld claim it; no body had been slowly pre-ed for it. It could not be transferred. hority is not easily transferred; it must w. The new churches could not claim it, east in the sense of the old. They arose n a breach of church authority, they bore stamp of their origin, and it was not far t they could go in any authoritative claim. they strove to fall back on two things. y fell back on the authority of the civil ver, which made the Church at last the flat endage of the State that it is in Germany England to-day. And they fell back on Bible. But what was the Bible? The urch had put it there—as a canon at least; the Church had claimed to interpret it r since. If another interpretation was of-ed it must be the result of private judgment and sectional experience. At least it could not impress itself upon the outer world, or against the Church with any greater weight than a personal experience gave. Protestantism, when the glow of its first mighty impulse had cooled, found itself in a condition of spiritual anarchy, which is our dread inheritance and our supreme but not insoluble problem. The Roman Church has not ceased to go forward in the line of its magnificent and unholy audacity. The dogma of Papal Infallibility has in it something sublime in its self-certitude, to which we can no more refuse a certain æsthetic admiration than we can to Milton's Satan. What has Protestantism with which to confront that, still more bold, commanding, and thorough? The disintegration of the Bible, say some cynics. No; but the release of the Gospel from wrong views of the Bible; the growing consolidation of a great Evangelical Church, which the sects do not distract, but enrich. The Gospel, and the Gospel alone, is the religion of Protestants. One thing is sure. We can never solve that problem by the silly device of overleaping the Reformation and picking up the mediæval state of things. Such could only be the view of an archæologist and not a historian, of a cleric and not a prophet.

The new universal could only be found in the soul's interior, in the soul being forced inward and downward upon itself. If there is no universal and final imperative there, there is none anywhere. The Reformation took an indispensable step, a step that the best work of the Church had made inevitable, when Luther transferred the supreme problem of life to the area of the personal conscience. And though the awful scope of the problem might burst and break the individual soul in the conflict, yet it was in these very ruins that the new life and the new reign arose. The new creation must begin from the soul's chaos and night. Whether you take Peter, Paul, or the Lord, or both, the new man arises from a broken man, the new Church from a broken Church, and the victory of faith is on the field of blood. Revolution is an idea more central to the Church's gospel than evolution. . . So the self-complacency of the soul, yea, its very self-respect, was annihilated; and it was shut up into the new authority of a direct and personal *Redeemer*.

The Cross and not the Church becomes the new seat of his authority—the Cross as Christ crucified afresh in the evangelical experience of the desperate soul (?) and rising anew in its new trust and new life. By such individualism, individualism was in principle destroyed. In the extremity of personal concern, belittlement and despair arose a life which was a world in itself. The Redeemer was also the kingdom. To the soul He "became its universe that sees and knows." And a Church of those who are in Christ took the place of a Church of the baptized. A Christ who placed men in a Church took the room of a church that placed men in Christ. Such is the principle which as yet, however, Protestantism has but half actualized. That great movement has fallen under the fate that befell Christianity itself before it was 200 years old. It has been captured by culture, by another freedom than the redeemed, by another subjectivity than the sanctified. . . . .

We have slowly, wisely and indirectly to import into the social world the principles of the brotherly Church; and the tough colossal egoism which has been pruned and curbed in the spirit-world of repentance must not seek compensatory scope in the social or industrial world. But the obedience and serviceableness learned in the one must be carried out in the other. The communion of the saints must become the brotherhood of man; there is no other real meaning in the kingdoms of this world becoming the kingdoms of our God and of his Christ. the conversion of the human soul must mean, in the long run, the conversion of the social and industrial organization to the uses and principles of the soul. The same God who drew human society out of wild* nature must out of human society draw the kingdom of Christ. And the agent of this change is the miraculous Gospel. And the principle of the Gospel is the final and irresistible authority to bend to this end the unruly passion of human self-seeking and self-will. It is one authority, theological or social. That which regulates what we believe inspires and prescribes what we are to do. . . .

The Bible is really a word of two meanings, with which we unconsciously juggle. It means [to some] the canon, and [to some] it means the Gospel as the living soul of the canon ; and the two things are not the same. [Whatever men are saying about] the whole of the Bible, the *soul* of the Bible is authoritative. The grace of God to the conscience in the historic but perennial Cross of Christ, must be the one source of morals and the final seat of authority to a race that is redeemed or nothing—redeemed or lost. Natural and theological ethics may be separated for convenience of academic discussions ; but in the final experience of the race there is no ethic but a theological. The ethics of the future must be the explication of the Cross—and of the Cross understood as a gospel and not as an ideal, as an atonement and not as a classic sacrifice. The whole race is not only weighted with arrears, but infected with a blight. The train of history is not simply late, but there has been an accident, and an accident due to malice and crime. . . The Lord and Master of the race *intervenes* with his goodness as the only condition of our release, and of our power to fulfil ourselves and share his life. My King and Lord is not only my helper, but He who gives me back the life I had thrown away and lost the power to regain. My Sovereign designs to contend with rebel me, and, when He has disarmed me, gives me back my sword and takes me into his service. . . He redeemed us from the curse of the law, being made a curse for us. He satisfied for us that holy law which our sin could break but never unseat, whose wounded claim no future obedience or even penitence of ours could ever extinguish, which at once lifts us from the dust and grinds us to powder. . . Because He took man's judgment He became man's judge. Because He [came under] the curse, he acquired the monoply of blessing.

He who met the whole law became the law's Lord. . . A true and deep Evangelicism, therefore, is not a party in the Church, but it is the very being of the Church. The coming Church must be an Evangelical Church. While she has this note the Church has the secret of the social future. Everything turns on the Cross and the nature of the Cross's grace. Is the

* A weak concession to pseudo-science here apparent.

spiritual power of society the moral mastery of Christ's Cross? There is no question in the world so vital to society as this of the spiritual power. The temperance question, the sexual question, the war question, the Irish question, the negro question, the question of labor, the question of the proletariat, and other such, are most grave and pressing. But none of them are so grave and deep, in the long run, as the question of spiritual power. Society coheres without a spiritual power. What shall that be, and where is its seat? It is really the Church question. No question of philanthropy, however urgent and moving we feel it, has the importance of this. For it has the future and permanence of philanthropy itself within it. . . . It is through a society that the Saviour wills to save society, and when we make our choice we have but to ask which Church gives effect to the New Testament Cross, to the moral authority of the spiritual Cross. Which is built on the Gospel as I have explained it—as an act and a power, rather than a creed? Which has that authority? Which, therefore, has the Divine commission? Is it the Church whose secret is in its organization, or in its Gospel?—which is institutional, or moral?—which is graceful in its sacraments, or sacramental in its grace?—whose word asks for mere assent, or for the obedience of faith?—whose authority has its seat on a venerable spot of earth, or utters its still more venerable and awful voice seated in the centre of the redeemed conscience? We must have for these days an authority which is *in its nature* emancipatory and not repressive, empowering and not enfeebling. That authority is the Redeemer's. The object of human faith must be the source of human freedom, individual or social. Society can be saved only by what saves the soul. The Evangelical contention is that the object of faith is the Redeemer, directly and alone. It is the straitness of the Cross that it is the condition of critical, speculative and social freedom for the world. The Church of the future is the Church of one article which has the simplicity of a whole, and the greatness of a soul.—*P. T. Forsyth, in Contemporary Review.*

Final Test of Religion.

The supreme test of any system worthy of the name of religion is, Will it enable radically irreligious and immoral persons to reform? Is it adaptable to childhood, youth and manhood? Will it sustain a life of piety, with its arduous duties constantly required and its incessant self-denial? Will its motives grow stronger when motives drawn from this life, such as the love of praise, power, wealth, friendship and social life, grow weaker? Will it give to old age a cheerful outlook? Will it rob death of its terror, leaving instead, not merely a negative indifference, but implanting in the heart a lively hope? Since all must die, and none can tell when, a religion that hesitates, falters, or is silent then, is like a pilot competent only on the open sea. And as old age is a period of sensitiveness, weakness, loneliness and apprehension, whatever religion may have done before, if it can afford no help then, he who has trusted in it is like a pilgrim robbed of his staff when so weary as to fall without its aid, though the journey be not done, and the shadows of night are falling fast.—*Christian Advocate.*

THE LITTLE MESSENGER OF LOVE.

'Twas a little sermon preached to me
By a sweet, unconscious child—
A baby girl scarce four years old,
With blue eyes soft and mild.
It happened on a rainy day;
I, seated in a car,
Was thinking as I neared my home,
Of the continual jar
And discord that pervade the air
Of busy city life,
Each caring but for "number one,"
Self gain provoking strife.
The gloomy weather seemed to cast
On every face a shade,
But on one countenance were lines
By sorrow deeply laid.
With low bowed head and hands clasped close
She sat, so poor and old,
Nor seemed to heed the scornful glance
From eyes unkind and cold.
I looked again. Oh, sweet indeed,
The sight that met my eyes!
Sitting upon her mother's lap,
With baby face so wise,
Was a wee child with sunny curls,
Blue eyes and dimpled chin,
And a young, pure and loving heart,
Unstained as yet by sin.
Upon the woman poor and sad
Her eyes in wonder fell,
Till wonder changed to pitying love.
Her thoughts, oh, who could tell?
Her tiny hands four roses held;
She looked them o'er and o'er,
Then choosing out the largest one
She struggled to the floor.
Across the swaying car she went
Straight to the woman's side,
And putting in the wrinkled hand
The rose, she ran to hide
Her little face in mother's lap,
Fearing she had done wrong,
Not knowing, baby as she was,
That she had helped along
The up-hill road of life a soul
Cast down, discouraged quite,
As on the woman's face there broke
A flood of joyous light.
Dear little child! she was indeed
A messenger of love,
Sent to that woman's lonely heart
From the great Heart above.
This world would be a different place,
Were each to give to those
Whose hearts are sad, as much of love
As went with baby's rose.

—*Harper's Young People.*

ADAM CLARKE ON DANCING.—I learned to dance; I grew passionately fond of it. Would scarcely walk but in measured time, and was constantly tripping, moving and shuffling in all times and places. I grew impatient of control, was fond of company, and wished to mingle more than I had ever done with young people. I also got a passion for better clothing than that which fell to my lot in life, and was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination; did not love work; imbibed the spirit of idleness, and, in short, drank in all the brain-sickening effluvia of pleasure. The authority of my parents was feared, but not respected, and few serious impressions could prevail in a mind imbued now with frivolity.

Dancing was to me a perverting influence, an unmixed moral evil. It drowned the vo of a well-instructed conscience, and was first cause of impelling me to seek my ha ness in this life. And I can testify that I h known it to produce in others the same evil produced in me. I consider it therefore, branch of that worldly education which le from heaven to earth, from things spiritua things sensual, and from God to Satan. them plead for it who will, *I know it to be and that only.* They who bring up their c dren in this way, or send them to those sch where dancing is taught, are consecrating t to the service of Moloch. "No man in his se will dance," said Cicero, a heathen. Shame those Christians who advocate a cause by wh many sons have become profligate and m daughters have been ruined.

New Jersey's Buried Forests.

An industry, the like of which does not e anywhere else in the world, furnishes score people about Dennisville with remunera employment, and has made comfortable tunes for many citizens. It is the novel b ness of mining cedar trees—digging from beneath the surface immense logs of sound aromatic cedar. The fallen and submer cedar forests of southern New Jersey discovered first beneath the Dennisville swa seventy-five years ago, and have been a so of constant interest to geologists and sci ists generally ever since. There are stan at the present day no such enormous s mens of the cedar anywhere on the face of globe as are found imbedded in the deep n of the Dennisville swamps. Some of the t have been uncovered measuring six feet i ameter, and trees four feet through are mon.

Although ages must have passed since t great forests fell and became covered r feet beneath the surface, such trees as according to the scientific theory, while were yet living trees, are as sound to-da they were the day of their uprooting. trees are called "windfalls" in the nome ture of the cedar mines, as it is thought were torn up by the roots during some ter gale of the unknown past. Others are f in the wreck that were evidently dead when they fell, and to these the miners given the name of "break downs." The culiar action of the water in the swamp kept these break downs in the same sta decay they were in when they fell as the agency has preserved intact the soundne the living trees.

The theory of those who have made mysterious collection of buried cedar tr study is that they in some unknown age fo a vast forest that grew in a fresh-water or swamp that covered this portion of Jersey, the properties of the soil of w were necessary to the forest's existence. cording to Clarence Deming and Dr. Ma Beasley, eminent geological authorities South Jersey, the sea either broke in upo swamps or the land subsided and the salt w reached the trees. This destroyed the li many of them, and subsequently some p toric cyclone swept over the forest and elled it to the earth. The heavy trees g ally sank into the soft soil of the swamps they reached the substantial earth or roc

th it, where they reposed, unknown and unurbed, until their presence was accidentdiscovered in 1812. Ever since then the have been mined and have been an imtant factor in the commercial and business sperity of South Jersey.

he buried forest lies at various depths in swamp, and the uncovering of the trees or king the "cedar mine" is done in a very ple and easy manner. The log miner en- the swamp and prods in the soft soil with ng, sharp iron rod. The trees lie so thick eath the surface that the rod cannot be ned down amiss on its testing errand, for prodding is not so much in search of a tree t is to test whether the tree is a "wind-" or a "breakdown." When the prod kes the log the miner chips off a piece with sharp point of the tool, which brings the or splinter to the surface when drawn out he muck. By the appearance and odor of chip the miner can tell at once whether tree he has tested is a sound or a dead . If the former, he quickly ascertains the th of the trunk by prodding along from end of it to the other.

hat ascertained he proceeds at once to e the log from its hidden bed. He works n through the mud a saw similar to those l in sawing out ice in filling an icehouse. h this he saws the log in two near the roots e cares to. The top of the tree is next ed off in the same way, and then the big ar stick is ready to be released from its ing place. A ditch is dug down to the log, trunk is loosened by cant hooks, and it s with the water to the surface of the h. A curious thing is noticed about these s when they come to the surface, and that hat they invariably turn over with their om sides up. After mining the log is ly "snaked out" of the swamp and is ready the mill or factory.

hese ancient trees are of a white variety of ar, and when cut have the same aromatic or intensified many degrees that the com- red cedar of the recent day has. The od is of a delicate flesh color. One of the sterious characteristics of these long-sunken es is that not one has ever been found to be erlogged in the slightest. It is impossible ell how many layers deep these cedars lie he swamps, but it is certain there are sev- layers, and that with all the work that has n done in constantly mining them during ee-quarters of a century the first layer has yet been removed from the depths. At e places in the Dennisville swamp the soil sunk in for several feet and become dry, there the fallen cedars may be seen lying great heaps, one upon the other. No tree ever been removed from the Dennisville amp from a greater depth than five feet, but side of the limits of the swamp they have n found at a great depth, which shows the rectness of the deep layer theory. Near shore of the Delaware, eight miles from nnisville, white cedar logs have been exned from a depth of twelve feet. At Cape y, twenty miles distant, drillers of an Artesn well struck one of the trees ninety feet ow the surface. It was lying in alluvial posit similar to the Dennisville swamp. Another log was found at Cape May twenty feet ow the surface, and a third at a depth of seventy feet. These deep-buried logs were among the largest ever brought to light, and their location so far away from the Dennisville marsh indicates the great extent of that ancient forest area.

The uses to which the cedar logs are put are many. The principal use is the making of shingles and staves. The longevity of articles made from this wood is shown in shingles, tubs, pails and casks made from it over seventy years ago, and which have yet to show the slightest indication of decay. The shingles and staves are worked into shape entirely by hand, the only machine work that is permitted in manipulating the cedar log being the sawing of them in proper lengths for the uses to which the lumber is to be put. The Dennisville cedar shingles command a price much higher than the best pine or chestnut shingles.

What it is in the amber-colored swamp water and red muck at Dennisville that preserves these trees so that, after the lapse of centuries, their fibre is as clean and smooth and strong as it was when the green branches of the cedar were waving over the swamp, is a mystery that scientific men have as yet been unable to solve.—*Selected.*

For "The Friend."

The More Sure Word of Prophecy.

In reading afresh some ancient memorials of early Friends, those glorious sons of the morning into whose labors we have entered, and whose memory is now too much set at nought, we have been led into renewed admiration of the "burning and shining light" they were enabled to hold up to the world through their close abiding near and under that inspeaking word which only is a discerner of the thoughts and intents of the heart, and which "divides between joints and marrow."

While this inward principle of light and life is sorely departed from, and set at naught by the professors of our dignified name, we believe there are many amongst serious professors in other denominations who are looking toward the "more sure word of prophecy" as a thing to be found only within, and as being the fulfilment of the blessed promise, "Lo I am with you alway, even to the end of the world."

In accordance with this principle, it is related that the wife of a clergyman observed to him on their way from home one morning, that his preaching that day was very interesting and tedious. "Why," said he, "how so? did I not tell you the truth?" "Yes," she answered, "you did; it was all truth *as to words*, and so it would have been if you had stood in your pulpit all day and told me my name was Mary!"

Some remarks on the ministry, taken from the journal of William Matthews, who visited Great Britain as a minister of the Gospel in 1781:

"I have been led in a line that cut me off from flattery and applause, yet I never found any true or solid peace in anything but being faithful to God and man. I believe that our Society has suffered much loss by a *floating ministry*, that hath a tendency to lead the mind from inward humble *waiting on the pure gift*. I have been much concerned on account of so many words among Friends, and I have endeavored both by precept and example to promote silent waiting.

"In the exercise of the ministry there is great care necessary to keep down to the gift—waiting for words to be clearly opened, whatever may be the thoughts and expectations of the people.

"When the life lies low, if a proper care is not observed, there may be an overrunning of the gift, and ministering of our own, instead of that which proceedeth from the opening of the pure gospel spring. Thus the life is obstructed, though there may be great warmth of zeal and sound words, and while those who are preserved *alive* are *burdened* and *oppressed*, in others the *creaturely part may seem* affected. But if what is delivered doth not proceed from the spirit of Truth it cannot minister to the spirit, nor reach further than to that which is of its own nature the creaturely part.

"Were all those who are called into the work of the ministry to keep near the humbling power of Truth, and by example as well as precept to preach to the people, the advantage of a self-denying life, and that a little is enough for a Christian, truth and righteousness would more abundantly spread and increase on the earth."

Unconcern.

When the capital of Russia was occupied by the victorious French some of the officers, it is stated, repaired to a deserted palace for the purpose of holding a carnival. The gay French ladies who had accompanied the invading army, appeared in due time, lavishly adorned for the festivity, while chivalrous officers in faultless garb joined hands in the merriment.

During the night the city was fired, and although the conflagration spread with great rapidity, the merry dancing continued. The fire was readily seen, but the dancers realized no danger. Again and again some of them would go to a window and gaze upon the vast flames that swept over the city, doubtless with feeling of dread—yet they would turn again to their revelry.

Finally it was declared that the fire was quite near, and that it had actually reached the building just adjoining the one which they were then occupying. The tripping of the dancers stopped, and the thought of immediate flight took possession of all. Yet a daring young officer at this moment raised his hand, and enthusiastically exclaimed, "Just one dance more!" The most of those assembled seemed to drink in this spirit of recklessness," and "Just one dance more!" came from many of the doomed people.

The dance proceeded, the music continued, but, louder than the sounds of gay music and pattering feet, all at once was heard the terrible warning, "The fire has reached the magazine!" For a second, as though paralyzed with fear, the dancers stood helpless and awestricken. Instantly an awful explosion took place, the building was hurled into atoms, and in a flash the gay and, it is to be feared, Christless, were hurled into eternity.

The careless man and woman—that is, the pleasure-seeking worldling, is as unconcerned and careless in the matter of their soul's salvation as the gay dancers regarding the fire which caused their death. Again and again they are warned by sermons, tracts, the ear-

nest expostulations of Christians, and above all, by the declaration of the Word of God and the convictions of his Spirit, yet to all they turn a deaf ear. When reminded of death, the grave, judgment to come, and an endless eternity, they often listen for the time being, but soon the impression wears off, and again they rush into the giddy round of worldliness.

"He that, being reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix : 1).—*The Old Path.*

A Faithful Workman.

None come so near being "independent" as those who make their own fortune. None are so heavy a burden to the world as those who wait for luck to make them rich, or complain that they were not born so.

The contrast between the high-minded and the low-minded way of living and doing is well shown in the following story from an exchange:

Several years ago a large number of men were employed, not far from Boston, to fill some unsightly salt water flats and raise them above tidewater.

One day—it was eleven o'clock in the forenoon—the contractor went out to where a separate gang were at work in building a seawall, and when he reached the spot he found a solitary man busy on the face of the wall. He had a bucket of cement, and a trowel, and was engaged in "pointing" the said wall—that is, neatly filling in the seams and interstices with bits of stone and cement. It was nice work, and required a competent workman. But why was this man here alone ?"

"Where are the rest of the workmen ?"

"It's eleven o'clock, sir, and they've gone to old Cafferty's after their beer."

"Don't you go with them ?"

"No, sir. In the first place, I don't want the beer. I'm better off without it. And, in the next place, I can't make it seem right to take that time that is not mine."

"You are right, young man—perfectly right." And then the contractor looked the workman over more critically. He was young—not more than two or three-and-twenty ; a strong, well-knit, handsome youth, with an intelligent face, and an eye as bright as a sapphire.

"Tell me, my friend," the contractor pursued, after his survey, "if you have fixed upon this course from any principle—that is, if you have a reason for it."

The workman looked, for a few moments, a little puzzled. He did not at first catch the contractor's meaning. But presently his face brightened, and he seemed to grow taller as he answered,—

"Ah, I see. You mean to ask me if I do this because I think it is right ?"

The gentleman nodded, whereupon the other went on :

"Why, no, sir—I can't say it's exactly that. I'd do right anyhow, simply because it is right ; but I do this because I want, one of these days, to be somebody—to succeed in business—to do something better than working on a level with a gang of navies."

"Yes, yes," nodded the contractor, smiling. "I think we now understand each other. Do you know who I am !"

"No, sir."

"Well, I think I once hired the man that hired you. However—you know where your contractor's office—where the paymaster' office—is ?"

"Yes, sir."

"Then, my man, do you call there this evening, half an hour after you have quit your work here."

At the appointed time our young workman presented himself at the office, where he found, first, that it was his employer who had spoken with him that forenoon ; and, second, he found that said employer, or contractor, was in want of a trusty agent into whose hands he could consign the entire charge of overlooking the workmen and the work. In less than a year the young man owned stock in the enterprise, and in ten years from that day he was one of the leading citizens of New England's metropolis—*Youth's Companion.*

For "The Friend."

Who Shall Inherit ?

"This is the heir ; come, let us kill him, that the inheritance may be ours" (Luke xx : 14).

The above are the words of the wicked husbandmen, who failed to return the fruits of the vineyard in their season. The heir is the son who alone is the rightful heir to the father. The whole parable is a lively symbol not only of the high professing scribes and pharisees to whom it was first spoken, but also of all who like them make a loud profession of religion before men, and yet bring not forth the never failing fruits of true religion, such as holiness, virtue, truth and love, fruits well pleasing and acceptable to God, and approved of men.

Behold then the son and heir coming in the dignity of the father demanding his dues, and then turn to the conspirators harboring wicked thoughts, vainly flattering themselves that by violence they can wrest the ownership from their lord. These wicked thoughts become parents to wicked deeds, and they slay the son. "What, then, shall the lord of those wicked servants do? He will come and destroy them and give the vineyard to others, who shall yield the *fruits* in their season."

Life is ours with all its wondrous faculties and enjoyments, with grace divine, containing promises in embryo of heavenly bliss below, and eternal life and glory above. It is true that the Father sent the Son to die for all, that all might live, but not less true it is, He tasted death for all, because that all have died. If then men have died to God, they live in sin, and such were these who stood before the Son. The wicked thoughts, which bear sway in them, are but the blossoms which bear the fruit of death. Nor are we a whit better than they if in us self reigns supreme, and God is not our chief joy. This self must die if we would that the Son should reign and his will be done in us. In mercy, then, He comes to do this work, to change our heart from hate, rebellion and sin, to love, obedience and righteousness.

The Lord of all as pilgrim man, ascending Mount Olive's slopes, rejoices in his works, and yet he mourns for man, and with tears of unfeigned sorrow, wept over the impenitent ; and even now the same, He comes and cries to such appealingly, "My Son, give me thine heart." Whilst enemies to God, and lost in sin, He so loved us, that to save us from death, our legal due, He died upon the cross, that we might die to sin and live to Him who died for us. Who, then, could doubt his love? Love, so manifest, that Christ sho say, "and I, if I be lifted up will *draw all* *unto me.*" Oh! let us not, then, refuse s pardoning love and mercy, but believing, co and taste and see how good He is to those w put their trust in Him.

As the Almighty Father by his power rai the Son, and gives to Him his power in all fulness to raise from sin and death whomsoe He will, oh, believe Him, then, to be able succor and to save to the uttermost from ev sin all those who come unto God through H He can and will save me, as I come in the le ings of the Father, and as I believe in the S my Father.

Thou, oh gentle reader, and all they, w touched by the Father's love, with eyes lightened to see themselves as sinners, grieved thereby, do weeping come, and s that Saviour (whoever seeketh them), thes do surely find. Their tears, He dries, t feet, sore walking in the paths of sin, washes, that, made clean, they may tread path of holiness and walk with Him. His and peace is theirs. In heaven's radiance light and love with Him they walk, and, k ing close to his side, He shields them f every danger. Walking in his name, they o come. These, these are they, who when fi battle is o'er, their faith intact, victory s crown their banners ; these shall inherit God's kingdom of glory, as they have faithf served in his kingdom of grace. Introver then, our minds, solemn is the thought, "W is our hope? Shall I, wilt thou, be there?

W. W. I

HELPING THE WEAK.—It is possible the a lesson for others who are not newsboys st gling to make a living, in this little story f the *Endeavor Banner:*

"Here, boy, let me have a *Sun.*"

"Can't nohow, mister."

"Why not? You've got them. I heard a minute ago cry loud enough to be hear the City Hall."

"Yes, but that was down t'other block know, where I hollered."

"What does that matter? Come, now fooling; hand me out a paper. I'm in a hur

"Couldn't sell you a paper in this here bl mister, cos it belongs to Limpy. He's jus to the furder end now; you'll meet him."

"And who is Limpy, pray? And why he have this especial block ?"

"Cos us other kids agreed to let him it. Ye see, its a good run on 'count of offices all along, and the poor chap is that he can't git around lively like the rest o so we agreed that the first one caught s on this beat should be lit on and thras See ?"

"Yes; I do see. So you newsboys ha sort of brotherhood among yourselves?"

"Well, we're going to look out for a cove what's lame, anyhow!"

"There comes Limpy now. He's a fortu boy to have such kind friends."

The gentleman bought two papers of and went on his way down town, wondering many men in business would refuse to sell wares in order to give their weak, ha brother a chance in a clear field.

A New Revolt From Romanism.

The following letter written by Andre Bourr to the Bishop of Marseilles, renouncing his esthood and interest in the Roman Catholic urch, is one of many similar ones said to e been sent by priests in France to their lesiastical superiors. Andre Bourrier is editor of *Le Chretien Francaise*, the organ he new Protestant movement among priests, published in Paris :

Monseigneur : In sending you my resignation one of your clergy, I believe it to be my y to give you the motives which have caused to make this decision. Age, experience, above all, the candid study of the Gospel of the first centuries of Christianity have greatly modified the teachings and the judices with which my early ministry was rished. I see myself compelled to recog- that I was born in a Church in which new wths and the interests of men have utterly nged the simplicity of the Gospel. I can- recover in its dogmatic subtleties, nor in rge proportion of its practices and ritual, beautiful religion of Christ.

You have had cognizance, Monseigneur, of se troubles of conscience which for a num- of years have been the torment of my life. have not forgotten my agonies while I e tried these ten years past to break the ds, so strong and so tender, which held me to all that I had known and loved up to t time. You then demanded from me my esion to the declaration of faith of Pius and that I gave you. I submitted myself he examinations which you were pleased mpose upon me. But I did not at all re- er the peace of mind which was promised ne.

You know how to make a man suffer ; you w not how to give peace. With loyalty courage, I forced myself to bend my rea- and my will to the demands of the Roman h. I did everything to persuade myself of truth of that faith, since the Roman Cath- faith consists, not in believing, but in be- ing that one must believe. To-day I have n twenty years in the ministry, and during of these twenty years I have carried on debate with myself in such a crisis of con- nce. The day has come when I see it is ally impossible and culpable to continue this fe. Moreover, I have suffered enough to ognize that it is even more grievous to nple on one's conscience than on one's heart. make my exit from the Roman Church, not the door of skepticism or of unbelief, but reason of my faith in Jesus Christ, the *only* iour and *exclusive* Mediator (Acts iv., 12 ; 1 othy ii.: 5).

n your Church you have multiplied saviours have admitted means of salvation the most rse, and indeed the most fantastical, ac- ling to the fashion of the hour. The succ- and popularity of these exhibitions have pletely perverted the principal truths of Christian faith—the Incarnation and Re- ption. But I find in the Roman Church no er the Gospel which has been revealed, that ch the Apostles preached and which I ought refer to every other gospel even were it ight to me by an angel from heaven) Gal.).

I could find again that Gospel in Roman- I would not give up a position which as- sures me of worldly honors, with the material advantages of a life at once easy and agreeable. If I did not believe as I do, I might try, like so many others, to reconcile the exercise of my ministry with a conscience fortified by the subtleties of casuistry, and I would not expose myself to the injuries and enmities which, it may be, will be the consequence of the sincerity of my faith. But I believe it is better to say, with Saint Paul, "What things were gain to me, those I counted loss for Christ" (Phil. iii.: 7).

To sum up all, I am convinced that the Gospel alone will save modern society ; convinced that the Roman Church cannot, without abjuring itself, place the Gospel in the hands of the people ; convinced that the Catechism does not compensate for the loss of the Gospel. Such, Monseigneur, are the motives of the decision which I make this day in the full enjoyment both of my reason and of my liberty. Faithful to my vocation, I shall consecrate the remainder of my life to the service of God, only too happy to be permitted henceforth to preach my Saviour, with fidelity to his word, and set free from the fear of men. I declare to you that I shall publish this letter hereafter in case I shall deem it necessary to furnish my friends with this frank explanation of my conduct.

A Talk With Boys.

To be brave is to be willing to suffer rather than to do wrong, or in order to do good. The Bible has a great deal to say about bravery. All the great and good men in the Bible were brave men. Abraham was a brave man ; he dared to leave his home, and friends, and native country, and go out in a strange land to worship God. Joseph was a brave man, and kept up a good heart in slavery and in prison in Egypt, and dared to do right and confess God to be his God when he was brought out of his dungeon into the court of Pharaoh. Moses was a brave man, and was not afraid to obey God and lead the children of Israel out into the wilderness to a land he knew nothing about. David was a brave boy, and was not afraid to attack the lion and the bear when he was left to defend his father's sheep. So all through the Bible ; all its great and good men were brave men. They dared to do right. They were willing to suffer for the sake of doing right. The boy or man, or girl or woman, who is not willing to suffer for the sake of doing good is a coward.

In the stories we read, the boys and girls who are brave are very apt not to suffer after all. Their bravery saves them. It is sometimes so in real life. Daniel was brave, and God saved him from the lions. The three Hebrew children were brave, and were willing to be cast into a fiery furnace rather than to worship an idol ; God saved them and they were not burned. But a great many men and boys have suffered although they were brave. They might have escaped the suffering, but they chose to suffer, and even to die rather than to do wrong. And they did suffer and die.

A train on the Pennsylvania Railroad was running thirty or forty miles an hour. The fireman threw open the door of the furnace to throw in coal, and the flames burst out with a tremendous blaze and roar. They caught on the woodwork and enveloped the engineer. He could have jumped from the engine and saved his life. But if he had the train would have rushed on, and the flames would have rushed back and burned the passengers. He would not desert his post. He seized the lever, reversed the engine, and stood still amid the flames until the train was stopped. The lives of the passengers were saved, but he was so badly burned that he died in a few hours. He was a martyr to his duty. He was a brave man.

One night a fire broke out in a tenement house in New York City. A family who lived in a fourth story escaped to the street, but in the terror of the moment left the baby behind. The baby's older brother, a little boy of twelve, bravely mounted through smoke and flame the three flights of stairs, not knowing whether he should be able to get back or not. He found the baby, caught it up in his arms and brought it safely down. He saved the baby and he saved himself, but he was so badly burned that he had to be carried to the hospital to be nursed and taken eare of. He was a brave boy. He was willing to suffer for the sake of his baby sister.

A little boy and girl were playing by a bonfire. The girl was sitting before the fire when somehow her apron of cotton caught fire and began to blaze up about her. She screamed with terror. Her little brother did not scream or run for help ; he caught hold of the blazing apron and tore it off her, and threw it upon the ground and trampled the flames out. He carried the scar of the burns on his hands for many days. It took a brave boy to do that ; a boy that was willing to suffer to save his sister.

Be brave, boys ! You cannot be like Christ unless you are brave ; unless you are willing to suffer for the sake of others.

WHEN a bell is cast, two moulds of sand are made, an inner and an outer, so arranged as to form between them presisely the shape desired for the bell. The metal is poured in, and then the moulds are broken. But that form is not destroyed, it is only fulfilled, and the bell rings out the glad song of fulfillment.—*Peloubet.*

Correspondence.

"Things new and old" have life when seasoned with the right leaven.

We enjoy "quotations from others," and judging from my own incomplete modes of expression, am aware that there is scarcity of suitable original matter among our people.

Could not a short treatise be prepared setting our views in a clear outline by a comparison of the Old and the New Dispensations, showing how, when the Spirit of Truth is come, it will lead into all the Truth? The face to face sight for those who are born again is the first essential to a right knowledge of religion.

Items Concerning the Society.

In the original Latin of the Apology, for it was first written in Latin, Barclay does not vouch for the truth of the account of the Arabian "Hai Eben Yokdan" (which was expunged from editions later than 1779 by London Yearly Meeting), but he seems to be quoting it as showing the view held by its author. The question therefore arises whether Barclay is responsible for the different turn given to it in the English version.—*Lecture by J. R. Harris.*

In No. 29 of our present volume we presented a table of statistics of the several Quarterly Meetings of the Philadelphia Yearly Meeting of Friends. Some readers may now be interested to note, by comparison, the following similar table prepared from returns sent up by its Quarterly Meetings to the recent Yearly Meeting of those who assembled at Fifteenth and Race Streets. We extract it from the *Intelligencer:*

Quarterly Meetings	No.	Males	Females	Adults	Minors
Philadelphia . . .	2,885	1,298	1,587	2,421	464
Abington	1,413	666	747	1,131	282
Bucks	1,359	620	739	1,170	189
Concord	1,579	727	852	1,315	264
Caln	302	146	156	256	46
Western	1,393	660	733	1,144	249
Southern	178	96	82	150	28
Burlington . . .	546	258	288	463	83
Haddonfield . . .	740	351	389	591	149
Salem	942	445	497	778	164
Fishing Creek . .	249	117	132	187	62
Totals . . .	11,586	5,384	6,202	9,606	1,986

The total reported is 58 greater than last year.

SUMMARY OF EVENTS.

UNITED STATES.—The exports of merchandise from the United States during Fourth Month reached $40,000,000, the greatest for any month in our history.

The Washington correspondent of the *Public Ledger* says: "The new census of Cuba reveals a queer fact as to the population of the island. There is a large excess of males over females. After the Ten Year War the same fact, it is said, was shown by the Spanish census, and now after the four more years of war there are 57,613 more men than women in the islands. A comparison of the last Spanish census, that of 1887, with that of 1900, shows that the excess of males is less than formerly. In 1887 there were 123,799 more males than females. In the interval since the females have increased by 14,294, and the males decreased by 51,202. This was an increase of 2 per cent. in the one sex and a decrease of 6 per cent. in the other. Strange as it may seem, this excess of males in Cuba has existed ever since 1775, and has been a constant characteristic of the population of the island. There is significance in the character of the excess of either sex over the other. For instance, among the negroes there are 10,842 more women than men. Among the mixed bloods, 19,805 more women than men, and among the native white, 15,553. But among the foreign born white there are 89,282 more men than women, and among the Chinese 14,531. The Chinese are gradually disappearing from the island. The climate and the work wear them out. Many leave for other lands. They began to go there in 1847, and in fifteen years there were 34,334 on the island. There are now but 14,857. Cuba has 552,928 "schoolable" children, between 5 and 17 years of age, and but 90,072 go to school. This indicates the large field of work that lies before the philanthropic educator."

A despatch of Fifth Month 23d, from New York, says: "The Compania Trans-Atlantica Espanola, which for some ten years prior to the Spanish war maintained a regular service between this port and ports in Cuba and Mexico, will on June 5 begin running steamships on its new line, which is to engage in a general freight and passenger business between this port and Spain. The first vessel, the Cataluna, is scheduled to sail on the date named for Cadiz, Barcelona and Genoa. Ships will be despatched once a month for the present, and should the business done meet the company's expectations, additional sailings will be arranged. Vessels of this line before sailing from this port for Spain will make the round voyage between this port, Havana and Vera Cruz, Mexico."

The San Francisco Board of Health issued a statement on Fifth Month 22d, that there was no living case of the plague in that city. The house to house inspection is to be continued, but the compulsory inoculation of the Chinese is not to be attempted.

Over one billion feet of logs were cut in the pine forests of Minnesota during the season just closed. The industry in the state employs about 16,000 men.

Thirty-five years ago the farmers of the country sowed 1,000,000 acres of buckwheat. The acreage in 1898 was 678,332.

Lobsters are so scarce along the New England coast that the imports of the live shellfish from the Canadian maritime province promises to be larger than ever for this fiscal year.

The total eclipse of the sun was observed under most favorable circumstances, from Norfolk, Va., through the whole belt of totality in the Southeastern States. The result will be looked forward to with much interest, when the reports from the various stations are received.

There were 424 deaths in this city last week, reported to the Board of Health. This is 111 less than the previous week and 41 more than the corresponding week of 1899. Of the foregoing 210 were males and 214 females; 58 died of pneumonia; 43 of consumption; 41 of heart diseases; 16 of convulsions; 16 of cancer; 15 of diphtheria; 15 of nephritis; 15 of inanition; 14 of inflammation of the stomach and bowels; 14 of measles; 12 of apoplexy; 12 of bronchitis; 11 of marasmus; 10 of inflammation of the brain; 9 of jaundice; 9 of Bright's disease, and 9 from casualties.

Markets, &c.—U. S. 2's, 103¾ a 104⅛; old 2's, 99¾; 3's, 109¼ a 110; 4's, 115⅛ a 116; new 4's, 134⅛ a 135; 5's, 113⅞ a 114.

COTTON was quiet but steady on a basis of 9 9-16c. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.30 a $3.45; spring, straight, $3.25 a $3.50; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.10 a $3.30 per barrel, as to quality, the latter for fancy patent.

GRAIN—No. 2 red wheat, 70 a 71c.

No. 2 mixed corn, 41 a 41¼c.

No. 2 white oats, clipped, 29 a 30c.

BEEF CATTLE.—Extra, 5⅝ a 5¾c.; good, 5¼ a 5⅜c.; medium, 4⅞ a 5c.; common, 4⅝ a 4¾c.

SHEEP AND LAMBS—Extra, 5 a 5¼; good, 4¾ a 4⅞; medium, 4 a 4¼; common, 2¾ a 3¾; lambs, 4 a 6¾c.; spring lambs, $3.00 a $5.50.

HOGS 7⅜ a 7¾c., for best Western, and 7¼ a 7⅜c. for others.

FOREIGN—On the 22nd ult. the British War Office announced that a squadron of mounted infantry of General Methuen's force were ambushed in Natal Colony by the Boers. The casualties number sixty-six, including the Earl of de la Warr, who was wounded.

The actual invasion by the British forces of the Transvaal territory was begun on the 27th ult., and Lord Roberts has his headquarters about eight miles north of the Vaal River, in the South African Republic. Troops crossed at several points. There was some skirmishing, and there are intimations that the Boers are gathering to offer resistance to the advance.

Lord Roberts has wired the War office that there is urgent need of more rolling stock, and the *London Daily Express* asserts that contracts have been placed in the United States for fifty locomotives and many cars.

The London correspondent of the *Public Ledger* writes on Fifth Month 11th: "The development of the inhabitants of the United Kingdom from a somewhat indolent and pleasure loving race into an alert and military people, organized on business lines, has begun. The Prime minister has at last joined the ranks of those who consider that the country is not safe until her forces have been reorganized, developed and rearmed. There are many symptoms of the preoccupation, not only of members of the government, but of prominent men in the Opposition and in other walks of life, in the immediate task of strengthening the nation. Domestic politics are practically at a standstill. Questions that would have aroused keen interest even during the Tirah and Egyptian campaigns now fail to catch the public eye. Any one with his ear to the ground may hear the hum of preparation, while the somewhat sluggish and deliberate habits of British statesmen are quickened with a lively sense of danger on the horizon."

The great "celestial globe" of the Paris Exposition which caused the crowd to throng the foot bridge across the Avenue Suffren in numbers so great that the frail structure fell, is the greatest novelty of the exhibition. It is an immense sphere, 150 feet in diameter, resting upon four solid masses of masonry and piling. On its surface are the signs of the zodiac, the objects whence they take their names, the principal constellations and other illustrations of the heavenly chart. At night the elaborate design is brought out vividly by electric devices. Within the great globe is a smaller one, thirty feet in diameter, representing the earth and automatically exemplifying its diurnal rotation. An ingenious mechanical instrument gives the illusion of the moon in her nightly promenade. The machinery presents a complete sidereal picture and story, with at certain moments the phenomena of eclipses. Electric elevators carry passengers up through the interior. They can alight upon the earth and contemplate a cosmic spectacle of extraordinary charm, and not without scientific accuracy. The great globe is on the banks of the Seine.

The French Government has liberated in Madagascar during the last four years above 1,000,000 slaves.

A new invention that is already on the market in G many is that of artificial stone steps. A design imitat staircase carpets of any desired color is pressed into steps when still soft, and, as the design of figures p trate to a considerable depth, they last as long as steps. Beautiful designs can be used, and have b found suitable for fine residences.

The German Government has recently caused an inq to be made into the subject of lightning and its ef upon trees, the observations having been entrusted to overseers of nine foresting stations scattered through an area of nearly 50,000 acres in the district of Li It was found that of all forest trees the oak was most susceptible to the attacks of lightning. The forests w found to comprise various kinds of trees in the follo proportions: Beech, 70 per cent.; oak, 11 per cent.; 13 per cent.; and fir, 6 per cent. Of the 275 trees w suffered from lightning during a period of several ye no fewer than 58 per cent. were oaks, 21 per cent. 8 per cent. beeches and 7 per cent. pines. It is worthy that it has been stated by some English auth ties that the beech is seldom or never struck by lightn The truth of this statement has long been disproved, it is interesting to see that the beech in Germany app to be more often the subject of lightning stroke than pines.

Nearly one-third of the beer consumed in the wor brewed in Germany.

Switzerland is particularly rich in water power an ficient in coal.

A Manila despatch says that last week's operatio Northern Luzon resulted in the killing of forty-six o enemy, the taking of 180 prisoners and the captu 300 rifles and a quantity of ammunition.

Palonog, on Masbate Island, south of Luzon, was tured by a military and naval expedition on the 20t The islanders were found suffering from lack of owing to the blockade, and the authorities are endeavoring to relieve them.

Major W. C. Gorgar, Chief Sanitary Officer of Ha reports that while the deaths for Fourth Month num 482, there were no deaths from yellow fever, the month so favored since Fifth Month, 1899.

NOTICES.

WANTED, for the Summer, a young woman, as h keeper, one who is willing to assist with household d Address L Office of THE FRIE

A YOUNG WOMAN Friend wishes a position of som during the Summer months.

Address Z Office of THE FRIE

WESTTOWN BOARDING SCHOOL.—For convenience o sons coming to Westtown School, the stage will trains leaving Philadelphia 7.17 and 8.19 A. M., an and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twen cents each way. To reach the school by telegraph Westtown Station or West Chester, Phone 85. EDWARD G. SMEDLEY, Su

WESTTOWN BOARDING SCHOOL.—Applications f admission of pupils to the school, and letters in reg instruction and discipline should be addressed to W F. WICKERSHAM, *Principal.*

Payments on account of board and tuition, an munications in regard to business should be forwa EDWARD G. SMEDLEY, *Superintendent.*

Address, Westtown P. O., Chester Co., Pa.

DIED, at the residence of her parents in upper Pr Pa., Fifth Month 15th, 1900, F. AUGUSTA STANDIN eleven months and four days. She was buried in field Meeting House grounds by the grave of her father, Alfred Augustine Nicholson, who died E Month 20th, 1899, aged sixty-five years; a ministe Society who came from England in 1886. "Suffe children to come unto Me, for of such is the king heaven."

——, at her home near Plainfield, Indiana, Th 9th, 1900, MARY PEACOCK, wife of William Pea the eighty-third year of her age; a member of Pla Monthly Meeting of Friends. She was a firm bel the doctrines and testimonies of early Friends; sh death with Christian fortitude, saying that her the family and church had been done, and tha seemed nothing more for her to do but to die. H ily and friends have a comfortable hope that her peace and that she was gathered into the heaven ner as a shock of corn fully ripe.

THE FRIEND.

A Religious and Literary Journal.

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A Religious Revolution.

therto the Society of Friends has been ely persuading others of the Spirit of h by the Scriptures ; now the day is dawn- hen a general need is discovered to be aded of the Scriptures by the witness of spirit.

deed this has ever been the secret opera- of convincement, with or without histori- vidences. It has ever been our reliance the first, that "It is the Spirit that bear- witness, because the Spirit is Truth." the first we have held that the product e Spirit is best vouched for by the Spirit. n an age when churches, owning no pri- rule but the scriptural or ritual letter, practically seeming to say, "We have o much as heard whether there be any Spirit," Friends believed it incumbent em that Christendom should hear. And ey mightily convinced many, "and that cly, showing by the Scriptures" that t was the Word, come into the world to witness for the Truth, and inwardly to to every man's condition.

this witness for the inspiration of Scrip- we must still cling, and to it others are ng as to the last hope of scriptural faith h also is the first), although they herald groupings in another dialect than ours, mix it with some conceptions which we the advance of the same light will dispel. e *Literary Digest* cites R. Heber Newton, otestant Episcopal Rector in a New York ch, as believing that a "new reformation" wning.

e primitive authority in Christianity, he was Jesus himself, who "spake as one ng authority." "To every question as to eason of his faith, the sufficient answer of disciple was: 'The Master taught us thus lieve.' But with the lapse of time, says Newton, this authority necessarily weak- and became second-hand, third-hand and fourth-hand testimony to what Jesus taught. Then an inevitable authority arose—the church —whose right to teach was unquestioned for a thousand years. 'With the incoming of the Reformation,' says Dr. Newton, 'a yeasty process began—the ferment of man's mind and soul.' It was an age when every received opinion was questioned and had to justify itself or be rejected. Yet, as in every new movement, a host of tares grew up with the wheat, and the wildest theories appeared upon every hand. Again, an authority to sift truth from error was needed, and the Bible was set up. No longer was it asked: 'What does the Church teach ?' but 'What does the Bible say ?' Says Dr. Newton:

"Every opinion was haled before this court. Every question was determined by it. Philosophy and science and art—all human knowledge was passed upon by this final court of appeals. Again, a satisfactory authority so long as it remained unchallenged. While men could receive it there was an unbounded comfort thus to be able to bring every doubt to a tribunal that could determine it finally.

"Our age sees an era closely paralleling the period in which Christianity arose and the period in which Protestantism broke from the great Catholic Church. Again man's mind is teeming with new, fresh thought. Novel knowledges are streaming in upon him from every side. The whole horizon of his outlook has changed. His mind is yeasting with new ideas. The old experience renews itself—a vast growth from the soul of man, alike of good and of evil, demanding once more an authority capable of sifting the true from the false and of deciding between the right and the wrong. Never was authority more needed than to-day —provided it be the right sort of authority. Never was authority more craved than to-day —so that it be an authority to which man's mind and conscience can cheerfully bow."

Dr. Newton believes that the ultimate court of appeal is that "Divine Reason" and "Word," called *Logos* in the original of the first chapter of John, and which means both; which as the witness for truth in man is "not the reason of Thomas Paine and the present-day realistic rationalists; but rather the 'Divine Reason' of Socrates, Plato, and the author of the Wisdom of Sirach. Reason in this sense means not merely or chiefly the rationalizing faculty, but the moral nature—'the whole spiritual being of man.' 'It is what conscience teaches,' says the writer, 'as well as what the intellect affirms, that, together with the voice of the heart, form the trinity of true authority—of Reason.' Dr. Newton thus concludes:

"There need be nothing surprising to the conservative Christian in thus accepting this Reason as the ultimate court of appeal in religion. What is the fundamental doctrine of the Christian Church, if it be not the doctrine of that divine *Logos*, ["the Word"], imminent in the universe, indwelling man; the light of his intelligence, his affections, and his conscience; the light which lighteth every man that cometh into the world—the very light of God himself. We are bowing not to the human reason alone, but to the divine Reason of which it is the expression.

"And so we return, in the cycle of the church's story, to the primitive authority, in another and a deeper sense—the authority of the Master himself.' . . .

"The authority of Jesus was . . . the authority . . finding a voice in the individual man, who brought the spiritual conscience to the full, and so became himself a revelation of the indwelling *Logos*, or Reason, of God ?"

So with many a halting since the revelation of the Word to Fox and Barclay, tendencies continue pointing towards a more general acceptance of their position, as the doctrine of "the Word" and "right reason" was more safely expounded by Barclay.

A Topic, or a Message?

A daily paper last week quotes the following from the *Universalist Leader*. We commend the plain speaking and purport of the writer, while yet disposed to carry the subject farther:

LECTURING FROM THE PULPIT.

Preaching has not lost its hold on the people- but a good deal of lecturing and not a little read, ing of "essays" and "papers" in the pulpit, under the name of preaching has failed to draw and hold the interest of the general public. The "all round minister" who knows what his people are thinking about all the week, and who goes to his pulpit to tell them how to think their thinking according to his thinking, is apt to prove a weariness to flesh, mind and spirit. The fact that they have been thinking of secular things all the week and putting these thoughts into the great conflicts of the day is the reason why they want a change for Sunday. They do not want to leave religion out of their daily lives, but they do want to get some religion to put into their daily lives, and they come to church for it, but get too often a warmed-over mess of their everyday experiences.

A preacher may have a great subject, but

no message. This, to our mind, makes the distinction between lecturing and preaching—not whether the matter delivered be secular things or religious truths, but whether it be a *subject* or a *message* that is delivered.

He who deals out a topic, however religious, scriptural or ably handled, as the fruit of his own talent, study and deliberate preparation, makes his discourse a *lecture*. But he whose one warrant for handing forth the truth is the immediate authority of the Holy Spirit, both as to the place where, and the time when, and the matter which is to be delivered, speaks such a message from the Holy One as may be called the true preaching. It may not be in enticing words of man's wisdom, as lecturing would naturally be, but though in stammering speech and with humble intellect, it will be in "demonstration of the Spirit and of power," and so only will it be preaching.

The prophets could handle events of their own day, and still be prophets ; we can handle things of their day, and even the prophets' own words, and be nothing but lecturers. It is not the subject-matter spoken, whether called secular or religious,—but it is the divine anointing that makes the preacher, whether he speak to the soul's condition through things of the day, as Jesus could speak of plowing, and house-building, and the weather, and the prophets also bring to view the signs of the times,—and still speak as one having authority.

We would, accordingly, look deeper than any present-day or ancient-day topics to find the lecturer or the preacher. We would look to the Divine spring itself of all true gospel ministry. We are not without critics among ourselves also who depend upon very superficial tokens to judge of a minister whether "he sounded like a lecturer" or was of the savor of life.

Other voices also are of late coming up from the various churches in frequent succession, complaining that entertainment disguised as worship no longer entertains or draws, but has proved its hollowness and had its day. "What is our next resource ?" is the question. Some answer, "a richer service"—that is, an increase of ritual, paraphernalia, ceremonies. What is this but the same principle of outward diversion from the inward seat of worship, under more solemn guise (which we have called disguise), rather than that which would gather the minds of the people inward to spirit and truth ? It is there that the Father seeketh to find his worshippers,—there indeed they *must* worship Him if they expect to worship truly.

Take these man-made attractions hence ; make not the Father's house an house of diversion, or any entertainment lower than the highest, which is intercourse with Him. Let that engagement be most absorbing, and it will drive out as "by the expulsive power of a new affection," the interests of the buying and the selling, the ear-charming and the eye-pleasing, "the seats of them that sell doves" as for worship. Nothing really draws like Christ lifted up from the earth. Determined to know nothing but Him and Him crucified, a church will find its truest prosperity and its most attractive power.

Seedless Oranges.

Twenty-five years ago there were no seedless or navel oranges grown. A few oranges were raised in Florida, but the bulk of the supply came from the Mediterranean, and the fruit was expensive. The annual yield of California oranges was less than five carloads. Now the annual orange yield in California is upward of 15,000 carloads, and the total amount invested is now something like $43,-000,000, while twenty-five years ago it was only $23,000. The introduction of the seedless, or navel orange has caused these changes. It has revolutionized the orange industry of the United States, drawing 13,000 men out of other pursuits, and has transformed vast areas of sun-baked land in California into beautiful orange groves. The New York *Sun* recently had an interesting article on the subject, from which we derive our information.

The first seedless orange trees were introduced in 1872 through the efforts of William F. Judson, United States Consul of Bahia, Brazil, who heard from the natives of a few trees in the swamp on the north bank of the Amazon, some sixty miles inward, which had no seeds. It seems that even in those days there were Consuls who were interested in scientific matters, and could foresee the economic value of a discovery of this kind. He sent a native up the river to get some shoots, and bring back some of the fruit. Several of the shoots were packed in moss and clay and were shipped to the Agricultural Department at Washington. They did not excite very much attention at first, but the next year Mr. Horatio Tibbitts asked the Agricultural Department for specimens of fruits and shrubs suitable for experimental propagation in Southern California. Among other things Mr. Tibbetts obtained the four surviving orange shoots from Brazil. They were shipped to Riverside, California, and were immediately planted. Even here the shoots appeared to have had bad luck; one died of neglect and another was chewed up by a cow. Five years passed and the two surviving trees come into bearing, and in the winter of 1878–79 they bore sixteen oranges of the seedless variety—the first ever grown in North America. Specimens were shown to orangemen and fruit-growers. At first they were sceptical as to whether the trees would bear annually such fine specimens. The second crop was awaited with great anxiety. There was about a box of oranges in the second year's crop, and they were even better than those of the first crop. Mr. Tibbetts was sure that there was a fortune in the new variety of oranges. For two years he experimented with propagating trees from shoots and cutting from his two seedless trees. His attempts were a failure, but finally he hit upon a scheme of budding from the seedless navel trees upon the seedling trees. Experiments along that line were successful, and it was found that a bud taken from one of the two Tibbetts trees and grafted into the bark of a seedling tree would grow to b limb which would grow seedless oranges. original orange branches were then cut a and the tree thereafter bore only the new riety of fruit. Work was carried on in ea est in the winter of 1882, and in the follow year the demand for buds was so large th dozen frequently sold for $5 and $1 each finally not considered excessive for a g bud. A fence was built around the two t to protect them, and a year or two later orange trees that had been propagated f the two original trees began to bear, and t furnished tens of thousands of navel b which were as good as those from the original trees. The industry has grown u now no one thinks of planting seedling oran and tens of thousands of seedling trees h been budded into navel orange trees, and t are many navel orange groves in the re which have yielded net profits of from $ to $300 an acre per year. Riverside grown from a hamlet of less than t American inhabitants to a prosperous t with 14,000 population. It is the grea orange producing locality in the world, 000 acres of the land being devoted to The average annual shipments of the ora from Riverside are 1,600,000 boxes. Riverside citizens are now urging that two trees which were the source of this p perity, be removed to a public park and ably protected in order that they be kept the next generation as an object lesson. visitor is allowed to take any flower or f into the orchard for fear of the scal *Scientific American.*

Making the Valley of Baca a Well.

Suppose that, instead of dodging troubl just bearing it, it is possible for you to ma a source of life and strength: suppose that very circumstances which had seemed to most overwhelming can be converted by into refreshment and health for other sou would not that explain at last why the dre valley of Baca lay thus on your road? Ble is the man who, coming there, maketh a To find under the dry soil of that parc place the signs of water, and to transform very spot into verdure and fruitfulness— is the most gracious use of life. I do not k when or where the valley of disillusion doubt, or disappointment is to come in way; but I do know what your problem is you get there. It is not to dodge away u hillside; it is not even to get through as you can; it is to discover the interior s and gift of the experience, as one who into its soil. There is not a single experi which you are called to meet that has within itself some fertilizing power; and there is not a greater joy than to discove signs of water in the heart of what see desolate and thirsty land. For the well, dug, is not for yourself alone; the experi once interpreted helps the next traveler comes that way. It becomes a green and ful spot in many a weary journey. Nor is all. The heavens above conspire with th fort of your will. "The rain," the psalm on to sing, "filleth the pools." The In-Sender comes to reinforce the well-di God works with man when man is a labore gether with God.—*F. G. Peabody.*

A Plea in Behalf of Peace.

ESSED TO CHRISTIAN PROFESSORS OF EVERY NAME, BY PHILADELPHIA YEARLY MEETING.

t is with love for our fellow-countrymen of ry class, and in that brotherly freedom ch is permitted and enjoined by the gospel we desire to call your attention to the re- nsibility which we all share in common, in ›ing the present and prospective relations veen our beloved country and other na- s. It has pleased the All-wise and benefi- Ruler of the universe to permit us to l a territory of vast extent and almost lim- ss resources. The form of government un- which we have grown and prospered is ad- ibly adapted to meet the needs of a free, ghtened and virtuous people. This, when inistered with an eye to their highest in- sts, and the favor of the Most High, pre- s a system which other nations may well re to make their own. Are we not, there- , bound in all gratitude to see to it that e rich blessings be not perverted to pur- ss out of harmony with the Divine govern- t?

et, as thoughtful observers of some of the its in which the United States has of late n a chief actor, we can scarcely fail to be essed with their disastrous and far-reach- character. They, and the causes which led up to them, are so fresh in the mem- of all that they need not be here recited. fact nevertheless remains that war, with ts horrors, has engaged our country for a period, and is still being persistently car- on in remote regions.

While present conditions continue, the dan- increases that in an outburst of popular ng, such as carried us into a war with n and opened the way for another with natives of the Philippines, we shall be ot entirely away from that safe position h hitherto the immense territory and the graphical outlines of the United States made it easy to maintain. Our people thus be plunged into the current which is threatening the peace of warlike nations upon self-aggrandizement.

ich considerations should be sufficient to g home to each one of us questions like e: "What is my attitude in this crisis, as ofessed follower of the Prince of Peace?" my influence decidedly felt in the commu- in which I live, in favor of some speedy, and peaceful settlement of the difficult blems that now confront the Federal au- ities?" "Or, through apathy as regards whole subject, or a careless acceptance of sentiments prevailing around me, or from cret fear of incurring the scorn or ridi- of others, am I shrinking from the plain to stand faithfully by my Divine Master, eachings find his example?"

We are familiar with the leading arguments reby it is sought to justify, or even com- d war, as the most satisfactory, if not the method, for settling international differ- es. That upon which much stress is laid nany professing Christians is the authority he Old Testament Scriptures, wherein are ›rded conflicts that evidently received the ne approval, and indeed command. To the consistent followers of Christ must y that, with a change of dispensations, e was introduced a rule of conduct which would substitute love for hatred, forgiveness for revenge, the returning of kindness for injuries—in short, "a new covenant" between God and man, which, as compared with the old, is surely "established upon better promises." Those, therefore, who acknowledge the binding authority of the latter, rejoice to realize that they are no longer "under the law, but under grace;" that the coming of the Saviour, whose name they love to bear, was heralded by the angelic strain, "Glory to God in the highest, and on earth peace, goodwill to ward men." This, to their view, expresses the whole scope of the gospel. They further remember the plain precepts contained in that memorable Sermon on the Mount, whereby the Master intended his disciples should order their daily lives and intercourse with their fel low-men.

All must admit that the spirit here inculcated is utterly repugnant to the strife, carnage, misery and destruction inseparable from every battle-field. In this connection, we may fitly recall our Lord's gracious declaration concerning himself. "The Son of man is not come to destroy men's lives, but to save them," and again, his express condemnation of war—"all they that take the sword shall perish by the sword." Following closely their Saviour's precepts and example, his apostles and their immediate converts could take no part in warfare, so that until near the middle of the second century of the Christian era scarcely a Christian soldier is upon record. When pressed into the Roman legions, these early disciples responded, "I am a Christian, and therefore I cannot fight." Nothing was then left them but to suffer.

The argument from expediency, although often urged, must occupy but a low place in influencing one whose standard of righteousness has been lifted above considerations of mere gain or selfish purposes when these plainly conflict with the higher rule received from Christ. Can that be expedient for him, which cannot fail to beget in his own breast wrath, hatred, revenge and deadly strife?

In order to reconcile a demand for personal military service with the repugnance which the Christian believer may well feel toward engaging in it, perhaps no more plausible or successful plea is urged than his paramount duty to the state. The love for one's country has very properly a strong place in the human breast, and is productive of many excellent results. So also is a loyal regard for its wholesome laws, and constituted authorities. But neither of these can be a sufficient warrant for the follower of Christ to violate by any act of his own what he is bound to believe is directly opposed to the teachings or commands of his Divine Master. One course only may be open to him, namely, a meek but firm refusal. The final result he must leave with Him for whose sake he is called to leave all, and whom he should be ready to follow, if need be, "to prison or to death." Nor is a moral courage thus displayed to be regarded as in anywise inferior in its character or results for good, to that of the man who, at the demand of his country, risks life and limb upon the field of battle.

Is war, however, inevitable? as is continually asserted. Indeed, would it occur where there is a disposition to refer the question at issue to one or more impartial judges? Such a method has been so frequently and successfully resorted to that it is no longer regarded as an expedient of doubtful value. Within the past century this reasonable, just and peaceful course has been adopted by our own or other nations in more than one hundred cases, and to more than half of these the United States has been a party. By the late Conference at the Hague a system was formulated that has met the approval of many of the most eminent statesmen and jurists of the present day. The acceptance of such a tribunal by the leading nations of the world, we believe, would go far toward the peaceful settlement of controversies that may hereafter arise.

It is, as we reverently believe, under the constraining spirit of the one Blessed Head of the Church that we have felt led in much brotherly love to call all who profess the name of Christ to divest themselves, if needful, of their preconceptions on the subject before us. These we cannot doubt are largely the result of early education and surroundings, or, it may be, to a ready acceptance of views advocated by the prevailing literature of the day, or, again, they may indicate a lack of faith in the teachings of the Saviour and their applicability to the present conditions of the world.

In order to reach right convictions regarding questions of vital importance to ourselves and our fellow-men, we all need a wisdom better than our own. By its aid we may find the plain teachings of the Lord Jesus directly at variance with those largely prevailing around us; indeed, they may be very difficult to reconcile with the line of reasoning whereby we may have reached certain conclusions. If this be so, let us remember with the deepest gratitude that, when our Lord was about to leave his sorrowing disciples, He sought to reassure their faith in Him by these ever memorable words: "I will not leave you comfortless, I will come to you; and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth." Elsewhere, when pressing upon them the keeping of his words or commandments, as the test of their love for Him, He continues: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. He shall glorify me, for he shall receive of mine and show it unto you."

When, therefore, we find ourselves confronted with problems very difficult of solution, and that, under our methods of reasoning, we often reach conclusions that are still both faulty and unsatisfactory to ourselves, let us reverently call to mind the gracious promises concerning the Holy Spirit, the Comforter, the sent of the Father in the name of the Son. As we pray for more and more of his quickening power, a light we may have never known before is thrown upon passages in the Holy Scriptures, which will make them plain to our spiritual vision. Misgivings as to the practical application of some of our Lord's precepts will vanish, and we shall perceive very clearly the points upon which they must always differ from that lower standard of truth and duty which man in his ignorance and rebelliousness has set up.

If these be not among the direct results of the enlightening, energizing power of the Holy Spirit, we may in all candor ask where else shall we look for them? How otherwise are we to interpret the offices and prerogatives of the Comforter, as set forth in the declaration of our Divine Master, already referred to? Is it not, then, for want of a fuller acceptance of just this doctrine that we see to-day so many evidences of weak convictions, a wavering faith, and so little of that courage which would lead men to meet loss, or scorn or death itself, rather than forsake "the truth as it is in Jesus." In what other direction, therefore, than among the professed followers of Christ shall we look for stanch and willing advocates of his gospel of love, mercy and peace?

The rightful position of the Church of Christ, as set forth by himself, is that of a leader not to be turned aside in its high mission for the regeneration and happiness of the world. Its voice is to give no uncertain sound, and the men and women who compose its membership are to be "as lights in the world," and as "the salt of the earth." Since we dare not assume that the commandments and teachings of our Blessed Saviour were delivered prematurely in point of time, we must believe they are especially applicable to the present conditions of the world, and that mankind is greatly the loser by not promptly accepting them in all the fullness of their blessing, and faithfully living up to them.

We rejoice to believe there is a large and increasing number, throughout the various branches of the professing Church, who have come to realize that, if the errors and evils and wretchedness that now abound are to be effectually met, it must be largely through the faithfulness of Christian believers. As these follow their own highest convictions of truth and duty, they will surely be drawn into closer fellowship with one another, and sweetly find that, in the one Master, all they are brethren. Thus also will be brought about the harmonious, if not united action, which can deal wisely and powerfully with evils, even so gigantic as war, and through the same instrumentality our own and other nations will be brought to seek the things that make for peace the world over.

When we consider the large proportion which the various organizations of professing Christians bear to the population of our own and other civilized countries; the general intelligence that characterizes them; or the high standard of virtue which they seek to uphold; it is not strange that the Church has come to be regarded as the highest human agency in the upward progress of our race. Let not such a hope be disappointed.

Holding a vantage ground so favorable, with purposes so exalted, and a power when rightly directed so vast both spiritually and numerically, must not the responsibility for the continuance of a system so anti-christian as war, fall directly upon the professing church? As we verily believe, in its hands rests to-day the peace of the world. If then this burden has been laid upon the church by its Holy Head, let it be borne in his name, and in the strength He will give for so blessed a service. While its mission is thus fraught with love and tender sympathy for the whole human race, it has none the less a conflict to maintain against wrong in every form, however specious. But let us remember that, although its weapons are not, and cannot be carnal, they are nevertheless "mighty through God to the pulling down" of those strongholds of evil which spring from the lusts and uncontrolled passions of men; that this contest for the truth and the right, though sharp and long, will in the end be victorious, and He shall thus reign who is "King of kings and Lord of lords." In this crowning victory let us remember every true-hearted follower of Christ will have a part, and in his daily life and the spirit which actuates him, he will be bearing a convincing testimony that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

Korean Girls and Boys.

As a little lass the Korean girl is taught all about domestic work, and begins early to assist her mother in making the family clothes. If too young to paste she can at least hold over the stove the long iron rod to be used in pressing seams. The heating of this rod is the first thing taught a little girl. Later she learns how to paste clothes together, then to wash and iron them.

Now, this use of paste instead of thread is a custom, so far as I know, practised only by the Koreans. It is done on account of their mode of ironing. To accomplish this difficult feat they rip their garments to pieces before putting them in water. After the washing garments are laid on a smooth block of wood or stone and are beaten with ironing sticks. These sticks resemble a policeman's club, and each ironer uses two.

Girls and boys wear their hair hanging in two plaits until engaged to be married, after which the boy fastens his on top of his head and the girl twists hers at the nape of her neck. Koreans hold marriage in high regard, and show a married man profound respect, while a bachelor is treated by them with marked contempt. I have seen men greet a slip of a boy wearing a topknot with ceremonious deference, saying to each other: "He is a man; he is about to be married;" while of a much older man, and possibly a richer, who wears his two plaits, they remark that, "He is a pig. He cannot get a wife. He will always be a boy."

In the choice of his first bride the Korean leaves everything to the "go-betweens." But of all other wives, and a Korean may have ten, the man makes his own selection. Women are well treated, and, as a rule, live happy, contented lives. They are gentle, attractive little bodies, and devoted to their homes. This is an interesting picture of the customs of an interesting people, but we must not forget that many of the Koreans are worshippers of idols still, although as a people they seem inclined to accept the teachings of the missionaries.

Ye Are Our Epistles.

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are spread ever before him, as so many pages to be read. He is forever scanning you carefully, looking for a blot here, a blemish there, of some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own short-comings. "[illegible] one argument I never could answer," said infidel after conversion, "was the consist life of my Christian mother."—*Presbyterian*

Starving and Feeding in Meetings.

LETTERS TO THE "LONDON FRIEND."

One of your correspondents spoke of a sm meeting, usually held in silence as "starvin and made an appeal for the crumbs which from the tables of richer meetings. This id tification of words with spiritual food, tho perhaps rarely so distinctly made, seems to grievously prevalent amongst us, whose p decessors in the faith strove so valiantly "bring us off from words." Not that our e leaders ever, so far as I know, preached t "silence was golden." It was certainly fr no preference for silent meetings, and from lack of the gift of eloquence in themsel that they inveighed against the hunger words, but rather because they knew, as we r all know, that the gift of God is indeed an speakable gift, that the shining into our hea of the light of the glory of God is still "in face of Jesus Christ," and that it is this wh makes the utterances of words or no word matter of no more account than the flitting light clouds between us and the sun. We know that when lighted up by that glory cloudlets may glow with ever-varying lov ness; indeed, I willingly acknowledge tha long succession of cloudless sunsets may h trial to the outward eye, and I can well bel that in meetings usually held in unbroken lence, a natural desire may be felt for o sional words. But is there not great ris our forgetting that the object of our mee together is not that we may teach or be tau by one another, but that we may unit watch for the Divine teaching, which a can never fail, and which is most deeply in the stillness?

The early Friends used to announce after the long night of the apostacy, the was come to teach his people himself. modern habits of thought tend, I believe rig to make us shrink from expressions attribu anything like a "new departure" to the High, whose unchangeableness we are lear more fully to recognize. But may we no far discern the signs of the times, and o man development, as to acknowledge tha world is once more being prepared, by t that has seemed to shake, or that has act shaken, our creeds if not our faith, for a s high tide of openness to the Divine teac and to that, in its directness, alone? Wo not be grievous if, just when the outer w is wearying of mere words and of human c to teach or to mould religious feeling, th Christian body which has dared to aim in t worship at that which is beyond words s allow itself to sink into dependence upon and upon human teaching.

I believe that the remedy for all our di ties about human ministry lies in looking h it, to the one "free Teacher;" who alon "speak to our condition;" in remembering our "meetings for worship" are not mee for hearing sermons, but meetings for un "watching unto prayer." If we steadily before our minds our supreme need of enl together into the immediate presence o

r, we should surely be delivered from all
y as to words — let these "as heaven
bid them come and go"—the stillness we
loes not depend either on words or on
e. In their subordinate place human ut-
ces may be deeply precious and helpful,
(perhaps especially), the simplest. But
ve ever be preserved from that depend-
on them which converts them into poison
tting them into the place, the innermost
per of the heart, reserved for actual com-
on with "our Father, which seeth in
." If to enter into this place of inward
r were fully recognized as the object of
athering together, there would be a great
n speakers and hearers; and it would be
be no light thing to offer words which,
y do not help, must hinder the approach
h spirit to the Father of spirits.—*Caro-
. Stephen in "The (London) Friend."*

SECOND LETTER.

ar Friend:—May I endeavor (in reply to
m Hobson's reference to my recent letter)
ke my meaning a little clearer?
as not dreaming of a "beautiful ideal"
f meeting, which would, as he says, if all
"truly converted and spiritually minded
. go far to meet the difficulty" to be
I was thinking of what would help, and
inder, the wanderers and the strugglers.
the sinful, the sorrowful, the weary and
-laden, above all, the skeptical and per-
d, who so sorely need undisturbed access
Divine Presence, and for whose sake I
that the sanctuary should still be "a
of prayer," a refuge of holy quiet, not a
occasion for mutual exhortation.
at God does teach his people himself is, to
ind, elementary truth. Not in the meet-
ouse, church, or chapel alone, but in the
widening experience of life, and in our
ng acquaintance with his outward crea-
men and women are in these days acquir-
under his teaching, new thoughts, new
ods, new and higher standards of truth
eality. The result is, I believe, to make
increasingly inaccessible to such preach-
s can be supplied by concerted arrange-
. But they will never be inaccessible to
ne Teacher who speaks within each heart.
other result of our present stage of edu-
n is that multitudes are increasingly alive
e difficulties surrounding the mystery of
r. For the moment prayer is for many
difficult, less perceptibly sincere, than of
But it can only be for the moment that
uman spirit can be checked in its recourse
at which alone can satisfy its own supreme
. My deep and thankful conviction is
the temporary check is preparing the way
fuller entrance into the true and child-
pirit of prayer. As our thoughts of our
r become in any degree less unworthy,
r, deeper, and more humbly penetrated by
onsciousness of our own limitations and
rance, we are more and more weaned from
cular forms of prayer, some of us, per-
from the use of any forms, or even words
. But that unuttered and sometimes un-
able reaching forth of the spiritual babe
e Father of Spirits, that breathing of the
towards its God which we call prayer,
, I believe, strike root more and more
ly in us as we are more and more closely
brought face to face with the awful discipline of life; as we learn, or seek to learn, more and more of the meaning of life, and death, and judgment. We need each other's help in prayer—the further away from home and from peace we are the more sorely we need it—and to surround one another with the living atmosphere of silent prayer is, I believe (nay, I know, by the experience of what it has done for myself in meetings, mostly silent) the best help we can give to the many spirits wounded and bruised by self will and by doubt, who are yet groping their way toward the father's presence. Helpful as sermons are in their time and place, the most valuable sermon can yet not exert the peculiarly searching and healing power of silence. It cannot be good that the human voice should be forever coming between us and the One whom alone our souls need.

I know that there may be meetings in which the silence deserves to be called dead. I do not wish to make light of the evil of such a condition of things. But I do believe that the real remedy is not to be found inviting speakers, but rather in a truer sense of the great object for which we meet. Is it not best that we should face the truth of our own condition, and if human help fails, turn the more resolutely to the help which cannot fail?

CAROLINE E. STEPHEN.

THE PORCH, Cambridge.

Danger from Wild Beasts.

Lions, tigers and leopards are not necessarily eager to tear human beings to pieces. All the carnivora show a certain ferocity in hunting their prey, but one should remember that they hunt to live, and not only as amusement, says "Our Animal Friends." Undoubtedly, they enjoy the exercise of their powers, as every animal—including man—usually does. But their rule is to live in peace and harmony with one another, even when they are not of the same species.

At the time when they are building or choosing their homes and rearing their young they will quarrel over the best places for that purpose. That, however, is not a selfish quarrel; it means that they wish to give the best to their families instead of to their friends. When the breeding season is over the fox and the badger will share the same hole in perfect good fellowship all through the winter months, because, their young being able then to care for themselves, the cause of the quarrel is past and gone.

We must remember, too, that man is not the natural food of any animal. According to Cornish, "If the item 'man' were subtracted from the bill-of-fare of all the carnivora they would never want a meal." In jungle haunts, however, it is said that more "human beings are killed by tigers than by any other wild beast, except by starving wolves," and yet this is what Samuel Baker has noticed in the tiger:

"There is a great difference in the habits of tigers. Some exist upon game in the jungles; others prey especially upon the flocks belonging to villagers. A few are designated 'man-eaters.' These are sometimes naturally ferocious, and, having attacked a human being, may have devoured the body, and thus acquired a taste for human flesh; or they may have been wounded on more than one occasion, and have learned to regard man as a natural enemy. But more frequently the 'man-eater' is a very old tiger, or more probably tigress, that, having hunted in the neighborhood of villages and carried off some unfortunate woman, has discovered that it is far easier to kill a native than to hunt for jungle game."

The ordinary tiger is anxious to avoid men, and that is why tigers are more dangerous to hunt in high grass than in forests. In high grass they cannot see a man, or be seen by him, until he is close at hand; then who can blame the tiger for putting forth all his brute strength to get the better of an enemy? It takes two to make a quarrel, but it needs one to start it: and the beast is rarely the first to attack a man.

Riotous Persecution of Friends Opposed to War.

RESPONSE OF THE SUFFERERS.

The following letter by the members of the Rowntree family in Scarborough appeared in a Scarborough paper, England. William Smith, who also signs the letter, was badly assaulted, and the windows of his house were broken:

"It is our desire that the sores arising from the recent visit of Cronwright-Schreiner to Scarborough may speedily be healed, and as one contribution to this end we wish to state that it is not our intention to make any claim against the borough fund for property damaged or destroyed during the riots which occurred on the night of the reception given by one of our number. The loss of property, though not light to some of us, is as nothing compared with the peril to which some of those dearer to us than life were that night exposed, or with the loss of free speech won for us by brave men and women of old.

"We respectfully submit to our fellow-townsmen of all creeds and parties that the wrecking of buildings, and especially midnight assaults on the homes of women, children and aged persons, are acts of cruel lawlessness which nothing can justify. Inquiries made seem to show that the violence was chiefly the result of the delusion that the visitor to our town, a Colonial fellow-subject of British blood, who had come to lecture on 'The conditions of a durable peace in South Africa,' was a Boer, whose life might fairly be taken, and that it was encouraged by some who are supposed to know better. Edmund Burke's entreaty to his fellows, 'So to be patriots as not to forget to be gentlemen,' seems still to be needed. We are all at one in desiring the honor and greatness of our country; we are intensely anxious for the good name of the British Empire amongst the nations of the earth. But we hold that the fostering of prejudice and enmity, even against our foes, is in the long run hurtful to ourselves, and that injustice to strangers never leads to justice to our own people.

"Our convictions on some great questions are, we know, different from those of the majority of our fellow-countrymen; but for these convictions we must render our account not to man but to God. If we are wrong, resort to lynch-law will not set us right, whilst it inflicts serious injury on the whole community.

"We desire to acknowledge with sincere thanks many expressions of support and sympathy from both strangers and friends. History often has to reverse the popular verdicts of the day, and we believe it will reverse the ver-

dict of violence which has been given against us.

"WILLIAM ROWNTREE, JOSHUA ROWNTREE, W. S. ROWNTREE, JAMES H. ROWNTREE, ALLAN ROWNTREE, JOHN WATSON ROWNTREE, GEORGE ROWNTREE, WILLIAM SMITH."

ALONE WITH MY CONSCIENCE

I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living,
In a land where the years increased.

And I felt I should have to answer
The question it put to me,
And face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might.

And the vision of my past life
Was an awful thing to face—
Alone with my conscience, sitting
In that solemnly silent place.

And I thought of a far-away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.

And I thought of my former thinking,
Of the Judgment day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.

Then I felt that the future was present
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away;
And I knew that far-away warning
Was a warning of yesterday.

And I pray that I may not forget it,
In this land before the grave;
That I may not cry in the future
And no one come to save.

And so I have learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.

So I sit alone with my conscience
In the place where the years increase;
And I try to remember the future,
In the place where time will cease.

And I know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

AN artist painted what he thought was a fine landscape. He was curious to know how the public regarded it. So he put it in a public place and posted a note, saying that anyone who saw a defect or bad point in the painting should make a chalk mark on it. When he came back he was driven half crazy, for it was a mass of chalk marks. He was about ready to give up and quit. Another thought came to him: he would change the card make it read that all who saw a good point in his work should mark it. He washed off the first marks and went away, and when he returned his delight was to find it again covered with marks.

For "THE FRIEND."

A Deeper Work of Grace.

"Which of you by taking thought can add one cubit unto his stature?" Matt. vi: 27.

As man cannot then by his own will increase his natural growth, no more can he his spiritual growth. By excess and abuse he may retard his natural growth, as by indifference, neglect and rebellion he may his spiritual growth; yet in both cases it is God alone by his power gives the increase, and any work of grace in man is that "which God worketh in us to will and to do of his good pleasure" (Phil. ii: 13). And like as the potter frames each vessel for its special purpose, so does the Lord, as we yield ourselves to the power of his spirit, purify, mould and fit our hearts as fit receptacles of his grace.

To sustain the life born of the Spirit needs spiritual food. But food is given to satisfy hunger. So Christ Jesus says "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." And this God-given hunger which can be satisfied only with the bread that cometh down from heaven, becomes to us an evidence that we have of that life which cometh from God. The true child of God is not then always full, as some affirm who eat the food their own hands prepare, but rather does he know a hungering and of a being satisfied, as Paul says, "I know —both how to be abased, and I know how to abound . . . both to be full, and to be hungry, both to abound and to suffer need" (Phil. iv: 12). Again he says to the Corinthians, "God is able to make all grace abound toward you" (2 Cor. ix: 8). It is He who calls, who spreads the table, and who cries, "Eat, O my friends, drink, yea drink abundantly, O beloved" (Cant. v: 1). It is the Lord's table.

Humbly yet fervently to desire to "grow in grace and in the knowledge of the Lord" is an acceptable attitude of soul toward God. It is "God who worketh in you." It is our place to watch, to wait, to hear and to obey; for the Lord by his Spirit prompts and leads into every good word and work which finds acceptance with Him. In that holy spiritual worship which God seeks at the hand of his children how requisite it is that there be a preparation of heart, as there was of the body under Moses' law. So David says, "Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear" (Ps. x: 17). And those who did not do so are spoken of as "a generation that prepared not their hearts" (Ps. lxxiii: 8 m. r.). No priest could officiate under the Mosaic law if he were not legally clean, nor will Christ Jesus our holier and higher priest, accept the offerings of unsanctified hearts. Nor are Christians a whit behind the Jew in the means of attaining this cleanness of heart, for "In that day (Christ's) there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xiii: 1). The Jew had the laver wherein he might wash and be clean. Jesus said, "Now are ye clean through the word which I have spoken to you" (John xv: 3). Christ loved his church and gave himself for it, "that he might sanctify and cleanse it by the washing of water the word" (Eph. v: 26). In *obedience* to t inspeaking word of Christ, his people find me and drink, life and light, sanctification a justification, for they, as the apostle sa "are washed, sanctified and justified" by t spirit of promise coming in the name and pow of Jesus, their once crucified but now ris and glorified Lord, who now sitteth at the rig hand of power on high.

This is the true "grace of God which brin eth salvation, a salvation from the pollutio power and punishment of sin; for as Christ sus had power on earth to cleanse the lep raise the dead and to forgive sin, so now, exalt and all power in heaven and earth his, by grace or spirit can He quicken whom He w cleanse them from their sins, forgiving th freely for his own name's sake."

To be true to our profession as "Frien we must be doers of the word. To be do we must first be hearers, for under Chris dispensation "all shall be taught of Go The watchword of our early Friends was " tire to the inward grace." It is the grace our Lord Jesus Christ. It is a present ma festation of himself in spirit to the unbeli ing world and disobedient, as a reprover a condemner, to the believing and obedient teacher, a guide, a Comforter. It is gr which begins, carries on and completes t work of salvation in the heart, and prepa God's people for an entrance into blessedn beyond the grave. As we cease from our o willings and workings and come better to kn the voice of the Good Shepherd (for it is t as Jesus said, "My sheep hear my voice then shall we come better to apprehend Lord's message by Isaiah, "Thus saith Lord God, the Holy One of Israel; In retr ing and rest shall ye be saved; in quietn and in confidence shall be your strength" xxx: 15). Would we then enjoy commun with the Father of spirits we must retire fr the turmoil of human thoughts, that *self* t is to be denied, for our thoughts are not G nor are our ways his. Deep under the ten at Jerusalem were the cisterns that supp the waters for cleansing purposes; so dee the sanctuary of the heart is He found says of whoever believes in Him, "I will in him a well of water springing up into e lasting life." The springs and fountains f whence these cisterns received a never-fai supply were found in the hills surrounding city, hills used as a simile in Holy Writ of power and presence of God around his pe the new Jerusalem, forever. So all g cometh from God. "Every good gift every perfect gift is from above, and cor down from the Father of light, with who no varialeness, neither shadow of turn (James i: 17).

As we are found humbly and steadf concerned to hearken to and walk in this g (for to do so is to obey the voice of the l to walk in the grace and spirit of Chris walk with Jesus and with God), we shall surely know of a deepening in the wor grace, and shall be favored with a clearer of the redemption in Christ Jesus and a c communion and fellowship with God the F and our Lord Jesus Christ, and through one with another.

W. W.

Mary, a Praying Servant Girl.

number of clergymen were assembled for iscussion of difficult questions, and, among s, it was asked how the command to "pray ut ceasing" could be complied with. Vasuppositions were started, and at length f their number was appointed to write an upon it to read at the next monthly meetwhich, being overheard by a female ser- she exclaimed : "What ! a whole month ed to tell the meaning of that text ? It e of the easiest and best texts in the Bi- "Well, well, Mary," said an old minisr what can you say about it ? Let us know ou understand it ; can you pray all the ?" "O yes, sir." "What ! when you so many things to do ?" "Why, sir, the I have to do the more I can pray." "Inwell, Mary, do let *us* know how it is, for people think otherwise." "Well, sir," he girl, "when I first open my eyes in the ng I pray, 'Lord, open the eyes of my standing ;' and while I am dressing I pray may be clothed with the robe of rightess ; and as I wash myself I ask for the ng of regeneration, that I may be clean ure in his sight ; and as I begin work I hat I may have strength equal to my work ; when I kindle the fire I pray that work may revive in my soul ; and as I out the house I pray that my *heart* may ansed from all *its* impurities ; and while ring and partaking of breakfast I desire fed with the hidden manna, and the sinilk of the Word ; and as I am busy with ttle children I look up to God as my r, and pray for the spirit of adoption, that be his child—and so on all day ; everyI do furnishes me with a thought and a g of the impulse of prayer; and as I abide vatchful, bearing the cross, I experience uth of the declaration 'Thou wilt keep perfect peace whose mind is staid on and his peace which passeth understandsts as a crown of life on my head, and I hat the knowledge of God and Jesus whom He hath sent is indeed eternal "Enough, enough," cried the old di- these things are revealed to babes, and hid from the wise and prudent. Go on, " said he, "pray without ceasing ; and as , my brethren, let us bless the Lord for position, and in meekness and humility counsel from on high, 'for God who cometh the light to shine out of darkness hath in our hearts to give us the light of the edge of the glory of God in the face of Christ' (2 Cor. iv: 6), and remember that s said, 'I am the light of the world ; he lolloweth me shall not walk in darkness, all have the light of life' (John viii : 12), iat it is 'the meek that He will give in ent.' 'Be careful for nothing, but in hing by prayer and thanksgiving let your sts be known to God. And the peace of hich passeth all understanding shall keep iearts and minds through Jesus Christ' iv : 6, 7). 'He that hath the Son hath nd he that hath not the Son of God hath 'e' (1 John v : 12). Hereby we 'Behold amb of God which taketh away the sin of orld' (John i: 29). 'In Him was life and fe was the light of men' (John i: 4). ier is there salvation in any other ; for is none other name under heaven given among men whereby we must be saved' (Acts 4: 12). Let us learn to enter into the closets of our hearts and pray to our Father in secret, then He surely will arise for our deliverance from sin and reward us openly ; for the declaration of *inspiration* is 'Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee' (Isa. xxvi: 3). And the Divine promise to the pure in heart is that 'they shall see God'" (Matt. v: 8).

NOW A MAN OF WAR.—Those who know John D. Long only as Secretary of the Navy, and not as the translator of Virgil and the writer of some of the tenderest poems that have recently appeared, may be surprised to read the following lines from his pen written some years ago, and recently republished in the *Christian Register:*

I would, dear Jesus, I could break
The hedge that creeds and hearsay make;
And, like thy first disciples be
In person led and taught by thee.

I read thy words, so strong, so sweet;
I seek the footprints of thy feet;
But men so mystify the trace,
I long to see thee face to face.

Wouldst thou not let me at thy side,
In thee, in thee so sure, confide?
Like John, upon thy breast recline
And feel thy heart make mine divine?

Items Concerning the Society.

The American Friend's India Famine Relief Fund has nearly reached the sum of three thousand five hundred dollars.

"The Plea on Behalf of Peace" adopted by Philadelphia Yearly Meeting has now been issued by its Meeting for Sufferings, and may be had at 304 Arch Street, and found in our present number.

Several Friends from Philadelphia and its neighborhood having visited the scene of Theophilus Waldmeir's labor in Palestine some two months since, we are now in receipt of a letter acknowledging his lively comfort and satisfaction in seeing them. The opening of the Asylum, towards which many Friends have contributed, was awaiting the arrival of the specialist physician, who had been taken sick on the way; and also of the European nursing staff.

Notes from Others.

The Trinity Church (New York) year book just issued, shows that contributions are given to twenty-eight churches, charitable and missionary institutions and funds *outside* the parish, amounting to $30,140; while collections and contributions throughout the parish amounted to $78,636.

A recent writer takes the view that ritualism is the natural expression of religious devotion and that the use of incense, candles, etc., has a rational basis in the demand of the sentimental nature for objects to fix the attention. There may be truth in the general statement, for it has been noticed that the older a denomination becomes, the more it is inclined toward a show in various directions. This elaboration, has, however, but one result, the substitution of the form for the substance, and when this change is completed, the result is almost certain to be a decadent spirituality.—*St. Louis Christian Advocate.*

NOT A HIRELING MINISTER.—Stephen S. Wise is about to leave his congregation in New York city for a poorer charge in Portland, Oregon. In his farewell last First-day, he said: "Think you that I could sever the thousand endearing ties that link me to you, and to the even dearer few of my own home; that I could abandon the associations of a lifetime; that caprice or ambition could induce me to go away—at what a cost you will never know—to begin life anew among a stranger people, did I not hear the commanding call to carry the word of God to a part of our country, in which—add your prayers to mine—it may be given to me to help build shrines for public worship, to form circles for sacred study, and to vitalize the word of God by making it live in men, women and children, to bring dignity, purpose and power to the life of Israel? The call has sounded in my heart. Eagerly do I follow it, grasping the opportunity to cause God's word to flourish in surpassing beauty."

WHAT IS A LADY?—There are not a few people who rebel against the terms lady and gentleman. They think man and woman are the most expressive and the most comprehensive designations, and even go so far as to say that the others savor of vulgarity. In the *International Journal of Ethics* a writer has endeavored to make it clear when we should say lady and when gentleman, and, in brief, he very strongly defends the employment of the two words. Perhaps of the two the term lady is more diffidently used. Somehow we would all rather say woman than lady in speaking, let us say, of Helen Gould, or the Baroness Burdett Coutts, or any other philanthropist. It seems almost undignified otherwise to describe them. But it is said that we are all wrong. We ought to differentiate between women, we are told, according to the degree in which intelligence, and, above all, good will have found expression in the detailed behavior of body and of mind. So that when we call this one a lady, we should, if we rightly used the term, be referring to some one of sterling worth, and thus a lady is higher than a mere woman, though she may have no social distinction whatever. As the writer of the article in the magazine referred to points out, there must always be the danger that the term is brought into ridicule by the sham claimants to the title. But that cannot be helped; no marked type can exist without its caricature. The point is that we should insist upon using the term in its best sense, and possibly its true significance will then come to be understood. For our own part we incline to the Lewis Carroll axiom, that if you take care of the sound, the sense will take care of itself, and there is a good, sound, sterling ring about the term man and woman that falls pleasantly enough on the ear. A careful selection of adjectives will make it abundantly clear whether in either the one or the other "humanity is perfectly achieved."—*Ledger.*

SUMMARY OF EVENTS.

UNITED STATES—The monthly statement of the receipts and expenditures of the United States shows that during Fifth Month, 1900, the receipts aggregated $45,166,053, and the expenditures $40,351,525, leaving a surplus for the month of $4,814,528. The surplus for the eleven months of the fiscal year is $63,335,000.

The House of Representatives, by a vote of 127 to 75, has agreed to the Senate amendment to the Sundry Civil bill, appropriating $5,000,000 for the Louisiana Purchase Exposition at St. Louis.

Ex-Governor Murphy J. Foster has been elected, and Samuel D. McEnery re-elected to represent Louisiana in the U. S. Senate. They are both Democrats.

A despatch from Havana, dated Sixth Month 4th, says: "Director of Posts Bristow to-day inquired as to the amount of postal funds taken by C. F. W. Neely in Fifth Month, 1899, and ascertained that it was $31,312.95. Neely's monthly average was about $17,000. His system of bookkeeping was simplicity itself. Apparently he merely divided the amounts received, taking one-half for himself and accounting for the other. This morning the examination of Estes G. Rathbone, former Director of Posts, was continued. The most startling fact developed was that on Fifth Month 26th of last year Rathbone ordered Special Agents Leatherer and Sullivan to examine the accounts. They found a shortage, but it was not thought that anything had gone wrong. They reported, however, that there was no check upon the Bu-

reau of Finance, and they recommended that certain blank forms be made such, as all postmasters use when making their reports to the Department monthly. Maynard endorsed the recommendation, and forwarded it to Rathbone. The latter approved it, and sent it to Auditor Reeves, who initialed and forwarded it to Neely. After he had initialed it, instead of putting the scheme into operation, he quietly pigeonholed it. Bristow says he is almost sure that the extent of the steal will amount to something between $80,000 and $100,000, but that this will not touch the item of surcharge stamps, which is $411,000. As to how many of these were burned and how many sold it is impossible to obtain definite information. As many have been traced, it is known positively that not all were destroyed, but if Neely sold $100-000 worth it would not be surprising, Bristow thinks, to find them scattered all over the world. The Postal Inspectors say it is astonishing that a system so rotten could have been concealed beyond the first month. Every day only adds to the surprises."

The receipts of the Porto Rican Treasurer for Fourth Month, 1900, were $105,569.18. The total payments for the month were $86,510.77, which shows a deficit for the month of $80,641.59.

On the 4th inst. Secretray Root made answer to the Senate resolution inquiring as to the number of Filipinos killed and wounded and the number of prisoners taken since the insurrection began. Having no detailed information on the subject, the Secretary cabled the inquiry to General McArthur, commanding at Manila, and received the following response, which was submitted to Congress : "Manila, June 4, 1900.—Adjutant General, Washington : With reference to your telegram of 22d ultimo : Filipinos killed, 10,780 ; wounded, 2104 ; captured and surrendered, 10,425 ; number prisoners in our possession, about 2000. No systematic record Filipino casualties these headquarters. Foregoing, compiled from large number reports made immediately after engagements, is as close an approximation as now possible, owing to wide distribution of troops. More accurate report would take weeks to prepare. Number reported killed probably in excess of accurate figures ; number reported wounded probably much less, as Filipinos managed to remove most wounded from field, and comparatively few fell into our hands. Officers high rank and dangerous suspicious men have been retained as prisoners ; most other men discharged on field as soon as disarmed. Propose to release all but very few prisoners at early date. MACARTHUR."

The transport *Hancock* arrived at Manila on the 3rd inst. with the members of the Philippines Commission. The latter were formally welcomed by the military and naval authorities and by the members of the Filipino Supreme Court.

A despatch has been received at Washington, dated Vignan, Luzon, Fourth Month 2d, via Manila, Fourth Month 3d, as follows : Major March, with his detachment of the Thirty-third Regiment, overtook what is believed to have been Aguinaldo's party on Fifth Month 19th at Lagpit, about one hundred miles northeast of Vignan. The Americans killed or wounded an officer, supposed to be Aguinaldo, whose body was removed by his followers. The horse ridden by the officer was captured, and the saddle bag contained Aguinaldo's diary and some private papers, including proclamations. One of these was addressed, "To the civilized nations." It protested against the American occupation of the Philippines.

The exact number of census enumerators now at work is 52,631. Pennsylvania leads the list, with 4676 ; New York comes next, with 4492. Alaska has only two, and Nevada 53 ; New Jersey, 1107, and Delaware 103.

In the past six months the Joplin (Mo.) district has sent over $15,000,000 worth of zinc to the market.

Provision must be made annually in the Boston public schools for 2000 additional pupils.

Some temperance people of Boston are considering the feasibility of establishing a hospital in Boston in which no alcoholic medicines shall be used. They say that the Temperance Hospital of London, established in 1873, and the Temperance Hospital of Chicago, established in 1884, have been Successful in their treatment of patients, and their death-rate is lower than that of the ordinary hospitals.

A despatch dated Denver, Col., Fifth Month 28th says : While Professor H. A. Howe was waiting early this morning in the Chamberlain Observatory for the sun to rise and the eclipse to begin he made one of the most important observations of the year, the rediscovery of the planet Eros. This tiny planet, which was discovered only two years ago at the Berlin Observatory, has been looked for since last Ninth Month, the time when, according to calculations, it should emerge from behind the sun. Astronomers all over the world have been scanning the skies for it, but without success. Professor Howe discovered the planet near the first point of Aries.

Respecting the N. Y. City water problem, the *Ledger* correspondent writes : Water Supply Commissioner Dalton continues to emphasize the necessity for an increased water supply for this city. In a report made public, and covering the first quarter of the year, he says : "At the present rate of increase in consumption we will reach the maximum capacity of the Croton, Bronx and Byram water sheds in 1906, and exceed it before the close of that year. In ten years more the excess of demand and consumption over the capacity of these water sheds will be 395,000,-000 gallons. Supposing that at this date all the preliminaries of detailed surveys of new water sheds, etc., were all accomplished, and we were in the position of beginning the work of construction to-morrow, we would still need all of the time till the close of 1906, all the executive energy and ability that could be commanded, and the exceptional good fortune of placing the work in the hands of none other than contractors of the highest class, to build works of 395,000,000 gallons daily capacity. But we are not in that position. We are as far from it as we have been at any time since Greater New York was established. The people and government of this city afford to remain passive in the face of this situation, and continue to temporize with this all-important subject, wasting time in fruitless discussions of propositions and plans advanced in an immature state or shape from various quarters ?"

Over 1700 trees have been planted in New York city during the past year by the New York Tree Planting Association, of which former Mayor William L. Strong is president. Nearly all the planting was done along the river front and in residence streets. But it is new intended to extend the work to the tenement house district, both for sanitary and æsthetic reasons.

Telegraph wires are better conductors on Second-day than on Third-day, on account of their First-day rest, and a rest of three weeks adds ten per cent. to the conductivity of a wire.

Buckwheat cakes are losing favor in this country. The amount of buckwheat raised is only about one-half of what it was thirty-five years ago, notwithstanding the increase of population.

There were 419 deaths in this city last week, reported to the Board of Health. This is 5 less than the previous week and 7 less than the corresponding week of 1899. Of the foregoing 227 were males and 192 females; 51 died of pneumonia ; 43 of consumption; 35 of heart diseases; 18 of inflammation of the brain; 17 of inflammation of the stomach and bowels; 15 of measles ; 13 of nephritis; 13 of inanition; 13 of apoplexy; 12 from casualties; 11 of cancer; 10 of typhoid fever ; 10 of septicæmia; 9 of old age and 9 of diphtheria.

Markets, &c.—U. S. 2's, 104 a 104½; old 2's, 99¾ a 100; 3's, 109¼ a 109¾; 4's, reg., 114½ a 115½; coupon, 115½ a 116¾; new 4's, 134½ a 135; 5's, 113½ a 114.

COTTON was quiet but steady on a basis of 9¢. per pound for middling uplands.

FLOUR.—Winter, super., $2.25 a $2.40 ; Pennsylvania roller, straight, $3.25 a $3.35; Western winter, straight, $3.30 a $3.45; spring, straight, $3.25 a $3.50; city mills, straight, $3.35 a $3.50. RYE FLOUR—$3.10 a $3.30 per barrel, as to quality, the latter for fancy patent.

GRAIN—No. 2 red wheat, 70 a 71c.
No. 2 mixed corn, 41½ a 41¾c.
No. 2 white oats, clipped, 29 a 29¢.

BEEF CATTLE.—Extra, 5⅝ a 5¾c.; good, 5¼ a 5⅛c.; medium, 4⅝ a 5c.; common, 4⅛ a 4⅞c.

SHEEP AND LAMBS—Extra, 5 a 5⅛c.; good, 4½ a 4⅝c.; medium, 4 a 4⅛c.; common, 2 a 3¾c.; lambs, 4 a 6¾c.; spring lambs, 6¾ a 8¾c.

HOGS 7¼ a 7⅜c., for best Western, and 7¼ a 7⅜c. for others.

FOREIGN.—The British troops occupied Johannesberg on Fifth Month 31st. The gold mines, that it was feared would be blown up by the burghers, were found intact.

The Orange Free State was annexed to the British Empire Fifth Month 28th by Lord Roberts, under proclamation, and it is to be known as the Orange River State.

It was officially announced in London that Lord Roberts entered Pretoria, at 2 o'clock, P. M., on the 5th instant.

A despatch from London says: "It is officially announced that General Colville has arrived at Heilbrun, northeast of Kroonstadt, in the Orange River Colony, after meeting with great opposition."

A despatch from Mafeking says the casualties since the commencement of the seige were 803. Out of 44 officers, 22 were killed, wounded or missing, and 190 men out of 975, privates, were killed, wounded or missing.

A statement made in the English House of Lords on Fifth Month 25th by the Marquis of Lansdowne, Secretary of State of War, explained that the War Office in the first three months of the year transported to South Africa from the United Kingdom a total of 88,000 men.

The beseiged British garrison at Kumassi, on the West African gold coast, has either been relieved or abandoned and fears are expressed that the Governor's party may have cut off.

In twenty-four hours close upon 700 trains pass in and out of the New Street railway station, Birmingham, England.

The important discovery has been made at the Hygienic Institute of the University of Wurzburg that bacteria can be destroyed with electric currents.

Southern Russia promises a large harvest of all sorts of grain during the present season. The reports from the section of the Czar's domains are unusually favorable.

Cables from China tell of more massacres of Christians by the Boxers. Excitement prevails at many points, and foreign warships are landing troops to aid in protecting legations. A royal edict has been issued to suppress the Boxers, but there is no assurance that it will be enforced. Recently the detachment of over 300 international blue jackets has arrived at Pekin, and the situation is said to be improved.

A West Australian exploring party that recently arrived at Oodnadata reported that there had not been a drop of rain for two years in the region traversed.

A despatch from Caracas, Venezuela, says General Jose M. Hernandez, the revolutionary leader, has been captured by Government troops, and the revolution is now considered ended.

The citizens of Venezuela are rejoicing over the capture of Hernandez, and French bankers have offered to advance $10,000,000 to the Venezuelan Government.

The Government at Winnipeg introduced the Prohibition bill on the 1st inst. It prohibits the sale of liquors of all kinds by retailers, and provides a fine of $200 and not exceeding $1,000 for the first offence, and three months imprisonment, without option of fine, for the second offence. Manufacturers and wholesalers will not be permitted to sell in the province, but otherwise they will be interfered with.

Some of the greatest fishing grounds of the great lakes are in the Georgian Bay district. From the cold, deep and clear waters of Georgian Bay thousands and thousands of rocky islets rise.

The wheat crop in Manitoba is expected to exceed last year's by 2,500,000 bushels, and the oat crop by 600,000 bushels.

NOTICES.

WANTED, by middle-aged woman Friend, position to care for invalid or aged person, with light house duties. Many years' experience. Apply
ELIZABETH MACKENZIE,
Box 278, Moorestown, N. J.

A YOUNG WOMAN Friend wishes a position of some kind during the Summer months.
Address Z,
Office of THE FRIEND.

MARRIED FRIEND, twenty-six years, bookkeeper, clerk and salesman, fair education, good character, wishes to improve condition by obtaining permanent profitable employment, where energy and ability will insure success and advancement. Address "T," Care of THE FRIEND.

Contributions to Dukhobortsi Fund to Fifth Month 29th, 1900.

"M," Ohio, $1.00 ; A. O., Iowa, $30.00; per H. B., $100.00; F. P., New York, $4.00; J. McG., $2.50; "C.," $100.00; E. Y., $6.00; per J. S. G., Mass., $50.00.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave trains leaving Philadelphia 7.17 and 8.19 A. M., and 3.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, address Westtown Station or West Chester, Phone 85.
EDWARD G. SMEDLEY, *Supt.*

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal.*

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent.*
Address, Westtown P. O., Chester Co., Pa.

DIED, Tenth Month 11th, 1899, near Medford, N. J., JOAB WILLS, in his sixty-second year; a member of Upper Evesham Monthly Meeting, N. J.

CORRECTION.—In notice concerning F. Augusta Stanley given last week, for "upper Province" read "Upper Providence."

THE FRIEND.

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Words and their Immortality.

Of the writers of the sixty-six books of the Bible, scarcely two or three tell us explicitly what authority they wrote those things which left their pen. It was not necessary that they should. One does not have to bear witness of himself, when his service reaches witness in man. The indefinable quality of inspiration carries an evidence to them that is spiritual, which requires to be helped out by no loud affirmation of the prophet, or preacher or suppliant that what he presents is "in the name of the Lord."

Least called-for of all would it be, to tell the very Inspirer of a prayer himself that it was made in his inspiration or name.

The foundation of prayer has this seal, that the Lord knoweth the prayers that are his. Men also, if they have not found out by quality and savor of a prayer before it pleases its end, that it is in the name of Jesus, may be told of it in vain at its finish.

When a man is used as a pen by an unseen hand, it is not for him always to know either the temporary or the eternal purpose and scope of his writing, or for the thing formed to speak to Him that forms it, "Why hast thou made me thus?" It was not necessary for the divinely moved men of old to know to what prolonged use their writings were to be put, or that they were to be gathered into the volume of the book of Holy Scripture. That much was necessary to their best life was, that fully to indite what they felt inwardly moved by the holy Power to write. They were simply writing, as all simple builders in the Divine plan do, more wisely and more permanently than they knew. Luke went so far as to say, "It seemed good to me also to write unto thee, most excellent Theophilus." Mark could commence with the words, "The beginning of the Gospel of Jesus Christ, the Son of God;" but whether this beginning was the work of repentance, John's baptism of which he immediately begins to relate, or the beginning of his narrative of the new dispensation, he states nothing deeper as his impelling motive. John's Apocalypse is indeed clearly pronounced in its opening words: "The revelation of Jesus Christ which God gave unto Him to show unto his servants things which must shortly come to pass. And He sent and signified it by his angel unto his servant John: who bare record of the word of God and of the testimony of Jesus Christ." Paul in a few places calls attention to his divine authority for writing. But mostly the inspired writers seem to trust the Truth to make its own way, observing that inspired reticence which found it wise to say to the undiscerning, "neither tell I you by what authority I do these things."

We do not wish that Paul had written differently, for instance, when he dropped those few words to Corinthians, "Let your women keep silence in the churches." He elsewhere shows plainly enough that this was to be no prohibition of women's speaking or praying by the *prophetic gift* and *anointing*, and Friends' principles would include male and female alike in Paul's prohibition of speaking in the churches on any lower authority. But had Paul known, while in the act of writing as to a special church, what an intense interest in those few words was to be taken by future generations, or had he known in any of his sentences that he was writing a continuation of Holy Scripture, and how every syllable would be weighed by men afterwards, would he not have felt so much appalled by a sense of the awful responsibility as to have been disqualified for the undertaking?

The Lord best knows how much blindness and how much ignorance belongs to the due proportion of faith for a special service. "Who is blind, but my servant, or deaf as my messenger that I send?" He who knows what measure of knowledge is a help or a hindrance, and where ignorance of some things is a qualification for others, may be rejoiced in for the saying, "What I do thou knowest not now, but thou shalt know hereafter."

And should a further book of sacred Scripture be written, the unsuspecting servant who is used to pen its words may as little know what place it is to fill in the church, as did the prophets and saints of a former day. His only question will be, "Am I obedient to the heavenly vision? The Spirit helping our infirmities will take care of the fruit of our faithfulness, whether this be a Scripture for the generations to come, or a word in season to him that is weary.

The present-day message embraced in these reflections has seemed to be, that no one of us knows the immortal future of a little word that may be uttered in the fear of the Lord, or of a tract, or an epistle or a book prepared under living obedience to the leadings of the Most High. "Every writing given by inspiration of God is profitable," and who knows which one of them will so permanently speak to men's condition that men will not willingly let it die?

What if an immortal soul impressed, as all sayings once heard or read must make their impress, with the marks of a profitable or an idle word, carries the register of that word in its eternal being? Should it not stand as a witness for or against the speaker; and the utterer thereof also carry the record of his utterances on the tablets of his own character, to be judged when "the books are opened?" Truly we know not what we are doing, nor for how long, when the words of our mouth, or the meditation of our heart from which the mouth speaketh, do despite unto the spirit of grace; nor what other immortal Scripture we are writing, not with pen and ink but on the spiritual tables of the heart, by every work of faith and labor of love; by words which are not syllabled, but are spirit and life of Him with whom we suffer or work or watch as men bought with a price, and concerned to make all things according to the pattern shown us in the mount.

Spreading the Truth.

The season of the year is approaching, when many are looking toward a temporary absence from home, seeking renewed health and vigor in the country or mountain districts, or by the seaside.

Nearly always, when thus away from home, we come in contact with those who know little or nothing of Friends' views, and occasionally we meet those who have never heard of our Society, nor seen any of its members.

In the large number of Tracts (180) now issued by the Tract Association of Friends, there are many which are valuable for the clear and concise manner in which our doctrines and testimonies are set forth, showing that the views we hold are in accordance with the Holy Scriptures, and giving the reasons why we do not conform to some of the practices of other denominations.

Especially suitable to hand to inquirers, is number 82,—"A Concise Account of the Religious Society of Friends,"—a pamphlet of 24 pages, that is just what its title implies,—a brief history of the Society, with a short explanation of our distinguishing views. Numbers 60 and 75, on Baptism ; number 154, on Communion ; number 24, on Ministry ; number 138, —Heathen Names for Days and Months ; number 150, on Language, Dress, and Manners ; are all of especial interest to those who want to know about Friends and their doctrines.

Biographies, and narratives of impressive and interesting occurrences, form no small part of the publications of the Association, and it would be an encouragement to the latter, if more of our members would supply themselves with Tracts, and accept the many openings which present for their distribution, and thus assist the Association in its work.

Catalogues will be mailed, by applying to the Depository, No. 304 Arch Street, Philadelphia.

The "Plea in Behalf of Peace, Addressed to Christian Professors of Every Name," is also now to be had at the Book Store, and is a very suitable pamphlet for distribution at the present time.

W. C. C.

For "The Friend."

Zionward.

As I walk down town of a morning through city streets, lined on each side with rows of tall houses, my eyes are cheered by the sight of the crown of a graceful elm, which, at a certain stage of the journey, appears above the housetops a quarter of a mile ahead. Summer and winter, it is a thing of beauty which, outlined against the open sky, often directs the mind for the time above the thought of earthly cares. But by reason of a slight declivity in the street, the tree as it is approached more closely, disappears from view behind the housetops. Then, although every step forward bears me yet nearer to it, it remains hidden until an ascent in the street suddenly brings me abreast of the large yard in which the elm grows, and I pass beneath its shadow.

So, in some measure, it seems to me, is the Spiritual progress which is called the journey Zionward. It is not, at least in those stages which are best known to most of us, if we know the way at all, a level road, lighted continually by the radiance shed upon it by the heavenly city, constantly beheld ; instead of that it is found to be a way of ups and downs, of shadow as well as of light.

If, then, after a time of spiritual gladness, when the eye of the soul has been opened for a season to the indubitable reality of heavenly things, the vision fades and the pilgrim is again shut in by the fogs and walls of this world, there is not necessarily cause for discouragement; the mark, though hid, is not necessarily farther away, but may indeed be nearer. Such experiences must in fact be expected so long as there remains in the nature of men aught of the dross of the earth. The faithful pilgrim presses forward through the encircling gloom, in continued reliance upon his divine Lord, whose Word, having been found hitherto as a lamp to his feet, he knows will not fail him in the end, if he keeps to the faith of Jesus.

C. F. S.

For "The Friend."

Wells and Springs.

The article in The Friend of the 2nd inst., under the same heading revives recollections of incidents observed in course of years past and gone. From a habit of thoughtfulness as to matters unfolded to view, much interest has oft been realized in tracing to probable causes interesting phenomena which have at first seemed enigmatical.

A friend had salt works on the sea coast of Egg Harbor. There was a basin in the midst of large, flat sands, which was filled occasionally by "spring tides." Being thus exposed to evaporation, the sea-water became brine. A shallow well in the side of the basin or pond, gathered this, for pumping by a wind-mill into an elevated shallow vat, from which it flowed to a similar vat on which one edge of the first rested, and so on down a slope to the twelfth vat. As the sea water grew stronger by evaporation, in about the sixth vat "glauber salts" crystallized, which, with other impurities, was cast out. The brine flowed on and in the eleventh, beautifully formed white crystals began to appear, and in the twelfth but little remained in fluid state; the pure salt was shoveled out several times in the course of a day, ready for the market. The point aimed at in this description is the fact that the Second and Third Months were usually the best of the year for this process of salt making. Frequent snows and rains in those months relieved the atmosphere of its moisture to such a degree that in clear weather evaporation went on very rapidly.

Again. Being for many years engaged in the leather business, and dealing chiefly in that made of the largest, heaviest hides — in dressing these they are hung up quite wet and coated on both sides with grease, to dry—the process usually requiring a week or more of fairly good weather. But I had some such to dry in *two* favorable days of the Second Month. The most tedious drying was either in fair weather, during protracted drouth, or in continued wet weather.

Again. The domestic laundress has often found the clothes long drying on the line, though in clear weather ; at some other times they are found to dry very quickly.

Again. In regard to the interesting fact that the farm soil in course of cultivation during a dry spell is at times found to be moistened on the surface, without apparent cause. My apprehension is that if, in a region of country, watered and not very distant from us, dry weather prevailing there for considerable time with little wind, the atmosphere of such a region would be borne to us by gentle breezes, highly charged with moisture and coming in contact with cooler soil or stone, moisture would be precipitated in degree proportioned to the difference of temperature in the two districts. The effects of drouth may be mitigated by this natural process, that is characteristic of the atmosphere in which we live and move and have our being. The beautiful phenomenon is, I doubt not, oftener realized than observed by tillers of the soil.

Breezes from the desert region west of Kansas come at times, hot and dry, upon fair cro of corn, destroying them and much other veg tation in a few hours. Could that desert r gion be plentifully irrigated by the melte snows from the mountains adjoining on t west, breezes might come eastward less heate and laden with moisture. This is a subje touched upon with a measure of awe, for trul "God made the country," and our blessings its make-up, wonderful and manifold, are mo than is generally appreciated.

In regard to the appearance of moisture a dusty road in time of drouth, I have suppos that in protracted dry weather the ground hillsides may become dry to considerable dep —that certain strata of soil, becoming dr might liberate water that moist earth h pent up, which, oozing out, would cause t moist spots.

E. R.

Extracts from the Life of Sarah Grubb (178

Though there is a peculiar people and royal priesthood in that Monthly Meeting, y as the number in a very different spirit great, the pure life is prevented from circ lating and purifying the temple—so that t prospect amongst the youth especially is e ceedingly discouraging. Dissipation or gild corruptions of human nature having posse ion, and, like the strong man armed, keepi the house and all the goods thereof in pea and until a stronger than he, by the spirit judgment and of burning dislodges him of l hold, casts him out and spoils all his goo there is but little room to expect such to de onstrate to others, by the liveliness of th spirits, the circumspection of their condu and a rightly seasoned conversation, that th are acquainted with the efficacious virtue true religion.

I went to Ackworth to meet my compani that had gone the day before.

We staid there on First-day and found so close and necessary labor, not only in pub but in private opportunities, among the M ter's mistresses and servants severally, for t enemy of all good hath proved himself bu in endeavoring to sow tares amongst the gc seed of this Institution and family; and unl those on whom the weight and care of it m devolves keep in view the necessity of atte ing more to the holy oracle in their moveme than to the strength of their own wisdom a understanding, it will lose the lustre th Truth would put upon it, and become a nurse of a worldly spirit, though disguised with appearance of religious form.

There is in that family a suffering wre ling seed, an exercised remnant, whi though small, is a means under the Div Blessing of keeping open the spring of li and if such keep their places there will more added to their number, and through influence of their example the Truth in its o simplicity gain ground, instead of the disgui spirit of Error.

Guacharo Butter.—"The Indians ev year descend into the cave, furnished wi poles to destroy the nests. Many thousa of birds are killed, and the old ones, as if t protect their broods, hover over the heads the Indians, uttering the most dreadful shrie The young that fall to the ground are imm diately ripped open to procure a sort of unc

us or fatty substance with which they are oaded. This is called the oil harvest, and ue Indians at this time construct little habitaons of palm leaves close to the opening, and ren in the mouth of the cavern. Here the rease of the young bird is melted over a re, and poured into a pot of white clay. It is nown as Guacharo butter, is semi-liquid, ansparent and without smell, and so pure at it may be kept a twelvemonth without ecoming rancid. At a neighboring convent oil but that of the cavern was used in the onk's kitchen, and it was never found to imrt a disagreeable taste or smell.—*Ex.*

For "The Friend."

cape of Archibald Bonner from the Inquisition.

Being much interested when a lad in this count, I feel like reproducing it in substance. rchibald Bonner, author of "The Lives of the pes," was of Scotch parentage, but, being ft an orphan at five years of age, was adopd by an uncle residing in Italy, a Roman Cathc by profession. He displayed such aptitude learning as to become eventually a professor a college at Marurita. In this city there is office of the Inquisition, consisting of an uisitor general, with twelve assistants, each whom has a salary of about £200 sterling. ch honor and many great privileges are acded them, besides certainty of preferments. hen anyone is accused—offences against the th and practices of the church alone claim their care—the matter is brought before se, and anyone has a right to object to the dence, and if as many as four refuse to ction the proceedings, the case must be egated to the high court at Rome.

A detailed account was here given of the thods of procedure, as well as of the differ tortures inflicted, which is too long, as well oo horrible to be rehearsed. While professor the college the inquisitor general contracted reat intimacy with him, and, one day while familiar conversation, said, "Mr. Bonner, I re a design upon you." Such a speech, notbstanding his professed friendship, caused ne anxiety, but he soon explained that one the assistants, being deceased, he had seted Bonner for the honor of being his sucsor, and, kissing and embracing him, said, You are now one of us." After taking the h of secrecy, a book called the Directory, taining rules for the conduct of the inquiions, was given him. Bonner was much ased with his supposed good fortune, soon himself to peruse his book, desiring to be ne acquainted with the nature of his new ployment. But what was his concern and onishment to find it consist of rules more barous and inhuman than could be conceived ules, however, which he thought could not carried out in practice; but he soon found to his horror that they were carried out to letter, and in them he was obliged to take rt. Soon after his admission, a poor man s brought to the office, whose case was thus: s only daughter was ill, and he had prayed the Virgin. "Holy mother of God, comnd thy Son that my daughter may recover!" e daughter died, consequently the Virgin d not heard him, and, being grieved to the art, he threw away a medal of hers he was d to wearing. In the tortures, consequent upon this flagrant act of disrespect, Bonner was obliged to take part. It is not possible to express what he felt on this occasion and continued to feel while he enforced attendance. It being his turn to sit by and take down any confession the victim might make, he chanced to look upon the sufferer's countenance, and, thinking he saw death in its distortions, he fainted away and was carried to his chair at the council board. When he recovered the inquisitor general exclaimed, "Now, Bonner, take your place. You do not reflect that what is done to the body is for the good of the soul, or you would not faint thus!" Bonner replied that it was the weakness of nature, and he could not help it. "Nature! you must conquer nature by grace." Bonner answered that he would endeavor to do so. It is extraordinary that the violent emotions which, notwithstanding his utmost efforts to suppress, would manifest themselves, did not give his companions cause to suspect his lack of sympathy with them, especially as one day, a case being debated, the inquisitor said with some warmth, striking the council board, "Mr. Bonner, you always object." Bonner now projected his escape and revolved in his mind every possible method of effecting it, but when he reflected upon the almost insuperable difficulties attending and the fatal consequences if he failed, the painful circumstances in which he was placed seemed scarcely supportable. At length a circumstance occurred, which fixed his wavering resolutions.

A person was accused for remarking to a companion on meeting some Carthusian friars, "What fools are these to think they shall gain heaven by going bare-foot and dressing so! They might as well marry and do as we do," etc.

This individual was a nobleman, the most intimate friend he had; he was recently married, and, walking in his garden with his wife, had expressed his surprise that anyone should be so infatuated as to suppose that a particular dress would be meritorious, etc. Unhappily, he was overheard by the friars, who reported him. All Archibald Bonner's compassion was excited when the case came up, for he knew it would be considered as a serious offense against the church. But how great was his distress when the name was given as that of his dearest, his only friend, and how much more when it was said, "And you, Mr. Bonner, I order you to arrest him and bring him here between two and three this morning." He faltered out, "My lord, you know the connection." "What, talk of connection when the holy faith is concerned!"

What should he do? To refuse going would be fatal to himself without in the least benefiting his friend. To give him notice was impossible, for the guards were waiting without. What passed in his breast during the time—about an hour—ere he was required to set out or how he felt upon approaching that house, which he had so often entered in endearing friendship, cannot be conveyed by any language. Proceeding to the chamber where he was peacefully sleeping, on being awakened he lifted his hands in astonishment. "Mr. Bonner," he said, and that was all. No wonder the latter was obliged to turn his face from him in delivering his message lest the feelings of his mind should betray him to his associates, nor during the dreadful scenes in the torture chamber did he dare once to look toward him.

Upon delivering the key to the inquisitor and announcing the arrest, it was said, "This is done like one who is at least desirous to overcome the weakness of nature." The nobleman underwent what is called the "queen of tortures," and was released by death three days after the infliction. Oh, that it had been possible for Bonner to have communicated his feelings! Let us hope they were understood in another state of existence.

It may well be believed that Bonner was now fully determined on an adventure, "the most desperate that man ever undertook." The manner of executing it only remained for consideration. Four hundred miles from the northern border of Italy. How should he get there? There is a noted shrine, that of "Our Lady of Loretto," and it occurred to him that by asking permission to visit this he could gain a few days' absence unsuspected, and several times he waited upon his superior to ask leave, but, fearing his emotions might betray him, he could not bring himself to the point. At length, being in familiar conversation, he one day ventured to say, "My lord, it is long since I was at Loretto; will your holiness give me leave to go there?" This was at once assented to and preparation immediately made. His valuable papers, including his directory, were concealed in the lining of his coat and a horse hired for the excursion, but as it was no part of his design to ride it back, he asked, and paid its price, remarking to the livery man he was but a poor horseman and might not be able to manage him. After riding some ten miles, he came to where the roads forked, one leading to Loretto and the other towards Switzerland, and here the dangers which beset the country, to him utterly unknown, so overcame him that he was even now half inclined to abandon the attempt, but the thought of the horrors in which he must otherwise continue to take part decided him, and he pushed into the road leading towards the north. For a few days he could travel openly, but soon he knew that night and the most unfrequented ways could alone insure safety. For the moment it was suspected that he would not return, every possible effort would be made to capture him. After seventeen days of wandering and more than half famished, he concluded to risk the public road and procure a good meal and feed for his poor horse. Accordingly he approached a tavern, and, entering boldly, the first thing he saw was an exact description of himself posted on the wall, with a large reward offered for his arrest. He endeavored to avoid detection by blowing his nose and looking out at a window, till one of several persons in the room, remarking, "This gentleman doesn't care to be known." He felt that to brave it out was the best way, so he said to the speaker, "Look at me, you scoundrel, what have I done to be afraid of?"

The men nodded to one another and went out. He felt that was no place for him, and so, ordering a dinner, he remarked, "I will go and see how my horse is doing." Hastening to the stable he saw these men consulting together. It was evident they had recognized him by the description given, but, fortunately, they wanted resolution to attack. He was fully armed and as fully resolved not to be taken alive, knowing only too well the horrible fate that would involve. Mounting, he im-

mediately set forward, and now he must depend again upon night wandering. At length he had reason to judge that he must be clear of Italy, and venturing in the day-time on to an eminence he saw a considerable city in the distance, and, finding a peasant, inquired what place it was. "Lucerne." This is a Catholic canton and the seat of the pope's legate. This not suiting his views, he soon again left the highway. Struggling along thus one night, he saw a light proceeding from the hut of a peasant, and, approaching, aroused the inmates. "What do you want?" was demanded. "I am a stranger and have lost my way." "Why! how can that be, when there is no way here to lose?" "Can you tell me where I am?" "In the Canton of Berne." "Thank God that I am in the Canton of Berne." "Thank God you are." "Have you heard anything of a Mr. Bonner who escaped from the Inquisition?" "Heard of him! We have all heard of him, after so many were sent after him. God grant that he may escape their cruel hands!" Bonner now felt that he was among friends, and said, "I am the man." The peasant was overjoyed, came down and received him, called his wife, who dressed herself in her best, and proceeded to furnish her guest with a humble but most welcome repast, for, perhaps, the first time in their lives regretting it was no better, and in this humble but safe retreat he enjoyed a comfortable rest. In the morning he secured directions to the residence of the pastor, but, before going, the peasant insisted on his returning some distance over the path he had traversed in the night. This, Bonner in haste to get on, was quite indisposed to do, but it was explained that he only wished to strengthen his faith in an overruling providence by showing him what a most dangerous path he had been preserved in passing over in the dark. On parting, the peasant, notwithstanding his extreme poverty, utterly refused to accept any remuneration for his hospitality, accounting himself amply repaid by having opportunity to aid. At the pastor's he received an equally warm welcome, with the addition of more sumptuous entertainment.

Bonner was advised to leave Switzerland at once, for though secure from public arrest, he was not from secret assassination. He now went forward to Basle, which, being on the Rhine, he was advised to disguise himself as a peasant, and take passage on a boat, which carried a miscellaneous collection of passengers. Something yet weighed upon the mind of our friend, the parting from the faithful horse, who had shared so many hardships and dangers. Desirous he should have a good home, he was given to the preacher at Basle, who promised it should never be ridden by anyone save himself, and, when old, be comfortably cared for. So inseparable are tenderness and humanity from true greatness of soul that Bonner shed tears at parting from the companion of so many dangers and hardships.

Disgusting as was the company on the boat it was with regret that on the Second-day he was obliged to leave it (on account of an accident), at Strasburgh. Here leaving his shabby dress under the bed of his room, he took passage in a stage coach for Calais, and as during the last day or two he had heard nothing of himself, was in hopes the news of his escape had not reached France. But in this he was disappointed, as on nearing the city, it was in every one's mouth. On arriving he hastened to the quay to inquire for a packet for Dover but found to his dismay that none sailed for two days. Upon this he turned to a fisherman, and asked to be taken in an open boat, but was refused, the boatman being astonished at the rashness of the design. This he soon found was a false move, and caused people to inquire who and what kind of person he could be, evidently a great criminal or one bearing extraordinary dispatches. He must leave the shore quickly, but where should he go? By water he could not escape, and to get through the gates he must pass the guards, doubtless prepared to intercept him. He feared being able even to reach the hotel where the stage had stopped, imagining every one he met would seize him, and it seemed so hard to perish now after so many dangers were passed. Reaching the tavern, he heard voices in a tongue foreign to him. Concluding, therefore, that the party were English, and recollecting the face of Lord Baltimore, whom he had seen at Rome, he desired a few words with him in private. The surprise occasioned by his sudden appearance, a pistol in one hand and another protruding from his coat sleeve, with the desperation pictured on his countenance, was increased by his request. Now the English are not cowardly, but this was an extreme case. However, Lord B. said that if he would lay aside his weapons, he would go with him. This he instantly did, apologizing for his unthoughtfulness. On being informed who he was, Lord Baltimore exclaimed: "Mr. Bonner, you are undone, and I cannot protect you; they are above, searching your room." But a happy thought occurring he instantly returned to his company and proposed that they should rise up and taking him in their midst, try to cover him till they got to his lordship's boat, which happily was not far off. The plan succeeded, for they got to it unharmed, and all jumping in, they rowed with four pair of oars to his yacht, which lay not far off, and from which the party had come to drink a bottle of French wine. And here under the broad ensign of England the power and hates of the inquisition were of no avail. Thus happily terminated a most dangerous undertaking, presenting a comforting assurance that a Protecting Providence will aid those who truly seek for it.

This is but a sketch, but I believe it conveys the main substance of the account as I have read it. It just occurs that if this Lord Baltimore was either of the Calverts of that name who were engaged in the settlement of Maryland, he must have been himself a Catholic; and yet I suppose that if he were so, an Englishman could scarcely fail to respond warmly to an appeal made under such circumstances.

I. K.

EVERY boy must have his own bridle, and every girl must have hers; they must learn to check and govern themselves. Self-government is the most difficult and the most important government in the world. It becomes easier every day if you practice it with a steady and resolute will. It is the cutting and pruning which make the noble and vigorous tree of character. "Keep thou the door of thy lips." "Watch and pray lest ye enter into temptation."—*Selected.*

"NOTHING TO DO."

"Nothing to do!" in this world of ours,
Where weeds grow up with the fairest flowers
Where smiles have only a fitful play,
Where hearts are breaking every day,

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole;
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hopes of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do!"

Our Warfare Against Christian Characte

Under the title of "Our True Foreign Po
cy," *The Political Nursery* has an article whi
we give nearly as summarized by *City a
State.* It takes for its text a question su
posed to be asked by expansionists of the i
perialistic type, "disciples of selfishness,"
to the rights the Puritans had to displace t
Indians, or the Boers to oust the Kaffirs; or t
right of the Americans to be in Texas or t
English in India. This is considered to be p
as a poser. For constrained to admit th
good came out of "all these conquests, a
nexations, and bloody crimes," the objector
at once told sneeringly by the imperiali
"Your mouth is shut. There is no more be
tom to your morality than there is to ou
You are a skeptic like the rest of us—only y
think less clearly and have a tinge of hypo
risy." This, indeed, as said, is an attempt
shut off all discussion "by demanding an e
planation of history which nothing short
omniscience could give," and it is contend
that no answer can possibly be given to the
who ask a question of that sort, inasmuch
to them "the truth looks complex, and th
have not the patience to study it." The e
tor further says:

"I do not believe that any good came out
the selfishness of the Puritans, nor out of t
selfishness of the English. Had they gone
foreign nations as the Apostles went to forei
nations or as Christ appealed to mankind th
and their institutions would have done o
good. But I see nothing in the outcome
justify any evil they have done,—any la
grabbing, oppression, or intolerance. Wh
ever there has been of these things undou
edly diminished the good done by the invade
and, in a sense, cursed the lands they touch
But I have no power so to present this vi
of truth that it can be seen by a cynic.
demands of me not only that I shall profess
understand the relation between good and e
on the great scale in history, but that I sh
solve the question in the form in which
puts it.

ow I am so in the dark about the good
il in the world that, even in little local,
s occurrences, all I can observe is that
od about me flows from the good part
t the selfish part of people's conduct.
ut do you contend,' it is asked, 'that it
have been better if the United States
ver taken Mexico, nor England financed
?' 'That is not the question,' it is re-
'the question is, Would it have been bet-
d no selfish motive entered into the con-
f the citizens in either country?' If
d been the case, perhaps the English
e Americans would never have moved
rd into Texas and Egypt. We can not be
But one thing we are sure of—the
would, in that event, have been a better
han it is. And so this grand paradox
peal to history put forward by men who
o justify the crimes of the past by the
ses of the present, turns out to be clap-
It does not stand analysis."

are then asked to turn from the past to
ture, and the point, in the fresh, full
hus gained at once, is thus expressed:
it be true," it is said, "'that progress
the spread of enlightened self-interest,
ctrine should be admitted at once. If
true doctrine, then the world will take
endous stride forward by the proclama-
f it: since doctrine will be identified with
for the first time in the Christian era.
all have an end of all casuistry and pre-
At last we shall have reached the
and we shall have only to march hon-
forward, conquering and blessing the
Christianity will have been exposed as
ubug. But to-day our imperialists are
d to the profession of it. They say,
re the most unselfish race that ever ex-
therefore, we shall do good to the world
tter how selfish we are.' They can carry
ge of Christ in their procession, although
lenounce the image as a mere lunacy
t appears in any other procession than
wn. For turn where you will you can-
t rid of the belief that the institutions,
customs of any people, their commer-
political life, are valuable to the world
proportion that they are unselfish or
o spread unselfishness. If this is a
rooted mistake or illusion, it ought not
encouraged; it does harm; it is an ene-
progress; and the appeal to it is an ap-
prejudice which will weaken our situa-
nd unfit men for the battle of life. The
r conviction as to the true nature of
ess is so deep that the world is always
hed with men who give their whole lives
pressing it, and so widespread that no
ian can make a ten-minute speech with-
rning phrases to meet it. Before we can
on it at the dictates of men who use it
elves as the basis of their arguments,
examine it to see whether some explana-
f good and evil in the past, and some
nce for national conduct in the future,
ot perhaps be drawn out of it."

historical examination here entered
is commended to the reader's attention.
es not many words to present it, but
is a force in it which no one can possibly
e or ignore:

'e look back into history and see nation
ering nation. Spain seizes Mexico and rules it. We see England possess herself of India and rule it. The mere fact of a conquest gives us no inkling of its utility. If we are to have any emotions whatever about these conquests we must get them from the conduct of the conquerors. If England has shown justice and self-control, she is admired for them. There is no difference of opinion about this. Every human being is in accord as to what is admirable in the conduct of a conquering nation. Not by bloodshed and ruthlessness, but in spite of bloodshed and ruthlessness, has the world received everything it values. The English deny that they have ever been harsh and bloodthirsty. The Spanish deny that they have ever been harsh or bloodthirsty. Why is this? It is because everybody concedes the evil in such qualities. Now, what are the consequences of harshness and bloodthirstiness? The answer is plain. More harshness and bloodthirstiness; so that unless a nation's conquests are more than counterbalanced by the opposite qualities of justice and mercy the nation becomes a nuisance and a horror. No matter how just and how tenderhearted a nation is, it is made less so by wars of conquest, and will gradually grow callous and cruel unless extraordinary circumstances keep calling out the compensating influences. It is impossible not to see in English drawing-rooms to-day the effect of Kitchener's mowing down of old men armed with spears on the Soudan last summer. It is impossible not to see in the speech of every American citizen the effect of the shooting now going on in the Philippines. Both the English and the Americans are becoming brutalized. This is the point of view from which all national conduct, indeed all conduct, must be viewed—its effect upon the actors themselves. Here we have a basis for the philosophy of history which is simple enough, near and domestic enough, to be examined closely. We need not ask foolish questions as to what would have happened if the English had not taken India or if the slave trade had never been introduced into America. We do not know what might have happened. But we have a partial glimpse of what has happened, and we see the great English nation crazed with a desire to exterminate two little republics, and we meet our own college graduates as they return from Manila full of brag about the Filipinos they have shot. The ruling of men by force brutalizes the ruler. It gradually changes him and makes him a beast. This we can see written in large letters on the continents of the old world and of the new."

In this is indicated the point of the discussion, but a paragraph or two must be added to show its development:

"If we are to face the future with any policy that is worth the name, we must take account of the fact that character is changed by conduct. This is one eternal and absolutely certain fact about life. The changes that come over the spirit of nations are always unconscious. I have not met a single Englishman who is aware that within six months he has become many shades more heartless than he ever was before. I have not met an American who knows that he is undergoing any change. And yet from the date of the Maine's destruction we are so much changed that we seem like a people with a new set of ideas. We are grappling with a new set of thoughts. Our horizon is enlarged, if you will: but our passions are inflamed. Every man has a handful of new theories about history, destiny, and progress. That the great mass of our people throbbed with a noble emotion at the outbreak of the Spanish war is indubitable. But that this fact will save us from all the evil effects of the war—the greatest evil being a precedent for more war—is inconceivable. If we had come into possession of the Philippines in any way except by conquest, we should not have war there to-day. The American people would not have permitted the bloodshed to go forward under the plea that we have no other means of convincing the natives that we do not desire to shed blood. Every day that the war goes forward a damage is being done to the spirit of five million school-children which some influence must counteract if the character of our civilization is not to undergo degradation. It is to ourselves that we must look if we desire so much to benefit the world and spread the light of Anglo-Saxon institutions. Who is then left to preserve the tradition of clemency or the belief in human nature if these things are to die out in the United States?"

Britain is having a taste of blood, and we are seeing every day what effect it is having upon her and her people, but rightly it is said:

"Americans are not safe from this disease. They are particularly exposed to it and are catching it daily. The scrofula is not yet bred into our bones, but it is in our manners and talk—there is a gleam of savagery in our eyes. We have had a taste of blood. You must at every instant think of the nation at large—not other nations, but your own nation,—if you would have a comprehensible foreign policy for the American people."

For "The Friend."

MY PRAYER.

My God, I ask of Thee
That Thou my Guide wilt be.
I'm blind and cannot see,
But give my hand to Thee.

The way's unknown to me;
The choice remains with Thee.
Then let me leave to Thee
The things concerning me.

ANSWER.

To-day's enough for thee;
To-morrow cannot be.
Thy cares are left with me—
The captive bound is free.

Sixth Month 7th, 1900.

To take thy yoke? It is to walk
Forever with the Lord; to talk
With Him in converse sweet and pure;
To know the path of life is sure
Beneath my feet; to let Him bear
The whole, not half, my load of care;
To be held steady, lest I slip;
To have his hand dash from the lip
Each dangerous draught; with Him to work,
And so keep fair through all the murk
And sin of this bad world; his friend
To be, and He mine to the end;
And then to walk with Him in white
Worthy to tread the halls of light.
Thine easy yoke? I humbly kneel—
Let me Thy fastening fingers feel;
Then let me rise, henceforth to be
A true yoke-fellow, Lord, with Thee!

—*Helen A. Hawley.*

Seasonable Literature.

To the Editors of the Friend:—

I have been desirous that more persons of religious experience in the Society of Friends might feel it a sense of duty laid upon them to wield the pen under the direction of the Divine hand for the defense of Truth; and have wondered why there were so few contributors to the pages of THE FRIEND. I am unable to search out the cause of this delinquency, but surely there is indifference and neglect of duty somewhere. Let each one who is qualified for this important service examine themselves with the light afforded and put the searching query: Is it I who is shirking? While the writings of ancient Friends are valuable to be read and copied and should be held in high esteem, yet there are innovations, doctrines and practices adopted in mode of worship which were not in existence when those were written. These new developments claim the thought, attention and careful comparison of writers of the present time and also exposure by modern journalism. Hence our religious literature is not complete unless both the former and the latter concerns are included in the publications.

Some of us who are isolated, deprived of congenial society or attending meetings of our kind, realize that we are living in perilous times, when we observe the desolating influence of a superficial system of religion practised by an organization professing to be Friends; yet amid all these surroundings the promises of a compassionate Saviour in whom alone there is life, remains for edification and comfort, whom we can approach and with whom we can commune, independent of any organization or of priestly intervention.

"If any man will do my will he shall know the doctrine." This, like many other precious promises of the gospel, is revived for our encouragement. Instead of criticising those who are not wholly responsible, let us rather strengthen the things that remain and look to Him who doeth all things well.

And may the editors of this periodical keep an eye single unto Him who has said, "I will never leave thee nor forsake thee, and be enlarged in their efforts for the spread of righteousness in the earth!" SARAH JONES.

PLEASANT PLAIN, Iowa, Sixth Month 1st, 1900.

TO DO RIGHT IS NOBLE.—In the heat of passion Robert had done something that he was ashamed of and sorry for after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said, "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now, Robert was very much like all the rest of us—he hated to admit that he was in the fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over, the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what is right and don't do it, I'm a moral coward. I'll do it."

So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him, because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.

George Withy.

[At the desire of an esteemed Friend we reprint the following account from a publication of Friends' Tract Association, believing it will be interesting to not a few readers who have not yet met with it.—ED.]

George Withy was the son of an ale-house keeper in Bristol, England, who was a dissipated man, but his wife was a religious woman and much concerned for the welfare of her children. Thomas Carrington, a minister of the Society of Friends, from Pennsylvania, while on a religious visit to England, felt a concern to visit the ale-house keepers of Bristol.

Among others was the father of George Withy; the latter being thirteen years of age, was engaged in carrying round the ale to his father's customers, and having a remarkably sweet voice, he was often asked to sing. The exposure to which he was subjected was cause of great concern to his pious mother, which she had expressed to Thomas Carrington. Before the interview closed, George Withy came in. T. C. looked attentively at him for a while, then placing his hand on his head, remarked to his mother—thou need feel no concern for the lad, for he will be met in a narrow place, he will become convinced of the principles of the Society of which I am a member, and will have to visit my native land in the love of the Gospel. George mentally resolved he would never become a Quaker, never become a minister, and he would certainly never visit America.

In reference to this period of his life, he writes: "I often felt the secret convictions of something within that I was convinced would, if fully obeyed, have led me into the paths of virtue; yet I did violence thereto, and often eluded the gentle intimations of God's Holy Spirit thus striving with me. I found that I had a corrupt heart, from which no good fruit could be produced, and that I never could be brought to the enjoyment of the peace of God's children, but as my evil heart became renewed by the operation of the one saving baptism of which John's was a figure." He frequented for some time the meetings of various religious denominations. At length he had an alarming attack of sickness, during which he was waited upon by his anxious mother, whose exercises on his account were very great. He was indeed met in a narrow place, and became convinced of the principles of Friends. While relating this circumstance to Thomas Evans, he said: "When I left my sick room, I appeared in the garb thou now see'st me in."

He was received into membership about the twenty-second year of his age, and first appeared as a minister in his twenty-fifth year. After his marriage he and his wife settled several miles from Bristol, and were in the practice of regularly attending the meeting twice in the week, and having no convey were obliged to walk, which they continu do, until they had six children old enou walk with them; never omitting a meetin cepting in case of sickness, and always t the children along with them.

He removed in the year 1805, to reside w the compass of Frenchay Meeting. Some after this, feeling a religious concern to America, which he long resisted, reasoning he *could* not leave his dependent famil aged mother, who was then about eighty- years old, he was brought to a state of mission by a remarkable circumstance. was lying on his bed one afternoon with eyes, under a feeling of deep distress o count of this prospect, it appeared t that two men entered the room, each ca a stool, such as are used at funerals, an them at the foot of his bed, they then le room. Soon afterward they returned bri in a coffin, which they placed on the Observing a plate on the lid, he read t scription: "George Withy, died Ninth 30th, 1822, aged fifty-nine years." Th creased his distress, when he heard in his ear the language: "If thou wilt be f and yield to my requiring, thy family sh cared for in thy absence, and I will add years to thy life, and thou shalt return t thy mother's eyes in death."

At one time when travelling alone, pa religious visit in Wales, having been at a ing in the morning and was going to a to be held in the afternoon; as he was along, he felt a sudden impression that it be right to turn around and go directly So unexpected and sudden an impression some hesitation, and he stopped and w the thing in the best manner he could. result was that he must go home, and as e as he could. He did so, and travelled all reaching home in the morning. Here he that his niece had been drowned about t that the impression was made on his min wife had the care of their children, a presence and assistance were almost in sable.

The visit to America was performed in 1 and while in this country, George Wit quently had Thomas Evans of Philadelp his travelling companion. One day seemed thoughtful, and was evidently through religious exercise. He infor Evans that this was the day that he h on the plate of the coffin should be the his death. He feared that he had no sufficiently faithful, and that his death fore, would really occur. This, howev not prove to be the case. Thomas Eva vately made a note of this date at th and on hearing of George Withy's death occurred in England, he found on refer the note, that it was exactly fifteen year ward, to a day.

G. W. and T. E. visited Washington the sessions of Congress, and G. W. wis hold a public meeting, T. E. consulte persons of prominence, who encourage proposed to have it announced by han which were accordingly posted in d parts of the city.

On their way to attend the meeti Friends observed a large number of collected in the neighborhood of the

ght of which almost overwhelmed George
, who remarked to his companion that
ired he had made a mistake; the latter
raged him to believe that this was not
)n arriving at the door of the House of
sentatives, so large a crowd had assem-
that way had to be made through it for
to reach the seats it was intended they
l occupy.

a stand before them were a Bible and a
of water, which, at their request, were
ed. For, while he highly prized the Holy
ures, he felt that his dependence in the
ry of the Gospel must be immediately
the Lord alone.

er sitting some time in silence, George
arose with the text: "For ye see your
, brethren: how that not many wise men
the flesh, not many mighty, not many
are called: But God hath chosen the
things of the world to confound the
and God hath chosen the weak things
e world to confound the things which
ighty; And base things of the world,
ings which are despised, hath God chos-
, and things which are not, to bring
ught things that are; That no flesh
glory in his presence." Upon this he
ed in a remarkable manner, the audience
much impressed and effected. Old men
hite hair, and women dressed as dowagers,
equally broken under his baptizing minis-
e tears streaming down their faces, so
o use the language of Thomas Evans:
floor was literally strewed with tears,
was one of the most remarkable meet-
had ever attended."

er the meeting, the people crowded up
k to G. W., expressing their satisfaction
proval of the sentiments delivered. As
descending the steps of the Capitol, a
terian minister embraced him, saying:
dear brother, you have preached the
this day."

n returning to his native land, he found
omise verified: his family *had* been cared
d his mother was *still living*. She de-
soon after, being about ninety years of

some years previous to his decease he
uch afflicted with painful disease, and
the last his sufferings were often ex-
ting. Yet through the power of Divine
he was preserved in patient resignation
will of the Lord, and though deprived
rly all power of voluntary motion, yet
as the peaceful tranquillity and holy joy
covered his spirit, that he could say, it
e happiest period of his life, and that he
not willingly exchange situations with
n perfect health. At one time he re-
d: "I have not language to express the
ations I feel. Death has lost his sting.
is be to God, which giveth us the victory
h our Lord Jesus Christ.'" Again he
'My prospect is all cheerful; I have not
l on my path." On the thirtieth of Ninth
, 1837, he quietly departed, aged seventy-
ears; a minister of the Gospel forty-nine

us compare this with the death bed of
eptic Thomas Paine, described in No. 27
present volume of THE FRIEND. A phy-
attending him being inquired of said he
never seen such a suffering object; but
he tells me to-day that his bodily distress is nothing to that of his mind."—E. R.]

Concerning the Doukhobortsi.

May 28th, 1900.
Village Terpenie.

Dear Brothers and Sisters:— We received your letters, which gave great pleasure and comfort. We reciprocally greet you all heartily with our brotherly greeting. We are thanking our Heavenly Father for the preservation of your lives. We thank you with all our hearts for your kind remembrance of us.

We consider it our duty to answer you, may God bless you for your love to us. We are not in a position to repay you for all you are doing for us.

We extend you an invitation to come see us and be our guests, we are gradually improving. We raised cattle to a certain extent, built dwellings and sowed crops. The crops and vegetables are promising very well and the further development we are leaving to the will of God. The winter was not a cold one, but one we could easily stand.

We kindly beg your pardon for our long silence and delay in replying.

We remain your brothers and sisters of the Christian community of the Universal Brotherhood of the village Terpenie (Karshi). The village consists of two hundred and fifty persons. We are all living together. We are also all well. We will await your kind reply impatiently.

For a long time but little information has come to the committee through Commissioner McCreary, presumably, owing to his being much occupied with the duties of his office. We are however, just in receipt of the welcome intelligence that the crops in the settlements near Yorkton seem at present very promising, timely rains having fallen. In some places the grass on the prairies is so forward that the Doukhobors were getting ready to cut it. Sixty-five men have gone from the Yorkton districts to work on the Rainy River road. Jas. S. Crerar writes, under date of Sixth Month 3rd, that he had, that day, sent Leonhardt, the interpreter, to select one hundred men from the thirteen villages of the Cyprus colony, to report for work at Swan River

A Long Delayed Publication.

Gov. Bradford's famous "History of Plymouth Plantation," sometimes erroneously styled "The Log of the Mayflower," which is now proudly sheltered by Boston's gilded dome, is, despite its age and wanderings, clear and legible as print, and, withal, much of it is so fine that no type of ordinary size will reproduce it line for line.

Since the days of printing, probably no author has waited longer for a publisher than did Gov. Bradford, or furnished more legible, precise and accurate copy when the allotted time came. Twenty-five years were devoted by him to writing this history, which, although well known at the time, and used and quoted from by several historians, mysteriously disappeared at the time of the American Revolution, and was believed to be as irrecoverable as the lost books of Livy. In 1846, however, Bishop Wilberforce, of Oxford, made quotations from a manuscript said by him to be in the library of the Lord Bishop of London, at Fulham Palace. These were recognized some years later by an American scholar as probably of Bradford's authorship, and subsequent investigation identified the manuscript, which was for the first time printed in 1856, more than two centuries after it left the author's hands.

This important manuscript consists of 280 large folio pages, written on one side of the paper only, the whole strongly bound in vellum; it was recently restored to the custody of the State of Massachusetts by the Bishop of London.—*Selected.*

MARRIED HIM TO REFORM HIM.—I knew a young lady who had everything which utterly constitutes the happiness of those who have not yet climbed the golden stairs of matrimonial paradise. Her age was twenty; she was a brunette, of graceful figure, with a peculiarly animated expression of countenance. Her complexion was rich and warm, her large gray eyes were merry, and her features would pass muster among sculptors. At receptions held in the armory of the Twenty-third Regiment, she was always observed with admirable interest. Well, at length she came to a decision, and I heard of her marriage. I knew the young man whom she chose, and was startled. That was five years ago. A year ago I was riding up-town in a car. The car was crowded, and I stood by the front door reading. I heard my name pronounced, and looked down, but did not at first recognize the face, which was faintly smiling at me. It was wierdly pale and wrinkled and careworn. I looked puzzled for a few moments, and then it dawned on me that this was the wreck of one of the prettiest girls in Brooklyn. I accompanied her as far as the door of her house. It was a tenement-house. "I won't invite you in to-day," she said, "my rooms are somewhat disordered." I said nothing, but I understood. It was pitiful to see her try to keep up the pretense of being high-hearted, happy and prosperous. A week ago I heard her husband was in a lunatic asylum and her baby dead. Now she has gone home to begin life over again. She had married a man to reform him.—*Brooklyn Eagle.*

SUMMARY OF EVENTS.

UNITED STATES—Congress adjourned *sine die*, on the 7th inst., at 5 o'clock P. M.

The appropriations made by the first session of the Fifty-sixth Congress reach the enormous total of $709,729,476. This includes the sum of $131,247,155, estimated to be incidental to the war with Spain, leaving $578,482,321, or what may be designated as the ordinary appropriations made during this session for the support of the Government during the fiscal year ending Sixth Month 30th, 1901. This is an increase of $49,747,242 over the appropriations for the year 1898, which immediately preceded the Spanish-American war, and an increase of $62,636,127 over the appropriations for 1897. Included in the outgo for the next year is the new and large item of $9,000,000 for the census. The principal increases in the old items of expenditure over those of the year 1898 are: Navy, $7,081,916; pensione, $3,991,350; postal service, exclusive of recently acquired island possessions, $17,782,900.

Out of 17,000,000 pieces of registered mail handled annually in the United States, total loss has been one-thousandth of 1 per cent., and in the transmission of ordinary letters the loss is but seven-thousandth of 1 per cent.

The situation in China was considered at a cabinet meeting on the 8th inst. Secretary Hay read a cablegram from Minister Conger, at Pekin, in which he stated that there was no improvement in the situation, and asked for instructions. The Secretary stated later that a reply

would be sent to the Minister, reaffirming the one sent recently, that he will be expected to do whatever is necessary to protect the lives of Americans and their property, and to maintain the dignity of this Government. He will be instructed to form no alliance with any Government. It is understood that the representatives of the Powers in Pekin will call on the Dowager Empress, and present the necessity of her taking immediate and vigorous action to suppress the rioters.

The Fourth Month Summary of Commerce and Finance, just issued by the Treasury Bureau of Statistics, shows that in the ten months ending with Fourth Month, our imports of tropical products have been over $300,000,000 in value, thus averaging fully a million dollars a day and indicating that for the full year they will reach 365,000,000. The importation of raw materials for use in manufacturing has increased steadily and now forms more than one-third of our total imports, and the large proportion of this comes from the tropics. Of India rubber alone the imports of the ten months amount to more than $27,000,000; of fibres, to $20,000,000; of unmanufactured silk, $40,000,000; of cotton, over $7,000,000; of gums, more than, $5,000,000, while cabinet woods, dye woods, indigo and ivory also aggregate several millions.

The troubles of Estes G. Rathbone, former Director of Posts, in Havana, seems to be increasing. The Auditor's Department has thrown out $15,000 worth of vouchers, including $8000 worth of bills, which have been paid twice, most of them at Muncie, Ind. The Fidelity Company is that place has been notified that it will be held responsible on Rathbone's bond.

General Otis, recently returned from the Philippines, is in Washington. In speaking of the condition of the Islanders, the General made one statement in particular, which came as a distinct surprise, in view of the fact that he has spent a year and a half in fighting the Filipinos, for he declared that these same Filipinos were, without question, the very best of any of the Asiatic races living on the Pacific coast and islands. He paid a high tribute to their acquisitiveness, saying that young and old were alike anxious to learn from the Americans, and quick to do so if given any opportunity. The demand for schools on the American plan was insatiable. It had not been possible to secure a sufficient supply of Spanish-American text-books, the market having been denuded of such. When the book-hungry Filipinos were told this, they begged for American school books, and declared that their children could learn from them even without the Spanish text and translations. General Otis found to his astonishment that such was the case, and says that in the course of a very few months the Filipino children pick up a very fair knowledge of English. Even the old natives con the text-books, in the effort to fix English phrases in their minds. There was a dearth of teachers, too. General Otis often had recourse to the soldiers in his ranks who knew a little Spanish, and so were suitable for detail as teachers. General Otis said he looked upon this educational movement as the only solution of the Philippine problem, and was confident that the spread of American ideas throughout the Filipino schools would in the end make good citizens of the Filipinos.

The Russian syndicate, headed by Count Charles Begendvitch, to prospect the Siberian coast for gold, sailed from San Francisco Sixth Month 10th, on the steamer *Samoa*.

Complete returns from the city of Portland, Oregon, show that Rowe (Rep.) is elected Mayor by 1073 plurality in a total vote of 11,870. There were three candidates. The two Republican members of Congress also were elected in the State.

A. A. Putnam, an electrical engineer, of Rochester, made an oral will recently by talking into a phonograph. He signed his name on the wax roll of the machine with a hot copper wire, and the witnesses did likewise. Legal authorities say that the will is valid.

The output of oil in California has increased from 1,245,339 barrels in 1895 to 2,292,123 barrels in 1899. The output for 1900 will be much larger.

Catching butterflies is not usually regarded as a lucrative employment; but a clever English girl, Mary Yeomans, originated the idea, and continues to make a good income from the sale of these insects. Before going to California she had collected butterflies for her own amusement, and realized that many of the rarest varieties were to be found in California. The first butterflies she found proved to be of a species seldom to be met with except in the higher Alps; and, on sending them to England, she was paid $25 each for them. Encouraged by this success she steadily increased her stock, and is now doing a large business, and thereby making handsome profits.

Recent tests in European manufactories have demonstrated conclusively that the hard wheat of Northern Texas is particularly available for making macaroni and other so-called "pastes."

There is a servant girl famine in St. Louis. The State Employment Bureau, which is looked on as a last resort by most housekeepers, is more than 200 applications behind with this kind of help.

There were 409 deaths in this city last week, reported to the Board of Health. This is 10 less than the previous week and 69 less than the corresponding week of 1899. Of the foregoing 205 were males and 204 females; 41 died of consumption: 41 of pneumonia; 38 of heart diseases; 17 of cancer: 21 of nephritis; 15 of diphtheria; 15 of convulsions; 13 of inflammation of the brain; 13 of uræmia; 11 of measles; 10 of marasmus; 9 of typhoid fever, and 9 of apoplexy.

Markets, &c.—U. S. 2's, 100; 3's, 108¾ a 109¼; 4's, reg., 114 a 114½; coupon, 115 a 115½; new 4's, 134 a 135; 5's, 113¾ a 113¾.

COTTON closed on a basis of 9¼c. per pound for middling uplands.

FLOUR.—Winter, super., $2.35 a $2.50; Pennsylvania roller, straight, $3.30 a $3.40; Western winter, straight, $3.35 a $3.50; spring, straight, $3.35 a $3.60; city mills, straight, $3.40 a $3.60. RYE FLOUR—$3.15 a $3.40 per barrel, as to quality, the latter for fancy patent.

GRAIN—No. 2 red wheat, 73¾ a 74¼c.
No. 2 mixed corn, 41¾ a 45c.
No. 2 white oats, clipped, 29 a 29½c.

BEEF CATTLE.—Extra, 5¾ a 5¾c.; good, 5¼ a 5¾c.; medium, 5 a 5¼c.; common, 4¾ a 4¾c.

SHEEP AND LAMBS—Extra, 5 a 5¼c.; good, 4¾ a 4¾c.; medium, 4 a 4¼c.; common, 2 a 3¼c.; lambs, 5 a 6¾c.; spring lambs, 6¾ a 8¾c.

HOGS 7¾ a 7¾c., for best Western, and 7¼ a 7¾c. for other grades.

FOREIGN.—The highest court of appeal in Great Britain has sustained the decision that a circulating library can be held pecuniarily responsible for libelous statements contained in any of the volumes which it circulates.

Lord Roberts has wired that he liberated 151 British officers and 3,500 of the rank and file at Pretoria. The Boers, consequently, only took nine hundred prisoners with them.

Belated reports of the casualties when the Yeomanry Battalion was captured last week show them to have been more serious than had been expected, including the killing of a British baronet and the wounding of an earl.

General Kelly-Kenny, at Bloemfontein, reports that the telegraph has been cut at Roodeval, Sixth Month 7th, north of Kroonstad, by a body of Boers estimated to be 2,000 strong, with six field guns.

It was not made public in London until the 11th that when the Boers cut Lord Robert's line of railway communication at Roodval, an entire British battalion, except six men, were either killed, wounded or captured. Seventeen officers and men were killed and seventy-two wounded.

General Buller has cabled the War Office that he has had a fight in the Free State with Boers, and "hopes he has obtained a position from which he can render Laing's Nek untenable."

Machadodorp has been officially proclaimed the capital of the Transvaal. The village has swollen into a small city, the majority of the inhabitants living in tents.

An interesting calculation has recently been made by an English statistician, in which he shows that when the electric light has entirely displaced gas, oil lamps and candles in the United Kingdom, there will be 40,000 less deaths annually, these illuminants being as much more unhealthful than electricity.

Great Britain last year imported nearly 2,000,000,000 eggs, having a value of $24,550,000.

A man walking ten miles a day would require nine years to cover all the streets of London.

Despatches from Manila dated Sixth Month 9th state that General Pio del Pilar, the Filipino leader, has been captured near Manila by the Filipino police.

As a result of last week's operations in the Philippines more than 200 Filipinos were killed and 160 captured. The American loss was 9 killed, 23 wounded, and one taken prisoner.

It is the humidity more than the heat, in the Philippines, that hurts people from Europe and America. The thermometer, in the shade, rarely ranges above eighty degrees. Humidity does the rest—saps vitality and renders men extremely susceptible to disease.

Dr. Studt, Prussian Minister of Education, has instructed the Statistical Bureau to collect material regarding the disastrous effects of alcoholism upon the nation.

In Iceland men and women are in every respect political equals. The nation, which numbers about 70,000 people, is governed by representatives elected by men and women together.

In a letter to the Lord Mayor of London Lord Curzon says: "Fifteen per cent. of the population of India are now supported by the Government. If the famine continues until December it is estimated that the Governm will have spent £9,250,000."

The hostile attitude of the Boxers and their adher in China towards all foreigners continues, and the fo of the world's Powers, gathering at Tien Tsin, are mak preparations to move on Pekin for the purpose of res ing peace and affording protection to missionaries other foreigners. Minister Conger has instruction continue to safeguard American interests, and to a any act that may bring the United States into comp tions of an international character that may arise.

A cablegram from London Sixth Month 11th says the foreign Admirals at Taku, acting in concert, ar pairing the damaged railway line between Tien Tsin Pekin, and armored trains, with troops, may start for Chinese capital that day. If necessary, 10,000 sail will be sent to Pekin, to enforce the demands of Powers, or, if necesary to suppress the Boxers. Mob prevails at many places, and at Tien Tsin Russian tr were fired upon.

A special cablegram from London says grave appre sions are expressed in financial circles that the comp tions in China may lead to a war between Japan Russia.

There are only fifty-six Chinese newspapers in Chi

Twenty-three deaths from the bubonic plague are cially reported from Rockhampton, Queensland.

Quebracho, a hard wood growing extensively in guay, yields a high percentage of tannin, used for tan leather, and the expert of this product is a growing

A bill prohibiting the manufacture or sale of intox ing liquors in Prince Edward Island has been passe the Legislature of that province.

NOTICES.

WESTTOWN BOARDING SCHOOL.—For convenience of sons coming to Westtown School, the stages will trains leaving Philadelphia 7.17 and 8.19 A. M., and and 4.32 P. M. Other trains are met when requ Stage fare, fifteen cents; after 7.30 P. M., twent cents each way. To reach the school by telegraph, Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, *Su*

WESTTOWN BOARDING SCHOOL.—Applications fo admission of pupils to the school, and letters in rega instruction and discipline should be addressed to WI F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and munications in regard to business should be forwar EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

Friends' Library, 142 N. Sixteenth St., P

Open on week-days from 11.30 A. M. to 2 P. M. and 3 P. M. to 6 P. M.

New books have been added as follows:

BALL, C. J.—Light from the East.
BLANCHAN, Neltje.—Nature's Garden.
CAREY, R. N.—Twelve Notable Women.
COLER, C. S.—Character Building.
HARLAND, Marion (pseud).—William Cowper.
LOUNSBERRY, Alice.—Guide to the Trees.
MARDEN, O. S.—Secret of Achievement.
MELDRUM, D. S.—Holland and the Hollanders.
SHOEMAKER, M. M.—Quaint Corners of Ancient En
WINSHIP, A. E.—Great American Educators.

Arrangements may be made at the Library, wh borrowers may have the time limit extended duri summer months.

DIED, at his residence in Chadd's Ford, Delawar Pa., Fourth Month 24th, 1900, AMOS W. HOUSE, eighty-second year of his age; a member of K Monthly Meeting of Friends.

——, at Haddonfield, N. J., Fourth Month 20th, JOHN I. GLOVER, in the eighty-third year of his age was a member and elder of Haddonfield Monthly M of Friends; a humble and devout Christian, and a ous contributor to the wants of the poor and many itable objects.

——, at Media, Pa., Fourth Month 9th, 1900, BETH RHOADS, in the seventy-fifth year of her age was a member and elder of Chester Monthly Meeti Friends, and much beloved by them as a devoted fo of the Redeemer and a cheerful servant of the chu

——, at her home in Harrisville, O., BEULAH A. T wife of the late Elwood Thomas, in her ninetieth y member of Short Creek Monthly Meeting of Friends dear Friend bore a long continued and very suffer ness without a murmur. Her friends and relative the consoling belief that she has gone to occupy the many mansions prepared for them that love Hi

THE FRIEND.

A Religious and Literary Journal.

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he Literary and the Laboratory Culture.

ow and then a youth is found at school hom books and letters appear well nigh ningless. His mind does not seem to be onstituted as to gather conceptions withhard difficulty from a printed page. Also e spoken language, given forth to impart vledge, falls upon his ears as tedious sound. to our attempts at instruction the too l dose of denunciation, or a show of imence over stupidity, and to his lack of perion we add a lack of heart in him to learn ll. So he stoically endures the reputation dullard, because he does not take to books. we notice that when occasions for *action* e, as on the play-ground, in the shop, or xecute some practical business, he seems e in his element.

ears afterwards we wonder if we see that a failure in the school-room has now bee a leading man of affairs in the commu, or a prominent civil engineer, or inven- or in command of the political situation, university professor in some special branch has engaged his interest. And where s have been needed for success in his voon, he shows now a mastery of their cons. In intercourse at the table or in society those of the literary culture, these pracly cultured men may not suffer by comson in evincing the fruits of a liberal eduon. They have received, indeed, a liberal cation by what we have sometimes chosen all the *laboratory* method, as others differy constituted have received theirs by the ary method.

he process has run somewhat as follows: espair of book-learning he, being put into tical life, some day discovers an interest in ecial line or article of industry. Thereı his mind becomes alert to learn all the s and bearings of his subject of work. only does he practice his favorite pursuit ctly, but a time comes when he has recourse to reading all he can about it. Through his experimental interest he begins to become book-taught also on the subject. And so from book to book treating on the art, and from science to science elucidating his specialty, a literary culture is ensured along with his practical work. This has in some cases carried a man over varied fields of letters and made him a scholar.

An extreme instance has come under the writer's personal acquaintance. A shoemaker who was out of health was directed by his physician to bring home from the fields a new flower every morning. This allured him into the study of botany. He found one day a flower which his book did not describe. He was referred to some fuller botanical works in Latin. This set him to learning Latin, with the usual success of a man of purpose. Other investigations led him to need a knowledge of German, and German he studied and learned. So not only from language to language was he carried by the laboratory interest, but from science to science, including mathematics to the extent of making in advance the calculations of an almanac for a certain year.

So it is that he that will *do*, shall *learn*; and the Master taught this new education when He said, "He that will do the will of God, shall know the doctrine." His Scriptures teach that the only true knowledge of Divine truth is experimental, and not in the letter only. Schools are now earnestly advancing in the principle of teaching theory by practice, and opening the intelligence of books by manual and experimental work. We are relieved of much of the expression we had been of late desiring to bring out on this line by the article following this, which we will now use by preference:

We would, however, warn the dull boy whose listlessness comes from sloth and idleness, to take no comfort in shirking his book-lessons by any prospect of his becoming an educated man through business. For the slothfulness of the school-shirk is a habit preparing for the same sloth in any other business; and that which makes such a boy a failure in the method of letters will, unless overcome, make him the same failure in the laboratory of life. Those cases of success that we have referred to were not born of minds wilfully indolent.

THE LABORATORY METHOD.

It is doing, not thinking, that keeps people in touch with reality. Thinking has its place and work in the world, but when it does not resolve itself into action it becomes morbid or fantastic. This is especially true of the spiritual life which we are called to live in Jesus Christ. "If ye *know* these things, happy are ye if ye *do* them." Indeed, the truest knowing begins with doing, and grows with doing, and cannot be obtained without it. It is when we are living the life of Christ through the Spirit that we know Him and the power of his resurrection. It is not by merely thinking about Him, and wondering at Him, that we come into the circle of those who have his secret. It is by obeying Him.

A young man once applied for admission to an advanced class in one of our universities, and was required to pass an examination in chemistry. It appeared that he had committed a standard text-book of the subject to memory. He had never heard a lecture or seen an experiment, nor had he even handled any but the most common of the substances of which chemistry treats. But he could describe all the experiments mentioned in the text-book, tell the color of every element and its leading compounds, state their specific heat and other qualities. It was a remarkable feat of memory, but, if the world had to depend on such knowledge as this for its applications of chemistry to the arts, it would not advance very fast.

A little better was the method of teaching the subject which prevailed in the universities forty years ago. The student provided himself with a note-book and a pencil, and sat patiently and passively under the lectures of a professor, who illustrated his statements by experiments, and examined the note-books at the end of the term, or asked questions on his lectures. The student never, or rarely, touched any of the substances which the lectures discussed. He scarcely ever tested for himself any of the statements he heard from the teacher. He had a certain amount of chemical fact pumped into him, to do as he pleased with it. This was a good deal better than committing a text-book to memory, but still very inadequate. Masses of undigested fact are not stimulative to mental growth, nor likely to prove very useful in actual life. Such work is neither educative nor practical in a high degree, unless it be a preparation for something more active. Students thus trained hardly could carry on the work of the world of chemical progress and application.

To-day chemistry is taught—as are nearly all branches of science—by setting the student at work. Lectures and experiments may come first, but some excellent teachers avoid even this, and send their students into the laboratory first. As "the smith learns his trade at the anvil," so the chemist learns his science by practicing analysis and combination at the working-table. He has his use for chemical text-books and for the living voice of the

teacher. These, indeed, are much more to him than when he was passively accepting them as authorities which required no verification at his hands. He hears and reads with a vivid sense of what is written or said, such as he never could have had if he were not working out the problems for himself. The wide gap which might have existed between him and the lecturer or the writer of the text-book is daily narrowed as he does the work of investigation for himself, and thus approximates to their experience. He *knows* because he *does*.

There is a joy in knowledge taken by itself, but there is a deeper joy in knowledge we have reduced to practice and made a part of ourselves. The truth lived is more to us than the truth merely known. Our Divine Master calls to that higher joy. To know Him as Lord, and even to call Him such, avails nothing. It may *puff* us up, as Paul says, but it cannot *build* us up (1 Cor. 8 : 1). It was the temptation of the religious class of Paul's time, and it has been the temptation of that class in every age since, to put knowing into the place of obeying, and to suppose that the habit of saying "Lord ! Lord !" has something about it more worthy of God's blessing than plain attention to duty. But nothing is worth having that is out of relation to obedience, that does not enlist the will into a willingness to do the will of God. For the spiritual element in our nature is not the intellect or even the emotions ; it is the will. Knowledge and emotion are worth having only as they lead us to will to do the will of the Father, and then they lead us on to still truer emotion and still worthier knowledge. When the doing of that will is the leading purpose of our lives, then we come to know as we could not in any other state of mind and heart. Then the Bible seems to draw near to us, and to read as if it were written just for us. Then we understand the story of God's fighters against evil, when we are fighting that battle ourselves. Then we feel the nearness and reality of the Son of God, when we are growing to be sons of God through the ability he gives his brethren (John 1 : 12).

It is out of Christian living that we come to know the truth of the gospel, the truth of the Bible, the truth of all that it befits us to know. We need no longer the crutches men call evidences. When we are acting under the inspiration of the Holy Spirit ourselves, we recognize his voice in the holy men who were moved to speak worthily of the things of God and of the spiritual life.

And then we are brought into true fellowship with those whom we see to be willing to do the will of God as we ourselves are. Notional religion, got from books and talk, leaves us solitary and selfish, The boy who committed the text-book to memory acquired no friends by the process. Even those who sat side by side on the benches of the lecture-room, watching experiments and hearing lectures, did not get very near each other. The boy who works alongside others in the laboratory acquires a fellow-feeling for his comrades engaged in the same labors, facing the same difficulties, puzzled by the same problems. A comradeship naturally springs up between them, and embraces their teacher also, if he be a teacher worthy of the name.

For the true teacher feels the difficulties, rejoices in the victory over them, and cheers his students by his sympathy. He has lived through all that, and is able to guide, encourage, and inspire them. And so the great Teacher takes us into his great laboratory, and bids us do that we may understand,—to live the life of service and sacrifice that we may come to the vision of his glory.—*S. S. Times.*

Out of Christ While Living in Sin.

You will say, perhaps, that though you are sinners, and live in daily commission of sin, and are not sanctified, yet you have faith in Christ who has borne the curse for you, and in Him you are complete by faith, his righteousness being imputed to you.

But, my friends, let me entreat you not to deceive yourselves in so important a point as that of your immortal souls. If you have true faith in Christ your faith will make you clean; it will sanctify you; for the saints' faith was their victory of old, by this they overcame sin within, and sinful men without. And if thou art in Christ, thou walkest not after the flesh, but after the Spirit, whose fruits are manifest. Yea, thou art a new creature, new made, new fashioned, after God's will and mould. Old things are done away with, and behold all things are become new, new love, desire, will, affections and practices. It is not any longer thou that livest; thou disobedient, carnal, worldly one; but it is Christ that liveth in thee; and to live is Christ, and to die is thy eternal gain: because thou art assured that thy corruptible shall put on incorruption, and thy mortal, immortality; and that thou hast a glorious house, eternal in the heavens, that will never wax old or pass away. All this follows being in Christ, as heat follows fire, and light the sun.

Therefore have a care how you presume to rely upon such a notion, as that you are in Christ whilst in your old fallen nature. "For what communion hath light with darkness, or Christ with Belial?" Hear what the beloved disciple tells you: "If we say we have fellowship with God, and walk in darkness, we lie and do not the truth." That is, if we go on in a sinful way, are captivated by our carnal affections, and are not converted to God, we walk in darkness, and cannot possibly, in that state, have any fellowship with God. Christ clothes those with his righteousness who receive his grace in their hearts.—*Selected.*

From the Journal of Isaac Martin, Printed 1779:—"In the twenty-first year of my age I returned to New York, and found it necessary to enter into some business. And herein I was brought under great trial. Being by trade a hatter, and not having freedom in my mind to make fashionable hats, and decorate them with ribbons, lace and feathers, as was then the custom of the times, under this exercise I very much relinquished the thought of following my trade, and was minded to go on Long Island and hire myself to some honest Friend, and work at the farming business for a maintenance. But while under these considerations, as I was one day walking the streets, it came into my mind, with a degree of living faith, that I might follow my trade, and sell plain hats. As this intimation, which I believed was a Divine intelligence, ran through my mind, I had a hope that a way would be provided for my support, and the event proved the certainty thereof, although, to the outward eye, it appeared very doubtful.

"I have found, by experience, that it is best to attend to the inward Guide, even in my outward occupation and business, and to beware of the merchandise of Babylon. For, as the faith which overcometh the world is abode in a way is cast up where there appeared to be no way, and the mind learns contentment with a little, because He who feedeth the raven and clotheth the lilies is mindful of his humble depending children.

Sensationalism in the Pulpit.

In Logansport there seems to be a rivalr among the preachers to attract large congre gations, and it is said that they have adopte means to this end, among them the selectio of a series of "catching" topics. In this wa one clergyman has announced a sermon "fo men only." He will then have a service "fo women only!" The obvious resemblance of th kind of notice to things of less sweetness an light need only be alluded to. With full cred for the purity of purpose that animates preach ers in using this kind of announcement to a tract popular attention, we cannot help bu feel that there is something of the kind of ze in it that eats one up. We can hardly imagir the Master doing so.

Without meaning to speak as one havin authority, it seems to us that a fine test fo modern instances might be a reference to th high standard, or to put it in the way in whic Sheldon has put it in his books, which hav become so popular, "What would Jesus do" under such circumstances. It may appear tha if the preachers would be convinced of the fac that the question of attracting the people t their sermons is not the main question, the might more readily get at the main questio which is, to induce in those that come a co dition of heart and mind, a state of soul an spirit that would constrain them toward a be terment of conduct for themselves and for t the world. If a minister have only a score people to hear him, let him seek to implant those few a burning desire to exemplify th standard of the Master in their lives, so th they shall become missionaries, not merely l word, but by deed, in all the demands of ever day life.

If ministers will forget that they are not the pulpit to attract audiences or to entertai those whom they may attract, but are the to convey to those who hear them the pow of the gospel "as it is in Jesus Christ," whi means the state of salvation that cleaves things that are of good report; that is full charity for failure to carry out the high ide that burns with an unquenchable desire st to strive toward this ideal; in short, if mini ters will forget everything but the one pu pose that they are to tell the "good news which is the interpretation of the life of th day, so that the golden rule may be applied it as a living principle, they will not need resort to anything. "The common people w hear them gladly," and the question will so be a place large enough to accommodate t people and not a question of people to fil place. The application is not to Logansport although Logansport furnishes the text. fits almost any city in this broad land in th day.—*Editorial in Logansport paper.*

For "The Friend."

A Conference on Arbitration.

ie sixth annual Lake Mohonk Conference nternational Arbitration met by invitation lbert Smiley, on Sixth Month 6th, and its erations lasted until the evening of Sixth h 8th. The gathering includes many men women of many minds on the question of e and war, in the abstract, but all united rnestly desiring to secure the substitution bitration for war in the settlement of in- ational disputes, and a strong effort is to limit the scope of the discussion as s possible to the practical application of national arbitration, avoiding allied ques- of imperialism, peace from special stand- s, etc.

was interesting to note, however, that a proportion of all the speakers approxi- d very closely the Quaker position on the ct. At the first session of the confer- Frederick W. Holls, of New York, one of lelegates from the United States to the e Conference, rehearsed the work of that rence which resulted in the submission to governments represented of a peace con- on, since adopted by the twenty-six powers participated in the conference.

is convention provides for a permanent national court of arbitration with head- ers at the Hague. This court will proba- e constituted and ready for work in little than a month from this time. To this anent tribunal may be referred any dispute shall arise between any of the twenty-six tory Powers. It will be observed, how- that this court has jurisdiction in those in which the two nations, having a dis- agree to refer their differences to it. rtheless the establishment of a permanent with a settled method of judicial pro- e, makes arbitration easier, and it is hoped end to strengthen an international senti- which will make war more abhorrent to ed nations, the world over.

friends of Peace, the success which at- d the deliberations of the Czar's confer- in some measure offsets the feeling of ragement resulting from the wars in the two great English speaking nations ow engaged.

vould be impracticable to give abstracts e numerous addresses made during the ns of the Mohonk Conference just closed, h several of them deserve special re-

Several speakers referred to the im- nce of correctly educating our children, s far as possible, our whole population rrect ethical standards. Among these Felix Adeler of New York gave a most ctive address. He thought that two ob- s to the growth of sentiment against war or arbitration, were first, a false and fas- ng ideal of military glory. This he would t by outspoken condemnation of unjust among which he classed the Mexican and hilippine wars, and by drawing attention heroism displayed by others than mili- nen, in the work of the life-saving crews, omotive engineers, and by such mission- as Dr. Livingstone.

econd obstacle is the disesteem of foreign s which has prevailed among Americans, ed by a habit of self-laudation and by a f acquaintance with other countries than our own. Prof. Adeler has had prepared for use among school children historical information concerning some nations and races whose stars are not now in ascendancy, *e. g.*, information relating to the early progress in civilization in China, and the debt which Europe owes to the ancient Irish monasteries and the missionaries who went out from them. A third great obstacle to the adoption of arbitration Prof. Adeler finds in the fact that ethical standards now applied to individuals are not applied between nations. He said that not many months since a leading congressman had said that the moral law did not apply between nations as between men, and a prominent university professor had attempted to justify him in his position.

Where, asked Prof. Adeler, is the Christianity of the Christian nations? And then he spoke of "the priceless idea of Christianity" that we shall regard every human being as potentially our equal, not because he actually is so, but because we believe that under favorable conditions he may become so.

The speaker then spoke of the necessity of a force to compel nations to resort to judicial means of deciding disputes, to forbid the vendetta between nations as it is forbidden between individuals and families. He thought that the force of organized public opinion would accomplish this result, but distinguished between public opinion and public sentiment, the former being the result of calm deliberation, the latter of sudden impulse or passion. He complained that there is great need especially in a democracy, for new organs of public opinion. The newspapers in general respond to public sentiment rather than lead public opinion. The pulpit, the pamphlet, the platform, and the influence of the intellectual and moral classes are at present our reliance in seeking to educate and form a sound public opinion.

Several speakers emphasized the thought that women can do as much to inculcate right standards of courage and to form sound public opinion by influencing children and others.

At its final session the conference adopted a declaration expressing its feeling of satisfaction at the results of the Hague conference and calling upon our government to endeavor to secure treaties with other powers making resort to the new tribunal obligatory instead of simply permissive.

Regret was expressed that the Olney-Pauncefote treaty should have failed of ratification by our Senate, and on the other hand Italy and Argentine were congratulated upon having successfully negotiated a permanent obligatory treaty providing for the arbitration of any disputes which may arise between them. A committee was appointed to wait upon President McKinley and present the recommendations contained in the declaration and a second committee was appointed to attend, if possible, the Congress of American Republics which meets in the City of Mexico this year and urge the negotiation of permanent arbitration treaties between the nations of the New World.

Edward G. Rhoads.

"There is much said in a carping way which is far more calculated to arouse the feelings of the natural man and irritate him, than to reach the sure witness in his soul."

A Short Account of Rachel Wilson.

She was born in Kendel, in Westmoreland, England, about the year 1721, and received a religiously guarded education. Her parents were valuable Friends, and their example, together with the instructive company of many sound and exemplary Friends, who visited them whilst traveling in the service of the Gospel, appeared to be blessed to her. The visitations of Divine love were early extended to her, and being submitted to, she was much redeemed from the love of earthly pleasures, and those amusements in which the young so commonly delight. She was led in solitude and secret retirement before the Lord, and having passed through the necessary baptism, she was called to the work of the ministry about the eighteenth year of her age. Her friends say "she labored much among those not in profession with us, who flocked to her testimony in the course of her travels, and was eminently qualified for that service, by explaining the way of life and salvation, in a manner that reached the Witness in the hearts of the hearers, whereby many were brought to an acknowledgment of the Truth."

Whilst in this country, her ministry was greatly admired, and she was much followed by those who were not of our religious society, because of the beauty and correctness of the language she made use of. There was, however, something better than eloquence in her public communications and the plain, simple, honest-hearted Christian travellers felt her to be, and owned her as, a sound and baptizing minister of the Gospel of Christ.

At Buck's (Pennsylvania) Quarterly Meeting of Ministers and Elders, held at Falls, Eighth Month 30th, 1769, she had a large and lively communication. She was first drawn in an affectionate address to the ministers, exhorting them to watch for the right time, in rising to exercise their gifts. In illustration she used the familiar saying, "Strike whilst the iron is hot;" and adverted to the useless labor of the blacksmith if he delayed striking till his iron was cold. She then addressed those young in the ministry. She knew when elder Friends were present, they often attempted to smother their exercises. She said her way had often been opened by a few words dropped in the simplicity, in the forepart of the meeting. There were those, who, when they apprehend they have something given them to deliver, keep it long to themselves. They chew it, and chew it, until they have taken all the substance out, and then, perhaps, just at the close of a meeting, find themselves uneasy with having let the right time pass by, stand up, and as it were, spit it out, when it is no use to anyone.

At the same meeting in addressing the elders, she compared them to snuffers, and the ministers to the lamps. She said under the law the command was that the snuffers should be made of the same beaten gold as the lamps. She then enlarged on the use of the snuffers. She said without them the tallow, the life of the candle, would be in danger of wasting; that they were of great service when skilfully used to take off superfluous matter. The lamp or candle burned much brighter when the operation was performed with judgment. Yet she had a caution against their too frequent application. She had seen evil effects result therefrom; and some people seemed seldom

easy unless they were snuffing. In the Yearly Meeting of Ministers and Elders, held at Philadelphia in the succeeding month, she was led in the same line, adding, some are so fond of snuffing, they at length waste the life of the candle, and sometimes put it out. It is much easier to take away the light than to give it. She said for the encouragement of the young, she had been comforted by every communication in the several meetings, which had been in the line of the Truth. None had been in her way that had been in the Life.

An Ideal in the Education of Women.

It must always be remembered that men and women are not a different order of beings. They find their fullest and completest development together. The order of nature does not change, yet Nature's law is growth, and with that growth the position of women has changed, and with that change the cultivation of the individual becomes more important. The problem is not simply that of bringing children into the world, but what kind of children shall be born, what kind of a mother shall be educated, or, if the highest development of motherhood is denied her, how shall she take her place in the world, a useful and honored member of the community, having children of her spirit? For I take it the eternal feminine is simply this. It is the power of love which has its throne in a good woman's heart. Call it altruism, if you like; call it the mother sea, found a philosophy or a system of speculation upon it—it is simply this endless capacity of love and devotion which Mary of Bethany showed when she sat at Jesus' feet. . . . .

"The soul is the supreme power always. To enlarge its kingdom, to bring warring elements under its control—this is the supreme task of education. Intellectual knowledge is so much dead matter until it is vitalized by a union with the soul's wisdom. . . .

"It is because I believe with all my heart in the holiness of life that I stand here to-day. I believe that women have an increasingly important part to play in that life. With enlarged opportunities come increased responsibilities—responsibilities as yet unadjusted to unaccustomed shoulders. It is to cast my mite into the treasury of the world's experience that I come. It is because I believe in divine life among men, in the direct and personal connection of each soul with its Maker, that I dare to take up the great work you are committing to my care. Humanity without divinity is of the dust that perishes. Humanity joined to divinity can compass the humanly impossible. Therefore, on this day, at this solemn hour of accepting a trust, I speak not of knowledge, wide and profitable as is that great field, but I speak of wisdom, the gift of heaven, which must descend like gentle rain to fructify and fertilize, or there can be no harvest fit for the nourishment of man."—*Inaugural Address of President Caroline Hazard (author of "Narragansett Friends' Meeting".)*

WE cannot choose happiness either for ourselves or others, for we cannot tell where it will lie. We can only choose whether we will indulge ourselves in the present moment or whether we will renounce that for the sake of obeying the Divine voice within us. — *The Watchman.*

Views on Civil Government.

The representatives of the Yearly Meeting of the Society of Friends for New England [in 1840], being impressed with the importance of diffusing among their own members and in the Christian community, correct information on some points of our faith and practice, have believed it right for them at this time to issue this Address, to the end that the principles that we have ever maintained in relation thereto, since our origin as a people, may be faithfully supported by us, and clearly understood by others.

It is a time of much excitement in civil and religious society, and we are earnestly desirous that our members may individually seek to manifest on all occasions, a meek and quiet spirit, ever demeaning themselves as good citizens, prompt in the support of right order, and in all things adorning the doctrines we profess. This has at all times been the concern of our Society—acknowledging God as the alone Supreme Ruler of the conscience, they have been ever ready cheerfully to submit to all the laws and ordinances of men that did not conflict therewith, and to contribute to the support of well-ordered civil government.

We do indeed believe that war and fighting are contrary to the Divine will, and unlawful for us as christians, and we cannot, therefore, in any way, countenance or contribute to military operations.

We believe that under the government of the Prince of Peace, swords are to be beaten into ploughshares, and spears into pruning-hooks, and men are to learn war no more. The nature of the Christian dispensation, in contrast with the fierce passions of man, is beautifully portrayed by the evangelical prophet —"Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end" (Isaiah ix : 5, 6, 7).

When our Saviour walked among men, He inculcated the principles of peace in clear and emphatic language, and by his own shining example—"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth —but I say unto you, that ye resist not evil." "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy —but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven." And in his own example, when He could have summoned twelve legions of angels to his rescue, He quietly submitted to his persecutors, and in the end offered the intercession, "Father, forgive them, for they know not what they do." The apostle James, in allusion to this subject queries, "From whence come wars and fightings amongst you? Come they not hence, even of your lusts that war in your members?"

Believing, then, that under the Christian dispensation, which was ushered in with the annunciation of "Peace on earth, good will toward men," we cannot in any way be engaged in war or contribute to its support; every faithful member of our body has felt bound conscientiously to abstain from all participation in and in our earlier existence as a people, before our principles were well understood, we were subjected to the spoiling of goods, imprisonment and much suffering, on account of religious scruples in this respect—but we do not in the Divine sight do otherwise than steadfastly maintain our testimony, based as it is the precepts of Him who was emphatically Prince of Peace, and consonant with the doctrines and practice of his apostles and early followers.

Nor can we for conscience sake agree any commutations for military requisitions for hereby should we be consenting to the justness and propriety of the exaction. And this we trust that those who view this subject differently from us, will discover no disposition to screen ourselves from onerous duties, will do us the justice to believe that it is the answer of a pure conscience unto God which is dearer to us than our natural life. And for the sincerity of our motives, we appeal to the history of our Society, in which no instance will be found where a consistent member has ever borne arms, or voluntarily paid a fine or tax as an equivalent; but has chosen rather patiently to suffer whatever might be inflicted upon him for the support of his religious belief.

Within the limits of New England, our ex ples as to bearing arms have generally received the favorable consideration of the different State legislatures, and we trust that our members will continue to act so consistently with their Christian profession as that they may still be deemed worthy of the immunity which has been heretofore extended.

But while we have thus felt bound unconditionally promisingly to maintain our belief of the peaceable nature of the Christian dispensation, we have ever acknowledged the propriety and necessity of human government in conducting the affairs of men; and have since our origin, from time to time, declared our views in respect, manifesting our fidelity to whatever government an overruling Providence may place us under. Nor do we believe that in any way our peaceful principles are at all infringed upon.

We find in the New Testament clear and undeniable evidence that civil government was fully recognized by Christ himself and his apostles; and we have ever considered it to be essential to the preservation of good order and the promotion of the happiness of mankind; nor have we as a Society any unity with the views of those who deny the necessity of human governments.

When the apostle Peter was inquired of, "Does not your master pay tribute?" he replied in the affirmative, and Christ upon the occasion wrought a miracle to obtain money to pay for himself and the apostle. Here the authority of civil government in exacting tribute is acknowledged by our Lord, and practically complied with; and in no instance do we find that he refused to conform to it when expressly commanded to "render unto Cæsar the things that are Cæsar's."

We may now introduce several injunctions and conclusions of the apostles respecting governments in their own words. "Let every

bject unto the higher powers ; for there
power but of God. The powers that be
rdained of God: whosoever, therefore, re-
h the power, resisteth the ordinance of
for rulers are not a terror to good works,
o the evil. Wilt thou, then, not be afraid
e power? do that which is good, and thou
have praise of the same; for he is the
ter of God to thee for good. But if thou
at which is evil, be afraid; for he beareth
he sword in vain; for he is the minister of
a revenger to execute wrath upon him
doeth evil. Wherefore ye must needs be
ct, not only for wrath, but also for con-
ce' sake: For, for this cause pay ye tribute
for they are God's ministers, attending
ually upon this very thing" (Rom. xiii: 1
"Submit yourselves to every ordinance
n for the Lord's sake; whether it be to
ing as supreme, or unto governors as unto
that are sent by him for the punishment
l doers, and for the praise of them that
ll; For so is the will of God, that with
loing ye may put to silence the ignorance
olish men (Peter, 1st Epistle ii: 13, 15.
them in mind to be subject to principali-
and powers, to obey magistrates, to be
to every good work" (Titus iii : 1). The
le Paul acknowledges and practically sub-
to the authority of human governments,
he declared unto Festus that if he had
mitted anything worthy of death, he re-
not to die," and then appealed unto
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ese citations from Holy Scripture we think
iently establish the position that civil gov-
ent was recognized and sustained by the
r of Christianity and his apostles, and we
roceed to show that the Society of Friends
ways acknowledged its authority and con-
ed to its support; and to prove this, we
quote from various writers of standard
rity in the Society. And, firstly, we ad-
the testimony of George Fox on this

his address to Charles II. from the prison
rcester, he asserts that "the spirit which
people from all manner of sin and evil, is
ith the magistrates' power and with the
eous law ; for the law being added be-
of transgression, so the spirit which leads
transgression is the good spirit of Christ,
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s and owns it and them;" and he expressly
res that he and his Friends "are not
st, but stand for all good government."
sometimes called upon the civil authority
erpose its sheltering power to protect his
n, and in an epistle to Friends in some of
Vest India islands, when the Governor had
ed them to take a part in keeping up a
to protect from incursions, and had
ed them the privilege of doing so without
ing arms, he enters into an argument to
the propriety of their complying; and
ns them faithfully to perform this ser-
and report to the magistrates all cases of
e that they may discover, in order that
ffender may be arrested in his course and
hed—and thus proceeds : "For rulers are
o be a terror to the good workers, but to
vil ; and wilt thou, then, not be afraid of
ower? do that which is good and thou
have praise of the same; for he is a min-
of God to thee for good, for he should keep down the evil; but if thou doest that which is evil, be afraid ; for he beareth not the sword* in vain; for he is a minister of God to revenge and execute wrath upon him that doeth evil. So he is the revenger and executioner of the wrath of the evil doer, as God hath placed him—on him that steals, or kills, or bears false witness," etc. "And to that power that executes the revenge, and brings the sword* upon the murderer, thief, false witness and other evil doers, we must be subject to that power, and own that power, not only for wrath, but for conscience' sake; which is for the punishment of the evil doers, and the praise of them that do well."

In his letter to Charles II., George Fox thus addresses him: "Thou camest not into this nation by sword, or victory of war ; but by the power of the Lord ; now, if thou dost not live in it, thou wilt not prosper."

(To be continued.)

The Virtue of Sincerity.

Sincerity is a virtue whether in Christian or heathen, and the vice of hypocrisy loses none of its hatefulness, when exhibited by those who call themselves saints. Most readers will recall the story of the new minister who was advised by the deacons of his church to deal gently with the liquor question because a member of the congregation was a brewer who contributed fifty dollars a year to the church.

"Take fifty dollars a year off my salary," was the answer; "I want a shot at that pew."

The shot was delivered, with the result that the brewer increased his contribution to one hundred dollars; though whether this was done out of admiration of the preacher's sincerity or to ease his own conscience is not recorded.

Every man, however he may squirm under the attack, admires honesty of purpose and sincerity of speech in an opponent. "What makes you go to hear that man preach ?" said a gentleman to a friend ; "you don't believe in what he says."

"No, but *he* does," was the answer, "and I like in these days to hear a man who has some convictions."

Sir Algernon West, in his Recollections, tells of the rebuke given to the Norwich Bible Society by Lord Oxford. The gentlemen composing the Bible Society, probably in the hope of deriving some financial benefit from their action, had chosen him as president, although his character was well known to be not in keeping with the position. Whatever vices his lordship may have possessed he seems to have had the virtue of sincerity, as the following extract from his reply will show :

". . . I have long been addicted to the gaming table. I have lately taken to the turf. I fear I frequently blaspheme. But I have never distributed religious tracts. All this was known to you and your society, notwithstanding which you think me a fit person to be your president. God forgive your hypocrisy." —*The Armory.*

LONG ago we remember a celebrated professor telling his class that no one knows anything unless he can state it clearly and with sufficient fullness to make it understood by others.

*The term *sword*, is used by Friends figuratively, as emblematical of the power vested in the civil magistrate.

A Right Word.

"A word fitly spoken is like apples of gold in pictures of silver."

We cannot always estimate the value of a word fitly spoken.

A Friend whom the love of Christ constrained for the salvation of souls to visit the sick and afflicted, and who spent much of a period in her life in visiting prisons and hospitals, in one of her rounds in Bellevue Hospital, about the year 1866, one day in passing through a ward containing several that were of her special interest, saw that a new patient had been brought in. She had been placed beside the cot where a good old Christian woman lay, who, through much suffering, was cheerful and magnifying the goodness of her Father in heaven for the mercy extended toward her.

This day she was sadly mourning over the new patient, fearing her soul would be lost. She said, "See, Mrs.—, there is a poor creature that cannot live. She will not heed anything that is said to her." There is a person kneeling beside her reading to her. Her eyes are closed, and she will not pay any attention to him.

When he left, the Friend went and stood beside her, saying gently, "*Thou* art very sick." When the first word was spoken, she opened her eyes and looked at her with such a sorrowful look, mingled with gratification, as can not be described. When she saw the dress corresponded with the language, she exclaimed, "Ah, you are a Quaker ! The Quakers are the best people in the world." Renewed strength was given her, as she told a little of her history. She said : "My father and mother were Friends and excellent people, and wanted to bring me up in a Christian way, shielding and protecting me from what they believed wrong. But I rebelled, and was induced to privately leave my good home in pursuit of wordly pleasures, and wandered away from my Heavenly Father's house step by step. I plunged deeper and deeper in sin, and here I am without hope dying in this hospital."

The agony of grief as she related her downward course was pitiful to witness. She was pointed to the Lamb of God that taketh away the sin of the world. For a time her lamentations could not be soothed. She feared it was past the eleventh hour with her, and how could she hope for mercy? The Friend knelt by her in earnest, fervent prayer. The poor sufferer's heart was touched, and in penitential strains joined in the prayer, sometimes with groans that could not be uttered. There was a pleading for her life to be spared until she should receive pardon. In this resting state the Friend left her. The next day she found her longing for peace ; yet a ray of hope began to dawn as she realized one of her father's and mother's people had come to her with messages of love for her soul, and with this dawn of a little faith she took hold of the promises repeated to her, wherein our holy Redeemer said, "Him that cometh unto me I will in no wise cast out." Still further, "Come, now, let us reason together, saith the Lord ; though your sins may be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool." And she was assured that she was cared for; it was the Holy Spirit that was striving with her.

Again the Friend knelt by her. A quiet

came over her as she felt she was indeed left in her Heavenly Father's hands.

Early the next morning the Friend was again with her. Now was a time of thanksgiving and praise. She was rejoicing in the forgiveness of her sins, and said, "My Saviour came to me in the night and said He would take me to live with Him in heaven. He looked so lovely. I am sure I shall know Him when I get there."

There remains no doubt that in this happy state her redeemed spirit returned to God, who gave it. The Friend was favored to see her peaceful close, and, with other Friends, had her respectably buried, accompanying her remains to the New York Friends' burial ground.

"Spelling-Book Webster."

Noah Webster, whom we sophisticated moderns call "the lexicographer," but whom our grandfathers spoke of as "spellin' book Webster," is to have a monument—as if the dictionary itself were not *monumentum aere perennius*. He was born in 1758, in that part of Hartford, Conn., since set off as the town of West Hartford. He lived to the age of 84, and he has been dead more than half a century. A charter has been granted to the Noah Webster Memorial Association, organized for the purpose of raising money for a library in memory of the great literary worker, and to erect in the place of his birth a building which shall be worthy of his name and fame. The co-operation of the public is desired in this undertaking, and there are some good grounds for the claim upon national support for the project. "According to Webster" was for a generation, before the flood of the voluminous modern dictionaries, the ultimatum for the American in all matters relating to spelling, pronunciation and definition, and "Webster On-a-bridge," as the old lady called it, has been the arbiter of many hot disputes. But it is to Webster's spelling-book that our orthography owes its greatest debt. In our years of national expansion, when the westward rush of population outran schools and schoolmasters, the speller was one of the two or three books which was sure to find its way to the new settlements. Webster's spelling-book and the Bible were the entire educational equipment of many a frontier community, and very respectable corner-stones they proved themselves. There were decades when the speller was in such common use that it seemed to have become a staple American article like ham and flour, and the reported sale amounted to millions, far surpassing the circulation of other books printed in America, always excepting the Bible. Webster's memory deserves to be perpetuated, for under enormous discouragements he accomplished, singlehanded, a work in lexicography which must always inspire the respect of the learned, but in our opinion Webster's chief claim to the gratitude of his countrymen is not the bulky quarto, but the little blue-covered volume in which the young democracy learned its A B C.—*The Chautauquan.*

"MOTHER," said a child, "I have found God." "Where have you found him?" asked her mother. "In heaven," said the little girl in reply. Her elder sister laughed at her, and said: "Well, Phebe, have you been to heaven?" "No," the child said, "but the kingdom of heaven has come to me."

Sermon by Robert Barclay.

MY FRIENDS, This is the testimony that was borne of old, and it is also borne this day, that there may be an agreement between the members and the head, the word and the power, the notion and the substance: *He that hath the Son hath life, and he that hath not the Son hath not life.* So that in this the substance is known, whereby men are redeemed to life unto God, and to life for God, and to glorify Him. This is the end of the testimony of the gospel of our Lord and Saviour Christ Jesus, that we may all come to partake of his life, and that by partaking of it we may live upon it; and being made alive to Him we will then be made able to serve Him, then shall we be enabled to worship Him, to glorify Him, and to declare of his glory and of his power, and of his wisdom, and of his goodness, to those that are strangers to Him, and to invite all to be partakers thereof. Let all your eyes this day be towards Him, and to the enjoyment of his life, that you may be sensible, and that you may be witnesses of his life.

And this life is not to be obtained but by death; there is a dying before there is a living. Every plant, seed, or grain that is placed in the earth dies before it grows up; there is a dying before there is a living. Those that come to the life of the Son of God, they come to it through death; for it was through dying that He obtained this life: it was necessary that the Son of God, the Prince of Life, should die, that He should be crucified, else He could not finish the work of our salvation, and make way for the revelation and the sowing of that seed, and the dispensation of that grace whereby we might come to have a share with Him in that eternal life He obtained for us. They that come to the life of the Son of God they must obey Him, for they must receive the sentence of death to that life which they derive from Adam, that cursed, that corrupt life of unrighteousness, that life of ungodliness, that life wherein self and the will of man delights, wherein the natural man, the animal man, hath a life. We must die, and by dying come to be partakers of the life of Jesus. He communicates himself to us; and by our receiving Him we receive life: *He that hath the Son hath life, and he that hath not the Son hath not life;* and the consequence is he that hath not this life hath not the Son of God.

This is the true way for every one to try and examine themselves by, and to make a true judgment of themselves, that they may know whether they have the Son of God or not, whether they have Christ or not. If they have Christ they have the benefits of his death and of his blood and sufferings. They that have this life in them they are in the faith, they are partakers of justification and sanctification, and adoption; and all those that are under the dispensation of the Gospel, that have the benefits of Christ's death, to those He giveth himself; and to those to whom He giveth himself He giveth this life. This is not the life of Adam, a life of unrighteousness, but a life that springs from the heavenly incorruptible seed. Such as partake of it are born again of the Word of the Lord, that remains forever. This is a life that comes from the Lord from Heaven, the quickening Spirit; and this life tends heavenward; it looks heavenward; it carries the affections towards the things that are above; it dwells not in them that have their pleasure in this world; it looks not to things of this world; it comes from *heaven and tends to heaven again;* it raiseth the soul that is quickened by it. They that are be of it are made heavenly by it; it makes heavenly that are quickened by it. *By this may know that we have the Son of God;* by t we have an understanding of Him, and brought into Him that is true.

And this is the living manifestation Christ, whereby He cometh into thy soul, into my soul. This is the gift of God: we ceive God's gift that we may receive life fr and by Him, that we may live this life. T is that which make the yoke of Christ easy his *burden light,* and *his commandments grievous* to us. The life of Christ doth work of Christ naturally. Those that are the flesh mind the things of the flesh; th that live a carnal life they mind the works the flesh; it is their joy, their delight and th pleasure, that which their hearts are carr after. They rise early and lie down late, all for this end, it is that which their hea run after the day long. What is the reason it? they are in the flesh, in the life of lu that life moves them, and acts them, and g erns them. That life useth and employeth their faculties, their understandings, wills, fections, and imaginations: and it useth all members of their bodies to please the fle fulfill the lusts thereof; these are the cor quences of a life of unrighteousness in th things that are unrighteous.

But those that have received the Spirit God, they have received Jesus Christ the of God; and this is the consequence, they become dead to the life of unrighteousn All that are dead in sin and trespasses He h quickened. Now when you have received Son of God you have received a new life, other life; then your affections are set u things that are above, and you are come to in heavenly places in Christ Jesus. You sit more in the earthly place, nor live an eart life, but in the heavenly place where the he enly life abounds. *For this end the Eter Son of God came into the world, that we m have life, and that we might have it more ab dantly;* that we might abound in the life Jesus, and in the abundance of it. This is t which is recommended to us, that we might ceive the Son of God into our souls; and receiving Him, partake of his life; and t let this life produce its actions: *Let the u of God dwell richly in you,* in all those thi that are Divine, in all those consequences t it brings forth amongst the children of Go

For it is not the things of the earth that are to remember, and to have dwelling in but the Word of God; and that which ceeds from the life of the Son of God. words and testimonies, preachings, pra exhortation, and spiritual counsel, if it be from the life of the Son of God, it edifies the body of the Lord Jesus Christ in love. us receive that which comes from the life the Son of God; which is manifest amo us, and shed abroad in our hearts. Let watch and take care and watch that wha ever is not of this life may not appear, not be manifest and made known among And this life which we receive from the So God is that which will stand us in stead in

e life, He is well pleased with them; and empter, the wicked one, cannot touch at all, nor reach them, nor hurt them. s is my testimony unto you from the life d, which to the glory and praise of his hath risen into my soul, in some measure. he desire, and labor, and travail of my hat you may be inwardly gathered into eavenly life, that all my dear brethren sters who are of the household of faith e inward in this life ; that the fruit there- y be manifest ; that the notice thereof, und thereof, the language thereof, may ard in this assembly at all times ; that ord our God may be made known to us gh this Word of Life in our hearts, to the , honor and renown of his name, who is worthy. To Him be glory for ever er. *Amen.*

AD UPON THE WATERS.—The reward of erous deed seldom comes more oppor- than it did in an instance reported by eveland *Leader*. It appears that a promin- evelander named Cole, who has recently vas forced to leave Cornell University at ose of his sophomore year, for lack of

went to New York, and began a canvass cantile houses and offices, in search of ion. Among many others, he visited the of a produce merchant, who seemed ' taken with his personality. The result interview was that the merchant said : ung man, go back and finish your col- urse, and I will foot the bill."

Cole accepted the offer, completed his with credit to himself and his strangely friend, and at once entered upon a busi- reer. It was not long before he pros- n a business venture, and found himself repay the sum advanced for his educa- He went to New York, sought out the f his friend, and stepping up to his desk, wn seven hundred dollars.

. Cole," said the old merchant, " if it ot for this money my credit would have shonored to-day. Maturing obligations ave gone to protest. You have saved

Items Concerning the Society.

er visit to the Doukhobors in Manitoba is eing entered upon by Joseph S. Elkinton, rted for that country last Second-day after- ith Jonathan E. Rhoads as his companion visit.

iend in this city conveys to us a letter d out of our present number) from the edi- *Amigo*, the Havana " Friend," saying that ication is suspended for lack of means. He aid and subscriptions to resume it. Through ings eleven Catholic priests have asked ad- to the association bearing the name of

customs and methods of Friends are more re customs, which may or may not be fol- A careful study of them will, in a large on of cases, show that they are not matters erence, and that there is an underlying rea- them, which makes them valuable when aning is understood. Changes in method me with continued life and activity, but if once clearly grasp the reason and force of toms that our principles have naturally d, we shall be in a position to welcome needed alterations, and to adopt them in such a way as to preserve the underlying principle intact. Sometimes there has been an impatience of restraint which has tended to sweep away, along with that which has outlived its usefulness, other things far too valuable to be lost—things that are not impediments, but instruments for effective service.—*The Interchange.*

"It is not a good omen for the republic," says the *Springfield Republican*, that "the Society of Friends continues to decrease in numbers, even in Philadelphia, where it should still be strong. It is, indeed, still strong in that city, and in Baltimore, in the personal representation it has in every excellent cause, national or local — in the moral strength it gives through the men and women of the meeting who are engaged in humanitarian work. Note the membership and the official list of unpaid service in important causes—of the red man, of the negro, of public charities, of the purification of the civil service; wherever there is even a small body of Friends, there will be found the Quaker element strongly in evidence. The time has come for a vigorous proselytization, like that of George Fox, though adapted with judgment and prudence to the conditions of the day—to renew and magnify the Quaker spirit, which is always in behalf of the finest and noblest life. Now more than ever the declaration against war should be emphasized. What thing more refreshing is there in the current news of the day than the refusal of a Quaker business firm to accept a government contract for articles to be used in warships? More of this adhesion to lofty principle, removed from the cheap surrender of the day, is wanted in this republic, if it is to remain a republic, and not to abandon its past for an imperial future."

Haddonfield Quarterly Meeting, held at Mount Laurel, N. J., on the 14th instant, was believed to be owned as an edifying occasion. The meeting at Merchantville was again authorized to be continued under a committee for six months, and Cyrus Cooper, from West Grove Monthly Meeting, Pa., having a minute for religious service in the limits of Haddonfield and Burlington Quarterly Meetings, was encouraged to pursue his prospect.

Some years ago, when educated Japanese began to make the acquaintance of Friends in Philadelphia, the doctrine of Friends was pronounced by some of them to be peculiarly adapted to gain ground among the larger part of the Japanese people, particularly those who were imbued with the doctrine of Shintoism. We are now reminded of this by a letter in which Inazo Nitobe states that the original teaching of Shintoism was Monotheistic and spiritual; that the Supreme Deity "who appears first in the 'Ancient Record'" as the very creating power, has never had even a temple erected for worship; for an ancient formula makes distinction of two kinds of worship. One of supplication—asking for favors; the other of thanksgiving—gratitude for favors received or for good deeds done. Now, it says the first kind (supplication) is to be addressed only to the Supreme Deity, and the precept said expressly, "This kind of prayer is to be made to a Spirit in (by) Spirit.

"The other kind (thanksgiving) is to be made to the individual powers, agencies or men, that conferred the good.

"It is curious that in the imperial palace, where, of course, the ancient traditions are kept intact and sacred, there is no shrine for this Arch-deity, who is to be worshipped in spirit as to a Spirit, whereas the lesser deities, so to speak (namely) powers or agencies, have their places of worship."

According to a New York weekly paper, "The most interesting feature of the annual meeting of Friends or Quakers, which has just occurred in New York City, was the reaffirmation of the root (?) of Quaker belief. There has probably been no Discipline of that Church which has not contained a positive declaration as to the unrighteousness of all war. The Quaker position on this subject is historic and consistent. In their social and political life, however, Friends are subject to influences tending to weaken their testimony upon this question. J. B. Garret, of Philadelphia, one of the principal speakers, pleaded with his hearers to be firm in their adherence to the principles of peace. 'The spirit of the Gospel,' he said, 'from first to last is peace and love and all that tends to unity. Study the fruits of the spirit as given by the apostle in the Epistle to the Galatians. How can you and I accept the trend of the Gospel and yet justify war in any way?' He declared that Friends should ask themselves these questions: (1) Is the spirit of peace in our hearts? (2) Do we manifest it in our family, business and social life? (3) Are we influencing public opinion in governmental affairs as we are called upon to do?—for public opinion is responsible for clash of arms and for the maintenance of warlike measures. Referring to affairs at Peking, he added: 'The Chinese have a right to an undivided empire, and it is the duty of Christian nations to go to them with the Gospel of Christ. No man or nation is justified in taking human life, even that civilization may follow. It is never right to do evil that good may come.' A later speaker remarked that the beatitude of to-day does not sound like the old beatitudes; that of to-day is, 'Blessed be war, for it extends the Gospel of Christ'—but brute force is not the force Christ chose to promulgate his Gospel. Another popular beatitude is, 'Blessed are the expansionists, for they shall inherit the earth,' but this is not in full accord with what we have been taught of the Gospel of Christ. In reply it might be said that all expansionism is not the deification of brute force."

Notes from Others.

Professor Edward A. Park called the "Nestor of Orthodoxy," who recently died at Andover, Mass., at the age of ninety, held that a sermon, every time it is repeated "must be born again."

Notwithstanding the disturbed condition of the Chinese Empire, seventeen out of forty missionaries, newly appointed by the Presbyterian Board of Foreign Missions, will start at once for China. Ten of the number are women. They will not wait to learn of the outcome of the present troubles.

A writer in the San Francisco *Examiner* invents a fable to rebuke B. Fay Mills' impious challenge to the Almighty—given during a public lecture in the Metropolitan Temple—"to reveal Himself to him then."

"And the temple did not fall upon his head, nor did the speaker fall dead where he stood. The next day Mr. Mills was out upon the Oakland hills, gazing at the Golden Gate and the incoming waves, musing upon the wonderful works of his unknown god, who rules the universe without intelligence and revolves the world by the uncreated law of evolution. He stepped unconsciously upon a colony of industrious ants, and crushed nine hundred and forty-seven by subsequent actual count ; whereupon, after the ceremony of interment in the ant cemetery had been held and the unfortunate victims of apparent cruel destruction of an unknown cause had been laid at rest, a meeting was held in the great ant heap (Mr. Mills still being within two feet of the massive pile), to discuss the mighty question of the cause of the awful catastrophe. Many philosophers were present, and many theories were advanced, all based upon the absorbing question of whether or not there is such a power as Man.

"At last a particularly eloquent and philosophic ant arose and said; 'I challenge Man now to reveal himself to me, or forever after hold his peace,' whereupon he was loudly applauded by all the

bald-headed ants in the heap. But Mr. Mills did not reveal himself to the ants, perhaps because the ants could not comprehend his revelation."

We would adopt no more than the moral of the above fable, and disown the unjust parallel between a destructive man and our Heavenly Father; and would add that as He is not subject to men's challenges for special *revelations* of himself, the same folly on man's part appears in the use of an *oath*, which is an arbitrary challenge to the Almighty to be obedient to a man's call for a curse.

SUMMARY OF EVENTS.

UNITED STATES—Nothing has been received at Washington from any official source to confirm the alarming reports of the destruction of the Embassies and Legations in Pekin, and the Government is not able to open communication with the scene of the troubles. The U. S. gunboat *Concord* has been despatched from Manila, under sealed orders, presumably for Tien Tsin, and the Ninth Regiment has been ordered to Manila, whence it will proceed to China.

The commerce of the U. S. in the fiscal year which ends with this month, will by far exceed that of any preceding year; its exports will surpass those of any earlier year by more than $150,000,000, and its experts of manufacturers will exceed those of any preceding year by more than $75,000,000. Its imports, owing to the demands of the manufacturers of the country for foreign raw material for use in their industries, will also be large. Raw silk, unmanufactured fibres, crude rubber, hides and skins, pig tin for use in tinplate establishments, cabinet woods and the finer grades of cotton and the coarser grades of wool, all show a large increase as compared with preceding years. It is on the export side, however, that the year makes its greatest record. The total exports for the eleven months of the year amount to $1,286,214,534, and should the figures this month prove as large as those of last, it would bring the total up to $1,400,000,000, or $173,000,000 greater than the year 1899.

The controversy between St. Louis Transit Company and its striking employes has developed into a struggle between capital and labor along the lines of a boycott. This situation is the result of the refusal of the Transit Company to submit to arbitration the question of reinstatement of the striking employes, as proposed by the Federation of Labor.

Judge Belcher, of California, has filed an opinion that marriages of persons divorced in that State consummated within twelve months after the decree of divorce has been made, are invalid, and that in the eyes of the law such persons are unmarried persons.

The dangerous work of coal mining is approximately a third as fatal as the battlefield, for every 1000 miners 23.2 are killed every year in the performance of their work.

Judge Townsend, in a recent decision in reference to the application of tariff laws in Porto Rico says, the meaning of the treaty of Paris is that Porto Rico is "acquired, but not incorporated," and the uniformity clause of the Constitution does not apply. In its relation to foreign countries Porto Rico, under the decision, is a part of the United States, but the island is a foreign country in its relation to the United States, "and within the meaning of the tariff acts," as they stood at the time of the cession. Another decision of the lower Federal Courts lays down the doctrine that Porto Rico is an integral part of the U. S., and that upon the cession all the provisions of the Constitution in respect to personal and property rights became applicable to the island. A discussion of the Supreme Court of the United States is necessary to determine the status of Porto Rico.

Jesse K. Cope, of Chester county, has been appointed Dairy and Food Commissioner by Governor Stone.

In the Circuit Court at St. Louis Judge Thayer, in the case of the American School of Magnetic Healing, has decided that the direction given by the Postmaster General to withhold mail sent to the school and return it to the senders marked "fraudulent" is legal.

A despatch of the 17th from Vancouver, B. C., says: The steamer *Alpha*, the first treasure boat to arrive from the American gold land of Nome, arrived in Vancouver this evening. She had but four passengers on board, who had between them $300,000 in gold. There were 3000 people at Nome when the steamer left, who had staked every creek in the country, and wherever a hole had been sunk pay dirt was brought up. During the winter at Nome coal was selling at $200, wood $60 a cord and shovels $25 each.

A hound was purchased in Missouri and shipped in a closed express car to a ranch in Kansas. In a day or two it was missing. Investigation proved that it had gone back to its Missouri home, over a distance of 500 miles, on a road entirely unknown to the dog.

It is claimed that the American public school system is meeting with great and unexpected success in the Philippine Islands. In Manila alone, it is reported, there are now more than 5000 children in regular attendance.

In the neighborhood of New York City the house boat as a summer home is often seen. It is a more comfortable house than any summer boarding-house, and very much cheaper. One of the largest expenses in running a houseboat is the cost of towing from one place to another. Various types have become popular in these craft.

The expenditures authorized by the late Congress for the army, navy, fortifications, pensions, and deficiencies on account of the army and navy amount to $343,000,000, or about one half the total expenses of the Government.

The President has issued a proclamation formally announcing the establishment of a reciprocity agreement with Portugal.

The scientists of the Department of Agriculture, aware of the heavy losses that occur in the United States, and especially in the South every year from parasites in sheep, have undertaken extensive experiments, and have discovered that the parasite, not only in the alimentary canal, but also in the lungs, and the grubs in the head, can be completely eradicated by light doses of gasoline.

The five civilized tribes of Indian Territory—the Creeks, the Chickasaws, the Choctaws, the Cherokees and the Seminoles—are no longer a savage race. It is said that they have an excellent system of schools, and are eager for education.

The Board of Education, in Philadelphia, by a unanimous vote adopted at its last meeting a resolution "that all new school-houses shall be provided with stone, brick or iron tower fire escapes." This provides for the continuance of the use of the tower fire escape. This device superseded the outside open iron fire escape several years ago, because of its obvious superiority in many particulars. It affords an entirely secure means of escape for children, which the outside open iron fire escape does not do.

A large number of delegates and others have come to Philadelphia to attend the National Republican Convention convening on the 19th inst.

Markets, &c.—U. S. 2's, 100; 3's, 109 a 109½; 4's, reg., 114 a 114½; coupon, 115 a 115½; new 4's, 134 a 135; 5's, 113 a 113½.

Cotton closed on a basis of 9 5/16c. per pound for middling uplands.

FLOUR.—Winter, super., $2.50 a $2.75; Pennsylvania roller, straight, $3.50 a $3.65; Western winter, straight, $3.60 a $3.80; spring, straight, $3.75 a $4.00; city mills, straight, $3.75 a $3.90. RYE FLOUR—$3.20 a $3.40 per barrel, as to quality, the latter for fancy patent.

GRAIN—No. 2 red wheat, 77 a 78c.
No. 2 mixed corn, 45¼ a 45½c.
No. 2 white oats, clipped, 29½ a 30c.

FOREIGN.—London advices from Shanghai state that a move is in progress there to restore the Chinese Emperor to power, and the United States, Great Britain and Japan, it is said, may support the project.

Chinese advices tell of an attack by the international forces, led by the British, at Tien Tsin, in which a large number of Boxers were routed after heavy losses in killed and wounded. About 100 Americans were in the line of attack.

Late cable advices from China received in London state that the City of Pekin is closely guarded by imperial troops and that armed opposition will be made to the advancing relief column, which is still halted on the road. A perilous condition of affairs prevails in the Chinese capital, and the anti-foreign sentiment is intense.

The St. Petersburg correspondent of the *London Times* says: "In competent political circles there is no wish or trace of intention to act in China other than with the great Powers. At the same time there is no desire to establish a European concert. Russia, like the United States, reserves to herself independence of action."

The murder of the Japanese Chancellor of Legation at Pekin by the Chinese imperial troops has aroused keen feeling in Japan. Warships have been summoned to carry Japanese troops.

A despatch from Shanghai of the 18th says: "Shortly after midnight of the 16th, the forts at Taku opened fire. The British, French, German, Russian and Japanese warships replied. Two of the forts were blown up, and the rest were carried by assault. Two British, one American and five Chinese warships are in Che-Foo harbor." The London papers consider that state of war practically exists, and that the issue is between Western and Eastern civilization. The *Times* says that the latest news infinitely increases a situation already sufficiently serious.

A recent cablegram from London says the indications are that Lord Roberts considers the end of the struggle in South Africa not far distant. A suggestion of armament proposed by Lord Roberts has been declined the Boers.

It is officially announced in London that General B reports that Almonds Nek, in Natal Colony, has forced.

Lord Methuen, General Rundle and General Braban reported to have 35,000 men and 50 guns engaged i closing the Boers in the eastern part of the Orange F Colony.

The British War Office casualty returns up to Month 9th aggregated 23,664, besides 792 officers 12,355 men sent home as invalids, but not including South African hospitals.

Catharine Gladstone, widow of William E. Glads the English statesman, died on the 14th at her resid at Hawarden, aged 78 years. During her husband's cial life she was almost as much in the public eye a was himself. She was almost always with him whe a journey, and, indeed, everywhere except in the co chamber or in Parliament. She not only looked afte physical well being with true wifely solicitude, bu also enjoyed his confidence in the treatment of p affairs, and, it is believed, often helped him with her gestions.

A despatch of the 14th from Simla says: "Ove 000,000 persons are now receiving relief. In suppo this vast number until next Twelfth Month, whic pears to be the earliest time at which relief throug harvests can be looked for, the Government will expended about $46,000,000.

Abbe Mareux, the astronomer, has discovered sketched a remarkable spot on the sun, forming a pi an extensive group and having a diameter of nearly kilometers. This spot, he says, will remain for days and become visible to the naked eye. He pr the appearance of other spots in the Seventh, Eight Ninth Months, inferring that the heat during those m will be very great.

The number of emigrants to Siberia in the last years has averaged 150,000 a year.

The hay fever season in North Germany is said t from Fifth Month 27th to Sixth Month 3rd; in South many from Fifth Month 20 to Fifth Month 25th.

Cremation of human bodies is making greater pro in France than in any other country. While on thi tinent it is slightly advancing in favor, there is an a rence to this manner of disposing of the dead that s likely to linger for several generations to come.

The British colony on the Gold coast of West Af now engaged in a war with the Ashanti race, near K sie, where a garrison of native troops is located British control. A despatch of the 12th from I states: "The march for the relief of Kumassie w met by great numbers of rebels, who have const stockades and put impediments in the way, such as There are also stockades surrounding Kumassie, o the rebels good shelter. The rebels have places h in trees, and have used them to open fire from. The of the health of Kumassie is good, but 2000 pers the native community are in a state of destitution mediate assistance is required. Heavy losses to th ish are reported.

NOTICES.

Contributions to Doukhobortsi Fund to t Month 19th, 1900.

Per C. T. P., Iowa, $2.68; W. C., $5.00; Per $27.20; Per A. W. G., $3.00.

Acknowledgments of receipts for this fund, w future, be made direct to the donor.

WM. EVANS, Treasurer, 252 S. Front St., P

WESTTOWN BOARDING SCHOOL.—For convenience s sons coming to Westtown School, the stage wil trains leaving Philadelphia 7.17 and 8.19 A. M., a and 4.32 P. M. Other trains are met when req Stage fare, fifteen cents; after 7.30 P. M., twe cents each way. To reach the school by telegrap Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, A

WESTTOWN BOARDING SCHOOL.—Applications admission of pupils to the school, and letters in re instruction and discipline should be addressed to W F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, a munications in regard to business should be forw EDWARD G. SMEDLEY, *Superintendent*.

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Tongue-Sinning and Conduct-Sinning.

I said, I will take heed unto *my ways* that
not with my tongue." Here the axe is
at the root of tongue-sinning, and not at
act only. We have been in the habit of
ing this as if it said, "I will take heed
y tongue that I sin not with it." But in
r not to sin with the tongue we are in-
cted to cleanse our "ways,"—the ways of
heart from which the mouth speaks. Keep
fountain sweet and the stream of our lan-
ge will be sweet. "A good man, out of the
d treasure of his heart, bringeth forth that
h is good; and an evil man, out of the
treasure of his heart, bringeth forth that
h is evil: for of the abundance of the
t his mouth speaketh."

o take heed unto our ways, then, is to take
l unto the purity of our heart. To cleanse
ways is to take heed unto them according
he Divine word (Ps. cxix: 9). This inspeak-
monitor will check the ways and motions in
vhich are about to produce an evil fruit of
ls or acts, and will approve the outgoing
he fruit of Christ's spirit. In this way
by his true and holy witness and word in
will bring every work to judgment," as it
bout to issue into outward act, "with
y secret thing, whether it be good or
her it be evil." Happy will it be for us
cipient evil ways thus go so far before
l to judgment as not to be committed.

iis cleansing word is a sanctifying word.
leanses only as it is heeded and obeyed.
nctify them through thy truth," said the
our. "Thy word is truth." "Now are
ean through the word which I have spoken
you" (John xv: 3). "That He might
tify and cleanse it by the washing of water
he word" (Eph. v: 26).

o the holy word of God would touch our
ls before they are uttered, to cleanse
n. So would He cleanse our ways by cre-
g in us a clean heart and renewing a right spirit within us. Herein will stand our exemption from tongue-sinning; provided also we do not seek to rest in our own exemption, but are obedient to the Word which cleanses us to "teach transgressors his ways." We are called not merely to repose in the light, but to "*walk* in the light, as He is in the light," so as to "have fellowship one with another" in harmonious labor for the honor of Truth, and "the blood of Jesus Christ his Son cleanseth us from all sin." "Much more being reconciled by his death shall we be saved by his life." Through his pierced side appears not only "the washing of water by the word," but the cleansing blood, that life might be given to love as "the fulfilling of the law" of his sanctifying word.

If the security against sinning with our tongue is a cleansing of our ways by the purifying of their source, are we thus excused from all heed to the tongue itself,—to its words and syllables? A true concern to draw pure water will be the same care over the stream and the hydrant as over the spring. Our words will need watching from the heart to their last lip, else they are not safe. There may be slips of the tongue which were not slips of the heart, but their harm is often the same. Besides, the very exercise of concern to have each word a pure word, is an exercise in and unto pureness of heart. "Hold fast the *form* of sound words, *in faith and love* which is in Christ Jesus." This ought we to do, and not to leave the other undone. The reflex action of our words (like other outward acts) upon the condition of our heart cannot be overestimated. The heart cannot long remain under a godly concern for truth and holiness, where heed is not given to the tongue itself to shape its words as having their foundation in truth and their source in purity. What a preserving effect upon the character of members of the Society of Friends the observance of its testimonies for truth in speech and address has been! We doubt that those who now abjure the testimonies would be taking the pride in their Quaker ancestry which they now exhibit had that ancestry been the same balkers of the testimonies that their admiring and recreant descendants prefer to be. It remains to be seen how far our posterity also will rise up to call us blessed, for the moral and spiritual fibre of characters not so braced up by testimonies for truth of tongue, in uprightness before worldly conformity, and by walking in simplicity with the Word.

While these thoughts were seeking utterance the following contributions came in by mail, which we welcome as an instance of "harmonious labor:"

CARE OF MY TONGUE.

1st. When I am angry I will never speak till I have taken as much time for reflection as Athenodorus prescribed to Cæsar.

2d. I will never talk to an angry man.

3d. I will not talk to a man intoxicated with strong drink.

4th. I will receive admonition from my friends with candor and thankfulness, and will be careful not to make a peevish reply to any one who gives me advice, though it be officious or even impertinent.

5th. That I may be kept from speaking amiss of my Christian brethren or others, I will pray for them.

6th. With the exception of cases in which Christian prudence requires secrecy, I will consider it sinful to say anything of others *privately*, which I would not say *openly*. In general, I will deal in *secrets* as little as possible.

"Always repeat the twenty-four letters of the Greek alphabet before you give way to the impulse of anger."—*E. Porter.*

BRIDLING THE TONGUE.

St. James says: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." True religion, therefore, controls the tongue as we control a horse with a bridle; and he whose tongue is like an untamed and untrained horse gives evidence that his religion is defective, whatever he may profess, and however devoted he may appear.

A bridle is used for two purposes—first, to restrain, and secondly, to guide the animal on which it is used. This explains what the Scripture means by bridling the tongue. First, it means to hold it in check, to control it, so as not to allow it to speak untruthfully, uncharitably, unrighteously or in any evil way. Second, to bridle the tongue is to guide its use aright. It is a great thing to know when to speak and when to be silent, what to say and what not to say. The Lord says: "To him that ordereth his conversation aright will I show the salvation of God."

And again it is written, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

The tongue is just as correct an indicator moral and religious as it is of physical conditions. Naturally, however, it is "an unruly member, full of deadly poison;" and it is written, "The tongue can no man tame." The grace of God can tame and sanctify it, however, until its words, fitly spoken, will be like "apples of gold in pictures of silver."—*Free Methodist.*

STICK TO THE PLAIN LANGUAGE.

A Methodist clergyman was heard to say, in conversation recently, in a public dining hall, "I wish the Quakers would stick to the plain language wherever they go. It is so beautiful, and it designates them as a separate people, or community whom the world can trust." "I wish so, too," answered the other. These men had both passed the meridian of life and had both filled important stations in the Church of their adoption, being at this time presiding elders.

This much in favor of continuing the use of the language of the fathers, the language of the Bible.—*Selected.*

For "The Friend."

Instructive Incidents and Selections.

J. P. related that, in early life, she lived a near neighbor to a family of Friends named C——. They were exceedingly kind and hospitable neighbors, bringing up their family in much simplicity, but, being in humble circumstances, had given way to the temptation of neglecting meetings, in order to get through with more work. This so grew upon the parents that neither they nor their children were often seen at a place of worship.

Many years after J. P. had married and removed to Philadelphia she visited her early home, and had a great desire to see these old neighbors, from whom she had received much kindness in childhood. She went to their house, but was told the aged mother of the family was now a widow, and the victim of a high degree of insanity, which made it unfit for her to be seen. J. P. was grieved at this intelligence, but learning that her chamber window opened upon a long piazza fronting the house, she walked out on it, hoping to catch a glimpse of her. Finding the room window was raised, she walked toward it. The insane woman was standing near it, with disheveled hair and distracted countenance, but, seeing her, she quietly said, "Is this J. P?" Having answered, "Yes," she continued to speak in a clear, calm tone. "I remember thee well. Thy aunt, M. Dickinson, was a preacher, and when I was a young housekeeper she paid a religious visit at our house, and warned me against a worldly, covetous spirit, which was eating out our religion, and keeping us and our children from attending religious meetings, saying, if we persisted in this course of living, a grievous calamity would overtake *me*, in which I would end my days—and this is it." She then walked away, returning to her previous condition, in which she died.

SARAH WILSON.

Sarah Wilson was the wife of Edward Wilson, a shipping merchant of Philadelphia, of great wealth. She was born in England, and her early years were spent in much privation. The writer of this heard her allude to this circumstance in a large Yearly Meeting in Philadelphia.

Endeavoring to extend the language of sympathetic encouragement to those in humble circumstances, she said she had been a bound servant, and was her master's shoe-black, and that she had sometimes walked forty miles to attend her Quarterly Meeting.

Notwithstanding all the abundance, convenience and luxury which surrounded her, after marriage, she ever retained a Gospel humility and simplicity, which prosperity had not power to mar.

She was a living minister, and about the year 1816 felt it required of her to visit the Southern States and the Yearly Meeting of North Carolina on a religious visit, but had mentioned the prospect to no one. About the same time, J. P., a worthy elder, had felt an impression of mind that she should be called away from her family, either by death or absence, the evidence becoming so clear that, for about three months, she was engaged in "setting her house in order," both secretly and openly, having a family of young children. When Sarah Wilson opened her prospect to her friends, J. P. saw, for the first time, in what way she was to be led, and embraced the call to accompany her.

As an evidence of the ever-present and watchful care of the Unslumbering Shepherd over those whose whole trust is in Him and who eye Him in all things, it may be profitable to relate a circumstance which occurred during this journey.

They were attending a meeting at Richmond, Va. Soon after it became settled, J. P. felt a clear intimation that no public service would be required of Sarah Wilson that day, but it was not long before she knelt in supplication, during which the belief that it was unauthorized by the Head of the Church remained on the mind of J. P. After meeting they proceeded to a public house to dine. Sarah, proceeding somewhat in advance, was shown into a private chamber. When J. P. joined her she found Sarah leaning her head on her hand, agitated and distressed. She said, "Oh, Jane, I have disobeyed my Heavenly Father, and his favor is turned away from me," with much more, expressive of grief and penitence. After communing a while, during which J. P. endeavored to console her friend with the plenteous mercy which is in Christ Jesus, the subject passed over.

About two weeks after, as they rode by the way, Sarah Wilson remarked to her companion, "I have never had that near access to my Master since I made *that* mistake at Richmond that I had before."

A solemn and instructive lesson to all who desire to cleave closely to their Heavenly Leader and to move only at his bidding.

Sarah Wilson died about the year 1820. Richard Jordan was present at the time of her departure. An awful solemnity prevailed for some time, during which he appeared in supplication, saying that he saw the heavenly spirits come to accompany her soul to its glorious home. P. H.

The crowded meeting, the eloquent speech, the fervent appeal, the hearty music, are very enjoyable, but they are not without their perils. The Shepherd's voice may perchance be lost in the excitement of human feeling. To go out of hearing of that voice is fatal to our following Him, but even when we keep within hearing we must be on our guard, lest in the confusion and mixture of other sounds, the one dear Voice should lose all its power and sweetness. For there is *but one voice* that the flock needs to hear continually. Whatever, then, dulls that voice or divides its influence, is injury which we dare not trifle. H. Bona

Mahlon Hocket, a minister among Fri residing in North Carolina, had a neighbor was in the practice of neglecting week meetings. He had built a new house, and fixed on meeting-day to remove thence. In morning one of the children came to Mah on an errand. Mahlon said to the child, " thy father be at meeting?" "No," said child, "we are going to move." He then "Tell thy father he *must* go to meeting, a he does not go to meeting to-day, before n he will have no house to move to—and tel Mahlon Hocket says so."

The child delivered the message, but father stayed from meeting. A load of g was taken to the new house, and two of children with it. While the father went the second load the children had lighted to some straw near the house. This spre the building, and it was consumed, being blaze when he returned with his load.

P.

Read the manner in which such men as Luther and Paschal passed through the of life, not easily and complacently, but fears within and fighting without, and you see how God made them grow such men as became—and though we are far distant that mark, very humble plants in the gard God beside those great trees of righteous yet, if we are to rise in anything, it mus in the same way, not by soft, indulgent ture, but by endurance of hardships and p ing on against repulse. It is very sore t at all times, sorest of all when the cok and repulse are from God. "Wherefore h thou thy face and holdest me for thine ene But it is then that the soul's strength most conspicuous and becomes, through grace, competent to struggle with God self. "Though He slay me, yet will I tru Him." It is to this issue God wishes to l it, and then He gladly gives way.

John Ke

A Chinaman's Teaching.—The Chinese dener, who brought fresh vegetables to door every morning in the year, had com usual for orders. "I guess we'll have tomatoes this morning, John," said the la the house, after a moment's reflection.

"Oh, no, mamma!" cried the daughter, that easy petulance which may not mean m but which is not admirable, nevertheless. don't want tomatoes. Get asparagus—or Perhaps he has green corn."

The bland smile with which John ordin awaited his orders had vanished. He bli violently and the displeasure of his mood unmistakable. The girl looked at him in der, but as her mother stepped into the room John uttered a few words which we once an explanation and a reproach.

"Me got what ole lady say," he decl "not what you say." Then, with mingled ity and gentleness, he added, "She die by. You be sorry."—*Young People's Wee*

"The first lesson of life which all nee learn, is how to safely guard the door of mind and heart, through which both the and the good enter."

For "The Friend."

Temptation and Trials.

o wise king and lawgiver would make laws
nis subjects, attaching severe penalties to
ebreaking of them and then persuade his
jects to break them. Nor is it possible
God whose very name is Love, could entice
s children to break his law, which act is sin,
which invariably draws down his displeas-
. So the apostle says, "Let no man say
h he is tempted. I am tempted of God;
iod cannot be tempted with evil, neither
nteth he any man; but every man is tempted
n he is drawn away of his own lust and en-
ed" (James i: 13, 14). But God suffered
n whom He had found in his own image to
empted. True, but the temptation came
without, and had Adam proved faithful
od in resisting the temptation he would
glorified God in himself God's handiwork.
ce manner God tried the faith of Abraham,
o whether Abraham loved God above all,
in obedience he proved faithful, and ob-
d God's blessing. Even his only begotten
well beloved Son Christ Jesus, who was
in all points like unto his brethren, was,
e expressed will of God, led up into the
rness, there to undergo the most severe
ptations that the enemy of souls could de-
Yet was Christ Jesus without sin, made
rate from sinners. The enemy was van-
hed; the fiery darts of the wicked one
ced from his heavenly armor, leaving Jesus
uched, unsullied by sin. God gave of his
y to the conqueror, anointing him with the
Spirit, for the completion of that work
h whilst yet on earth, God gave him to do.
raining this victory, "the angels came and
stered to him. Henceforth, his ministry
accompanied by sorrow, trials and suffer-
yet he fainted not, till he had vanquished
h, hell and the grave, spoiled them of their
ors to the children of men, and rose tri-
hant over all the power of the evil one,
ascended gloriously on high, opening wide
ens' door to those who, truly repenting of
sin, and turning therefrom, believe and
in Him, and follow in his footsteps, whither-
er He by his Spirit leads.

then it pleased the Father to permit the
ers of evil thus to harass his well beloved
that He might, touched with a feeling of
infirmities, be made perfect as a sympa-
ng High Priest and Saviour, for "in all
afflictions he was afflicted," need we be
rised or feel disheartened when the like
gs come near to us? Rather, let us bear
ind that "the like afflictions are accom-
hed in the brethren, "that they are but the
ssary fire to humble us before the Lord,
urify the heart from dross, and strengthen
faith. Christ, by his presence is there, too,
gh all unseen to those who suffer; present,
le was with the three faithful children in
uchadnezzar's fiery furnace, and though the
ny would bind them in the bondage of sin,
are they freemen in Christ. By the light
is presence we see the evil thoughts, the
s of the wicked one, we loathe them, we
to Jesus, the author and finisher of the
ts' faith, and find Him to be a refuge in
y time of need, "a strong tower into which
righteous run and are safe." As we thus
loathe and resist the evil, and give no
e to the evil thoughts presented, examining our own heart to see if its accusations are true as regards ourself, thus watchfully drawing nigh to God, the enemy will soon flee apace, and peace and rejoicing be ours for the victory over sin, not in our power or strength, but the Lord's, to whom our gratitude and all the glory are due.

The enemy of souls, the accuser of the brethren, at times directly, and at other times through those in whom Christ by his Spirit does not bear rule, assaults the poor pilgrims and causes them to walk mournfully on their way. At one time when David, outlawed by Saul, his own father-in-law, returned to Ziklag, he found that the Amalekites had been there, sacked the city and carried away captive the wives and families of David and his men. And even David's own men took council to kill David. Then it was when every earthly helper failed he betook himself to prayer. "He encouraged himself in the Lord," and David's God early turned his adversity into a joyful victory, recovering more than he had lost. In after years, when glory and honor were his, ofttimes did he revert to these sad days, wherein God had proved him, strengthened his faith and prepared him for the office of a king over God's Israel, to which he had already been anointed by Samuel. "Lord, remember David and all his afflictions;" "God is our refuge and strength, a very present help in every time of trouble," were lessons God himself had taught David, in this school of the cross.

And now in these gospel days, when David's greater Son, whom he in spirit calls Lord, is not only king over Israel, but the teacher of his people, for "they shall be all taught of God," the Lord uses the same means, this school of adversity, as a training school for those whom He calls to serve Him, and more especially is this the case with those whom He would appoint to more prominent positions in the church militant.

"Seek not," said Jeremiah the prophet to Baruch, his scribe—"Seek not great things for thyself." For Christ's servants, as soldiers of the cross, are called to suffer. To patiently endure hardships is the necessary virtue of every one called to warfare, and it is not less so, to those who are called to this spiritual warfare against wickedness in high places. Rather let the Lord choose thy lot, and place thee where He will, for all his people are taught and loved by Him, and the Lord hath ordained happiness as the lot of all. A call to more active ministry is often accompanied by greater trials of faith. Jeremiah's lot was indeed deplorable, when cast into the dark, filthy dungeon, and knowing that the king's courtiers conspired to take his life. The Lord said to Ananias on sending him to Saul of Tarsus, "I will show him how great things he must suffer for my name's sake" (Acts ix: 16), and Paul subsequently recounts some of the great sufferings he endured for Christ's sake.

But should thou in thy watchful, close walk with God, hear his call to thee for more public service, shouldst thou perceive these trials of faith, and God inclining thee to speak to others of his marvellous works and ways, which He hath in a measure revealed to thy understanding, would it be right to withhold what is his due? Is thy faith not yet strong enough to believe that He who has begun this good work in thee will carry it on to his own glory and thy salvation? Wouldst thou rather choose thy own walk and thus prefer ease to service? If so, couldst thou expect an equal blessing? Zion's ways may languish for want of laborers. It is known to thee, and yet where is thy hand?

The unfaithfulness of others is no excuse to thee, nor in the last day of account will it be accepted as such, rather will it be said to those whom the Great Shepherd calls to water the flock and the service is left undone: "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me." Thy unfaithfulness may prove a stumbling block to others, for, as members of Christ, if one member suffer, all suffer with it. The Lord asks for a willing people in the day of the putting forth of his power. By such Deborah and Barak overcame the hosts of Sisera, and Gideon and his three hundred men those of the Midianites.

Chosen and faithful are those who continue on the Lord's side. Tried and tempted they may be—through honor and dishonor; through evil report and good report, seeking above all to please Him who has called them. Jerusalem and the things of Jerusalem must hold the first place in their affections; then shall all blessings bestowed be a hundredfold sweeter. Wisdom, above that of men, will he bestowed. Christ's promised peace, which neither the world nor the things of the world can give, shall be thine—a glorious hope of immortality, growing brighter as thy eyes grow dim, and the eternal reward of blessedness hereafter. Why not then count the cost, lay these things in the balance of the sanctuary, and give to each its proper place in thy heart. The Lord will abundantly bless thee in all thy works and labor of love, which He calls for at thy hand. The work is not thine, but the Lord's.

Thou art but a day laborer. Leave then the issues to Him, for his blessing and power alone makes the seed to grow. Withhold not then thy hand when He fills it to scatter seed. Thine it may be to sow, another to water and the third to reap. But when the harvest comes both sower and reaper will rejoice together. Paul, a wise and experienced laborer and "master builder" (1 Cor. iii: 10), says, "I would have you without carefulness" (*i. e.*, anxiety), for duty done, is all that is required of us to do. We pass away, He abideth forever. The work goes on and will till the corner-stone is laid, a fit temple for the Lord God to dwell in. God in his grace gave the Lord Jesus as the foundation stone, by the power of his grace He fashions each stone and puts it in its place; and Christ Jesus again becomes the headstone of the corner, a precious corner-stone, the strength and glory of the whole. How can we then ever forget, "We are nothing, Christ is all." To Him and Him alone be all the grace and glory.

Remember, every one has his own peculiar trials. Every heart knows its own sore. These troubles incline the soul to seek help from above. God pours out the spirit of prayer and supplication, giving to each one a sense of his special need. He delights to answer the prayer of the humble and contrite ones. Access to God in prayer is itself a choice blessing. "Weeping may endure for a night, but joy cometh in the morning." Thy mourning and prayers will be changed into joyfulness, praise

and gratitude. Now may we see how the apostle enjoins us to "Count it all joy when ye fall into divers temptations" for if patiently borne they are invariably but a prelude to greater blessings, a cleansing of the pot, before putting incense therein.

W. W. B.

Selected.

THE SEEN AND THE UNSEEN.

ON THE GREAT EXHIBITION, 1851.

BY HORATIUS BONAR.

Ha! yon burst of crystal splendor,
Sunlight, starlight, blent in one;
Starlight set in arctic azure,
Sunlight from the burning zone!
Gold and silver, gems and marble,
All creation's jewelry;
Earth's uncovered waste of riches,
Treasures of the ancient sea.
Heir of glory,
What is that to thee and me?

Iris and Aurora bráided—
How the woven colors shine!
Snow-gleams from an Alpine summit,
Torchlight from a spar-roofed mine.
Like Arabia's matchless palace,
Child of magic's strong decree,
One vast globe of living sapphire,
Floor, walls, columns, canopy.
Heir of glory,
What is that to thee and me?

Forms of beauty, shapes of wonder,
Trophies of triumphant toil;
Never Athens, Rome, Palmyra,
Gazed on such a costly spoil.
Dazzling the bewildered vision,
More than princely pomp we see;
What the blaze of the Alhambra,
Dome of emerald, to thee?
Heir of glory,
What is that to thee and me?

Farthest cities pour their riches,
Farthest empires muster here,
Art her jubilee proclaiming
To the nations far and near.
From the crowd in wonder gazing,
Science claims the prostrate knee;
This her temple, diamond-blazing,
Shrine of her idolatry.
Heir of glory,
What is that to thee and me?

Listen to her tale of wonder,
Of her plastic, potent spell;
'Tis a big and braggart story,
Yet she tells it fair and well.
She the gifted, gay magician,
Mistress of earth, air and sea;
This majestic apparition,
Offspring of her sorcery.
Heir of glory,
What is that to thee and me?

What to that for which we're waiting,
Is this glittering earthly toy?
Heavenly glory, holy splendor,
Sum of grandeur, sum of joy.
Not the gems that time can tarnish,
Not the hues that dim and die,
Not the glow that cheats the lover,
Shaded with mortality.
Heir of glory,
That shall be for thee and me!

Not the light that leaves us darker,
Not the gleams that come and go,
Not the mirth whose end is madness,
Not the joy whose fruit is woe;
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.
Heir of glory,
That shall be for thee and me!

City of the pearl-bright portal;
City of the jasper wall;
City of the golden pavement;
Seat of endless festival.
City of Jehovah, Salem,
City of eternity,
To thy bridal-hall of gladness,
From this prison would I flee,
Heir of glory,
That shall be for thee and me!

Ah! with such strange spells around me,
Fairest of what earth calls fair,
How I need thy fairer image,
To undo the syren snare?
Lest the subtle serpent-tempter
Lure me with his radiant lie;
As if sin were sin no longer,
Life were no more vanity.
Heir of glory,
What is that to thee and me?

Yes, I need *thee*, heavenly city,
My low spirit to upbear:
Yes, I need thee—earth's enchantments
So beguile me by their glare.
Let me see thee, then these fetters
Break asunder; I am free;
Then this pomp no longer chains me;
Faith has won the victory.
Heir of glory,
That shall be for thee and me!

Soon where earthly beauty blinds not,
No excess of brilliance palls,
Salem, city of the holy,
We shall be within thy walls!
There, beside yon crystal river,
There, beneath life's wondrous tree,
There, with naught to cloud or sever—
Ever with the Lamb to be!
Heir of glory,
That shall be for thee and me!

A Yiddish Bible.

Yiddish is the vernacular of the Jews of Eastern and Northern Europe. It is a jargon composed of German and Hebrew, with an admixture of words from other languages. Though all Jews learn to read the Hebrew characters and to pronounce the words correctly, and though also their prayer books are in Hebrew, yet only few really understand the language. Yiddish is the language they actually understand and speak. The Old Testament as usually printed for Jews by their own press contains the Hebrew text, together with a large mass of commentary from the Talmud. It is costly, being in many volumes, and quite beyond the reach of poor Jews, and it is, besides, quite unintelligible to them. Millions of Jews thus grow up in the utmost ignorance of their sacred Scriptures. What they need is a copy of the Old Testament in the familiar Yiddish tongue, printed without note or comment. Such a Bible has been prepared for them by Marcus S. Bergmann, of the London City Mission. Though Yiddish has a number of dialects, M. S. Bergmann has succeeded by a careful selection of language, in producing a Bible which will be intelligible to all. Of this version of the Old Testament 10,000 copies have been printed, and are being circulated in all parts of the world.

Bergmann has also rendered the New T... tament into Yiddish. The four Gospels, ... Acts of the Apostles, the Epistles to the ... mans, Galatians and Hebrews, have each b... separately published and circulated. Of ... Epistle to the Hebrews, 47,000 copies h... been distributed among Jews. Now the c... plete New Testament has been issued.

It has been computed that there are s... six or seven million Jews who do not un... stand the Hebrew Bible, so that the editio... 10,000 copies of the Yiddish version is ... from meeting the whole need. Through ... Russian Ambassador in London, the Empe... permission has been received for the free ... culation of this version among the million ... Jews in Russia.—*Episcopal Recorder.*

Samples of the Sayings of Confucius.

"The scholar who cherishes the love ... comfort is not to be deemed a scholar."

"When you know a thing, to hold that ... know it, and when you do not know a thing ... allow that you do not know it—this is kn... edge."

"When you have faults do not fear to a... don them."

"See what a man does, mark his mot... examine in what he rests; how can a man ... ceal his character."

"What truly is within will be mani... without."

"By nature men are nearly alike; by ... tice they get wide apart."

"If a man takes no thought about wh... distant he will find sorrow in store."

"Learning without thought is labor ... thought without learning is perilous."

"Wealth gotten by improper ways will ... its departure in the same way."

"What is the good of being ready with ... tongue? They who meet men with smart ... of speech for the most part procure for t... selves hatred."

"To see what is right and not to do ... want of courage."

"Benevolence is to love all men—knowl... is to know all men."

"Men of principle are sure to be bold ... those who are bold may not always be me... principle."

"The rolling of thought among uncer... ties is worse than useless."

"The superior man has dignified ease ... out pride; the mean man has pride wit... dignified ease."

"He who speaks without modesty will ... it difficult to make his words good."

"The ways of heaven and earth may be ... pletely declared in one sentence. They ... without any doubleness, and so they pro... things in a manner that is unfathomable."

"I will not be afflicted at men's not k... ing me (personally). I will be afflicted t... do not know men."

"I am not concerned that I am not kn... I seek to be worthy to be known."

"At 15 I had my mind bent on lear... At 30 I stood firm. At 40 I had no d... At 50 I knew the decree of heaven. A... my ear was an obedient organ for the r... tion of the truth. At 70 I could follow ... my heart desired without transgressing ... was right."

Views on Civil Government.

(Concluded from page 389.)

obert Barclay, in his letter addressed to
he ambassadors of the Christian States, as-
embled at Nimeguen, in the year 1677, to
onsult the peace of Christendom, exhorts
hem "not to be unwilling to hear one that ap-
eared among them for the interest of Christ,
is King and Master—not as if thereby he
ere to be the just authority of sovereign princes
e refused to acknowledge the subjection him-
elf owes to his lawful prince and superior, or
ere in any ways inclined to favor the dreams
f such as, under the pretence of crying up
hrist Jesus and the kingdom of Christ, either
ave or seek to overturn all civil government
—ay, not at all, but I am one who do reve-
ence and honor magistrates and acknowledge
ubjection due unto them by their respective
eople in all things just and lawful, knowing
hat magistracy is an ordinance of God and
hat magistrates are his ministers who bear
ot the sword* in vain."

When Edward Pyott, William Salt and George
ox were imprisoned in the jail at Lancaster,
n 1656, on account of their religious profes-
ion, the former addressed a remonstrance to
ohn Glyn, Chief Justice of England, on behalf
f himself and his companions, in which their
eference to the authority of magistracy is
early exhibited by their appealing to the law
s "the one common guard or defence to
roperty, liberty and life;" as being estab-
ished for the protection of those rights, "so
ood and so equal," and which, as to the out-
ard, are of "the highest importance to the
ell-being of man." He adds, "the law seeks
ot for causes whereby to make the innocent
uffer, but helpeth him to right who suffers
rong, relieveth the oppressed and searcheth
ut the matter, whether that of which a man
tands accused be so or no; seeking judgment
nd hastening righteousness."

Edward Burrough, a contemporary of Fox
nd an eminent minister in our Society, when
ddressing Richard Cromwell, "The Protector
f the Commonwealth," expressly declares that,
s for the magistracy, it was ordained of God,
o be a dread and terror and limit to evil
oers, and to be a defense and praise to all
hat do well; to condemn the guilty and jus-
fy the guiltless"—and in a book which he
ublished in 1661 he says that, where any
an's "heresy do extend further than only
gainst God and his own soul, even to outward
wrongs or evils or violence or visible mischiefs
committed to the injury of others, then he for-
feits not punishment to be inflicted upon the
person and estate of such a man."

In a conversation between Charles II. and
Richard Hubberthorn, the respect of Friends
for civil government is plainly declared.
Question by the king: "How do you own
magistrates or magistracy?" Answer: "Thus
we do own magistrates—whosoever is set up
of God, whether king as supreme, or any set
in authority by him, who are for the punish-
ment of evil doers and the praise of them that
do well, such we shall submit unto and assist
in righteous and civil things, both by body and
estate; and if any magistrates do that which
is unrighteous we must declare against it; only
submit under it by a patient suffering, and not
rebel against any by insurrections, plots and con-
trivances." To which the king replied, "That
is enough."

Again, in an address to the king, entitled "The humble address of the people commonly called Quakers," the following language is used, "O, king, we do further declare that God Almighty hath taught and engaged us to acknowledge and actually to obey magistracy as his ordinance in all things not repugnant to his law and light in our consciences, which is certainly agreeable to the Holy Scriptures," etc.

On the restoration of peace they addressed an acknowledgment to William III. over England, &c., king, after this manner, "May it please the king, seeing the Most High God, who ruleth in the kingdoms of men and appointeth over them whomsoever he will, hath by his overruling power and Providence placed thee in dominion and dignity over these realms, and by his Divine favor hath signally preserved and delivered thee from many great and imminent dangers, and graciously turned the calamity of war into the desired mercy of peace."

On the accession to the throne of Queen Anne, the people called Quakers thought themselves no less obliged than others to express to the queen their condolence on account of the king's death, and to testify their affection and fidelity to her, and therefore drew up an address, in which they declare "their sorrow and sense of great loss sustained in the death of their late king, William III., whom God made the instrument of much good to these nations," and assure the queen of their loyalty to her government. "We sincerely declare that with the assistance of the grace of God, we will always, according to our Christian duty, demonstrate our good affection, truth and fidelity to the queen and her government, and heartily pray that his wisdom may direct and his blessings be upon the queen and her great councils to the suppressing of vice and immorality and the promoting of piety, peace and charity, to the glory of God and the benefit of these nations. May the King of kings make thy reign long and glorious, to which temporal blessings we shall pray for thy eternal happiness."

Were it necessary to our purpose, these extracts from the writings of Friends might be greatly extended, but we think that sufficient has been adduced to show that they did not view civil government as an *evil*, but as an *ordinance of God;* nor on account of its maladministration were they willing to throw off its salutary restraints. On the contrary, they availed themselves of legal assistance for the redress of wrongs. It is stated on unquestionable authority that, "during the height of the persecution which Friends suffered when the prisons were crowded and many illegally arrested, it was found necessary to make frequent application to persons in authority for the redress of grievances. Though Friends cheerfully endured the penalty of the laws rather than violate their consciences, yet they promptly availed themselves of the means of relief which the illegality of the proceedings against them offered. Many of these cases involved legal questions of intricacy and moment, requiring the advice of the most experienced and judicious Friends, and not unfrequently the judgment of able counsel was necessary to guard them from injury." The more effectually to attain this end, certain Friends in the city of London were appointed, who met weekly, "to whom the accounts of sufferings could be forwarded for examination and proper arrangement, and on whom the duty of applications to the different branches of the government might devolve, as well as that of advising country meetings in difficult and important cases."

If we trace the history of the Society, we shall find that, whenever a change in the ruling sovereign of England has taken place, Friends have ever been ready to acknowledge the authority of the government and to declare their fealty to the throne. And in our own country, when a change of government was effected by the war of the Revolution, we find Friends, on the restoration of peace, manifesting their allegiance to the government then established. Nor can we omit to refer to the example of William Penn, who, as Governor of Pennsylvania, in the administration of the laws and in his treaties and dealings with the natives, illustrated the truth, which we firmly believe, that civil government may be efficiently administered without the aid of military power—*moral influence* being, as we apprehend, that which mainly supports the fabric of civil order, its "great bulwarks resting on a firmer foundation than any outward visible means of defence."

It being then undeniable, from what we have cited and from abundant other testimony that might be given, that our forefathers in religious profession and their successors to the present day have respected and supported human governments as essential to the peace, the safety and the happiness of communities, we would earnestly exhort every individual bearing our name to be careful that the speculative views advanced by some at the present time do not lead him off from the substantial and practical ground which our Society has hitherto maintained in relation thereto.

May it be remembered by us as a warning, that, among the first evidences of defection manifested by George Keith, who early departed from the faith of the Society, was the imbibing of "notions subversive of all social order, which led him to conduct himself with great disrespect towards the civil authorities in the State, and rendered him dissatisfied also with those wholesome restraints which the Society, in its church discipline, enjoins upon its members."—*Diary of Alexander Jaffray by John Barclay.*

Believing that the minds of our early Friends were divinely illuminated to understand the teachings of Christ and his apostles—that they were led to discover the Truth and to walk in it—we cannot safely attempt to find for ourselves any other way. The Truth is immutable, it changeth not, it is the same yesterday, to-day and forever, and hazardous, we are persuaded, will it be for him who, confiding in some supposed greater illumination which he has received, ventures to call in question the plain practical doctrines of Holy Scripture and the practices of those who acted in conformity to them. Rather let us, in humility and meekness and with that help which may be graciously afforded us, seek to imitate the virtues and walk in the footsteps of those who, having fought the good fight and kept the faith, have finished their course, and, through adorable mercy, have been permitted to enter into everlasting rest.

*The term *sword*, is used by Friends figuratively, as problematical of the power vested in the civil magistrate.

Signed on behalf and by direction of a meeting of the representatives aforesaid, held at Providence, Rhode Island, the third of Third Month, 1840. THOMAS HOWLAND, *Clerk.*

Carrying Liquor to the Philippines.

Theodore L. Cuyler, of Brooklyn, New York, speaking before the Ecumenical Conference, said:

"This conference has worked on many of the problems of the advancement of the kingdom of Christ, but there is another problem, very important, on which I have been asked to address you to-night, and, although it is not allowed to present resolutions to this conference, if I were to do so I would phrase one something like this, 'Whereas, one of the most serious obstacles to the spread of the Gospel among many native races is the importation of alcoholic liquors by Christian nations; *Resolved*, That our Christianity needs a little more Christianizing at the core.' And I am sure that our beloved and honored Christian statesman, ex-President Harrison, would second this resolution.

"For how many years have ships from Christian ports carried missionaries in the cabin and rum and firearms and opium in the hold! Even Britain and America have held out to the heathen races the Bible in one hand and the bottle in the other, and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ. Four years ago the Christian chief of Bechuanaland went to London on an extraordinary mission. He went there to tell that he had made a prohibitive law for his tempted subjects, who are negroes, and he said that the principal difficulty he had with it was the smuggling in of liquor by British subjects, and he implored her majesty to second his efforts to make prohibition successful. Think of it! A converted African savage on his knees before a Christian queen imploring her people not to poison his own nation!

"We have something nearer home than that. Of all the honored heads of mission work who have been here upon this platform, none has been looked upon with more reverence than John G. Paton, of the New Hebrides. No one since Livingstone went from his knees to God's throne in Africa has been more reverenced than he. My old friend Paton came here a few years ago. What for? To implore the American Government—yours and mine—to prohibit the importation of whisky and firearms among the new Christians of the New Hebrides. The cross had saved them from cannibalism, but the question was, Could they be saved from the importations of Christian America?

"I am coming home closer than that. All political subjects are, properly, quarantined in this conference, and you may be certain that I am not going to handle the hot-potato Philippine problem in any of its political aspects. But whatever the future rulers of our country shall be to those multitudes of human beings, we are, now, before God and before man, responsible for their condition as much as any mother in that gallery is for the child that she kissed good-night in the crib.

"If there is anything a true American adores next to his Bible, it is the blessed old Stars and Stripes. But, mark ye! It is a most terrible truth that that flag, 'Old Glory,' as it is called here, floats to-night over about four hundred American drinking dens—slaughterhouses of body and soul—in the town of Manila. (Cries of 'Shame!') Yes, shame, shame!" repeated Dr. Cuyler, as he continued. "Then, for heaven's sake, hang it at half-mast.

"What is to be done? Abraham Lincoln once, by a single stroke of his pen, swept away the darkest blot on our national escutcheon. That same pen can be found to-day in the President's mansion, and our honored President, with the same dashing stroke, should extinguish this terrible stigma on our character and our Christianity. If he does we will give him a shout that will make the ovation he received on this platform appear but the murmur of a zephyr. Let this great conference send a protest to all Christian peoples, imploring them to prohibit the importation of alcoholic intoxicants among these temptable native races of the earth.

"Eight years ago, sixteen nations, our own among them, I am happy to say, enacted a treaty forbidding the introduction of alcoholic drinks in the Congo country of Africa. All right. That established a principle. Now, what we want to do is to make an enlargement of it. This conference should ask, should implore, the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races God has bidden us to treat as our brethren, for the principles of Christianity and glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children."

For "THE FRIEND."

"And all of the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree and have made the dry tree to flourish: I, the Lord, have spoken and have done it" (Ezekiel xvii: 24).

Whilst at Plymouth, England (in the year 1844), Sarah Emlen says in her diary, "I was at a meeting where a woman Friend appeared in supplication with her bonnet on. Oh, how painful this is! At the close of the meeting I said to her that I thought, if she would remove her bonnet on such solemn occasions, she would have her reward. She came afterward to where we took tea, and we had some further conversation on the subject. I told her it was a practice that had obtained of late years, and I believed it was a branch of the 'green tree' that was to be dried up, for that the 'dry tree' must ever flourish."

It is marvelous to me to see, and to be made sensible of a Spirit that is very active in trying to persuade us that this small thing is not necessary and the other small thing is not necessary to show forth the principles of our profession—that *faith* is the one thing that is necessary and essential, and so it would fritter away all practical obedience to the Word of Life sown in the heart, and centre us in safety if we can only say that "We do believe in the Lord Jesus, who bought us;" "that *now* we need take no further trouble about ourselves, for we are safe." Oh, what dark doctrine, for, however precious a belief in our dear Lord is and that faith in Him, the Lamb of God, that taketh away the sin of the world, yet I feel myself no longer safe than while I am on my watch-tower; that when I am not watching unto prayer I am liable to fall into temptation and lose the savor of life. It would seem very easy way of climbing up into the kingdo of God, but Christ hath said, "I am the w the Truth and the Life;" "If any man will my disciple let him first deny himself, take his cross daily and follow me;" and again, is not every one that saith unto me, 'Lo Lord!' that shall enter into the kingdom heaven, but he that doeth the will of Father which is in heaven."

War and Peace Notes.

The British Friends sent to Lord Salisbury Lord Lansdown the following protest agai the bill introduced into Parliament to ame the long disused Militia Ballot Act:

This representative meeting of the Society Friends views with grave concern the introduct into Parliament of a bill to amend the long disu Militia Ballot Act. It cannot but regard suc measure, taken in conjunction with stateme made by members of the government, as prel inary to the enforcement of compulsory milit service in this country. The Society of Frie has ever held that war is contrary to the sp and teaching of Christ; and, believing that his c mands are those that claim allegiance above others, they desire to record their protest aga any extension of that militarism which is the creasingly recognized cause of so much evil. T hold that any attempt to enforce compulsory n tary service is an infringement of the liberty conscience which we have so long enjoyed, which is one of the greatest privileges of citi ship in this country. They therefore earne desire that no portion of these advantages sh be withdrawn, and, farther, that the Militia Ba Act should be repealed and not amended.

So long as men are unenlightened as to real nature of war, and love it more than t do peace, so long as the soldier is the hero, we shall have war, arbitration cour the contrary notwithstanding. Recent eve in many parts of the world show that the l of war and of its pomp and circumstance is dead or even asleep. There is an evident crudescence of the love of fighting, of the bition for martial glory; a powerful impuls test the tremendous destructiveness of the implements of death. Society is still at mercy of waves of war excitement, bel which none of the barriers of civilization h The loathsome immoralities of army life, d onstrated anew in recent campaigns, move public conscience, or even the Christian science, very little. The most senseless irrational military adventures find defender the most unexpected quarters. Not a Christian pulpits are still scornful toward principles of peace; others are weak and du War education still goes on in state, in chu in family.

In view of all this, our peace movement reached the critical stage, when the most rious, intelligent and heroic work must done. Enough has been accomplished to n and encourage every friend of the ca enough remains unaccomplished to tax faith and the perseverence of the most t and devoted.—*Advocate of Peace.*

The new battleship *Kearsarge* when f equipped has cost five millions of dollars.

It is this military enslavement of the na to the army which makes possible the pitil

ctacle of a naturally great and noble people
pping to such depths of iniquity as are found
he Dreyfus infamy.—*Advocate of Peace.*

f statesmen fail to keep their country out
war, the direst of all calamities, they have
ed as statesmen.—*Herald of Peace.*

ord Lytton, once viceroy of India, told the
sgow students that between nations the
d "morality" has no place. Lord Wolse-
in his "Soldier's Pocket Book" has written
t to succeed on spy duty a soldier must
get that "honesty is the best policy." We
not without distress contemplate the fact
in a large part of our national life we are
ected to forget that Jesus Christ is king
ings and Lord of lords.—*A. Mackennal, in*
gregational Council, Boston.

F "GREAT PRICE" TO GOD.—Our active ser-
may or may not be pleasing to the Lord,
rding to what is the motive behind it, but
e would cultivate something that can never
to please Him, we will seek to have always
"meek and quiet spirit which is in the
t of God of great price." Stop and think
a moment what an inestimable privilege it is
e able to offer to the Lord something that
t "great price" to Him, and see if we shall
be stirred up to cultivate more and more
his inward quietness of spirit that knows no
iety and no hurry.—*Hannah Whitall Smith.*

Items Concerning the Society.

Many persons know the Society of Friends only
ugh attendance at the interment of some well-
wn member. It is important that these times
ld be used in the power of the gospel of Christ.
n a great part of the time is wasted in lauda-
addresses on the deceased."—*London Friend.*

ith all the injunctions to individual faithful-
, it is evident that human spirits are liable, on
sions when many are assembled, to believe
uselves called to utter far more than it is pos-
for any one meeting to receive; and our most
ed ministers have need to consider others as
as themselves in the limitations that are neces-
. It seems as though there were often ten or
ve basketfuls of fragments taken away for
h there was no room at the feast.—*Ibid.*

rther information concerning the present visit
oseph S. Elkinton and Jonathan E. Rhoads to the
choobors, is to the effect that it will be for about
months. "They will help the settlers where
can, in the purchase of cows and chickens,
e being believed now to be of the greatest use
hem." The crops planted appear to promise

he letter from Francisco G. Cala, alluded to in
last number, contains the following notice:
the Friends of Philadelphia:— Francisco G.
, a minister of the gospel and editor of the
odical, *El Amigo*, of Havana, asks his friends
iat city and the State of Pensylvania, that they
him in the work of acquiring a printing press
which to publish gospel tracts. The amounts
be sent by money order to

F. G. CALA,
Teneriffe 52, Havana, Cuba.

n speaking of his periodical he says: "Said
r labors with great difficulties for its publica-
on account of the little money that the Cubans
, because they are very poor after a war so
t as the last. I hope to receive some money
n the United States to buy a printing press
which to print treatises, pamphlets and paper.

"I know that there are in Philadelphia good Christians that do not belong to the American Friend Board. My paper had no connection with the American Friend Board. It is a private concern, founded by me alone. In consequence I pray you tell the Philadelphia Friends that may desire to aid me in the work of printing."

We may rejoice in the extent to which F. G. Cala has been instrumental in opening the eyes and hearts of Cubans to evangelical and Protestant Christianity, a number of priests also being concerned to be obedient to the faith of the gospel, as opened to them through the periodical and tracts of this devoted laborer.

Whether our conception of the principles of the Society of Friends is becoming realized or not in the modes of this movement, so new to such a people, we can consistently bid god-speed to a sincerely evangelical opening among them under whatever name.

Notes from Others.

It is stated that Charles M. Sheldon received $5,000 for his share of the profits of the Christian newspaper venture for one week, at Topeka. He immediately gave $1,000 of it to aid the suffering in India, and the rest to various charities.

The ark of the covenant rests no longer upon the shoulders of men. God's spirit is the custodian of his revelation. The words that Jesus said were recalled to the memory of his apostles by the Spirit himself. He has become the Guardian of all inspiration. The words of Christ cannot pass away. They are more enduring than the earth or the stars. *Herald of Truth.*

Count Leo Tolstoy has been excommunicated from the Orthodox Russian church. This action was sought for long since, but the synod "feared the wrath of the Russian masses, with whom Tolstoy is very popular. Immediate provocation for his excommunication was found in his latest novel, entitled "Resurrection," in which he openly attacked the Russian Church.

A Christian man, after travelling three years through the Middle and Eastern States, writes to the *Christian Intelligencer* of New York: "I have not heard a dozen allusions to the sacrifice made on the cross, and not one sermon given to an exhibition of the atoning grace of God in Christ. I have listened to so-called preparative lectures, and sat at communion tables where not the remotest hint was uttered that the blood of Jesus Christ cleanseth from all sin. I have heard beautiful and eloquent discourses, ranging through almost every field of Christian literature save one, and that *the* one which exhibits the religion of Jesus as a gospel to sinful men." Here is the secret of empty churches, forsaken prayer-meetings, worldly church-members, and moral indifference and moral laziness on the part of the world. Nothing but Christ and Him *crucified*, preached "with the Holy Spirit sent down from heaven" is the wisdom and the power of God unto salvation. If men will not use this instrument, they are on a natural plane and can only expect natural results. To preach Christ in his fulness as the crucified and risen Saviour puts us into connection with supernatural power, securing supernatural results.—*Watchword and Truth.*

DECLARATION OF THE MOHONK LAKE ARBITRATION CONFERENCE (Adopted Sixth Mo. 8th, 1900).—The year has been a checkered one in the history of peace. The war with Spain was concluded with the Treaty of Paris, but even yet the fighting drags on in the Philippines. A still more bloody and bitter war has been carried on in South Africa. These conflicts sadden the hearts of all who love the principles which this conference advocates. Yet friends of peace need not be discouraged. These wars have given to the world a sad lesson of the folly and of the danger to States of submitting to the arbitrament of force such differences as might be settled by the arbitrament of reason.

On the other hand, the friends of peace have occasion to exult in the accomplishment of a work unparalled in human history, by which nearly all the nations of the world have become associated in a declared purpose to avoid war. By the labors of the distinguished members of the Peace Conference at the Hague, in which the representatives of this country had so honorable a part, there has been provided an august permanent tribunal, before which every nation can bring its differences with other powers, assured of an impartial decision. This conference rejoices to know that twenty-six nations have ratified the treaty constituting this international court, the United States being the first power to act. It also rejoices to be informed that the permanent organization of this great tribunal will be soon accomplished, so that it will be ready to do the work assigned to it. This union of the nations of the earth is an event of the first historic importance, fitly rounding out a great century, and giving promise of immeasurable good for the centuries to come.

This wonderful event, achieved during the past year, imperatively settles the next step which the friends of peace should take, namely, to induce this Government to enter into separate treaties with all other powers, under which all such difficulties with them as cannot be settled by the usual diplomatic negotiations shall be referred to the international tribunal at the Hague. The reference of disputes to that tribunal is, under the provision of the treaty, now only permissive. This was as much as that conference could well devise and recommend. What is now permissive should, as far as this country is concerned, be made obligatory. This can be accomplished by new and brief treaties with the other powers, under the terms of which all disputes which may arise, of whatever nature, not settled by ordinary diplomatic methods, shall be referred for final decision to this permanent court of the nations. To this end this conference hereby petitions the President of the United States that he enter into negotiations with other powers for such treaties; and it further appeals to the people of the United States that they create such a public opinion that such treaties shall be promptly ratified by the Senate of the United States.

To the end that such a public opinion in favor of peace and arbitration may be attained, this conference recommends that public meetings be held for this purpose in the larger and smaller centers of population; and it especially urges that the blessings of peace, rather than the glories of war, be emphasized in our common and higher schools; and it particularly requests that teachers of religion shall in their ministrations, and especially at the Christmas season, urge upon their people the obligation to use all influence in their power to bring to the earth the rule of that spirit of peace and charity which sees in every race or nation brothers for whose welfare this nation has a duty as well as for its own.

SUMMARY OF EVENTS.

UNITED STATES—A cablegram from Admiral Kempff, received by Secretary Long, gave definite news of an ambuscade by Chinese near Tien-Tsin on the 21st, and the killing of four and wounding of seven of the American troops. The President, upon receiving the information, took steps promptly to expedite the work of strengthening the American forces in the Orient.

The Chinese Minister, at Washington, has asked an armistice in the sending of American troops to China, based on the assurances of Chinese Viceroys that they can maintain order. President McKinley, while acknowledging his gratification at these assurances, has made it known to the minister that the United States cannot relax its efforts to get troops to points where its officials are considered in danger. Cable advices from China received in London this morning say that Pekin is guarded by an army of Chinese 360,000 strong, armed with modern weapons, but three-fourths of the men badly drilled.

A despatch of the 25th from Atlanta, Ga., says: Reports received here from many points in Georgia and portions of Alabama and South Carolina show that the recent heavy rains have inundated a vast territory, and caused enormous damage to bridges and farming property. Crops, including cotton, corn and especially fruit which was nearing maturity when the wet season began, have been greatly injured, and caused a loss of a vast amount to the farmers of the Southern States. The rainfall has been unprecedented. The lowlands have been devastated, and only the higher farming lands are untouched. Indications are for a cessation of the rain, which will cause the streams to fall rapidly.

A despatch from Seattle, Wash., says: Captain Heckman, of the steamship *Queen*, just in from Alaska, says that the earthquake in Alaska in the Tenth Month completely destroyed the sea end of the Muir Glacier. The *Queen* sailed through fragments and icebergs for five miles, but failed to see anything of the old formation.

A Boston despatch says: At Blue Hill a kite used in the exploration of the air was sent to the height of 14,000 feet, which exceeds the greatest height previously attained there by 1440 feet. The temperature of that height was 15 degrees below the freezing point, the wind velocity was about twenty-five miles an hour from the northeast, and the air was extremely dry, although clouds floated above and below that level. The total weight lifted into the air including wire, instruments and kites, was about 130 pounds.

In a postal guide for the Philadelphia Post Office, lately issued, the Postmaster, Thomas L. Hicks, speaks thus of those faithful men whom the public never see, the clerks who so faithfully handle the hundreds of thousands of missives passing through the office daily. He says: "I venture the assertion that in no branch of business, whether it be private or public, are better results obtained on the whole than are accomplished by the men who are seldom heard from, rarely seen in the performance of their duty, and whose work receives comparatively little consideration or appreciation from the public."

Cars are now being run in St. Louis in the day-time, and on some of the lines at night. Several business firms have been boycotted. This action is declared to be unmerited and unjust.

A despatch from Manila of the 21st says: Two hundred Filipinos met this morning in Manila to determine honorable and decorous methods for securing peace. The results were submitted this evening to General MacArthur, who accepted them. The leaders of the meeting will use their influence to induce Aguinaldo to accept the arrangement. If they are successful, as they hope to be, they believe Aguinaldo will issue orders in conjunction with the American authorities for the cessation of hostilities.

William McKinley, of Ohio, and Theodore Roosevelt, of New York, were respectively nominated on the 21st by the National Republican Convention for President and Vice President of the United States. Delegates from Hawaii were among those present. Among other declarations the party is pledged to the preservation of a currency system based on the existing gold standard, and to a policy of justice and wisdom in the administration of the new territorial possessions won from Spain.

The authorities of Hamburg, Pa., are enforcing an old law, which imposes a fine of sixty-seven cents for every profane word uttered. In default the offenders are sent to jail.

A mining industry has quietly grown up at Joplin, Mo., which fairly overshadows in production of zinc and lead ores that of any other section of the globe.

The Commissioner of Internal Revenue has held that a bill of sale of an original stamped package of oleomargarine, containing a description of the package and the name of the purchaser, and executed at the factory by the manufacturers and sent from there to the purchaser, completes the sale and constructive delivery of the oleomargarine at the factory, and the subsequent actual delivery of the package elsewhere to the purchaser does not necessitate the payment of special tax at the latter place.

Governor Stephens, of Missouri, has issued a proclamation shutting out the cattle from a number of States, in which he says tuberculosis exists. Among the States are Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, Michigan and the Dominion of Canada.

It is stated that smallpox was practically stamped out in this country before the Spanish war. Now, principally because of official carelessness, there have been 7267 cases, with 402 deaths from the disease in the United States during the past three months and a half.

The population of Porto Rico as shown by the census taken in the Tenth Month last was 953,243. There are in the island fifty-seven towns having a population of 1000 or more, the total urban population numbering 203,793, or 21.4 per cent. of the whole.

A large party of representative business men, including officials of the Pennsylvania and Reading Railroads systems and steamship companies, architects, representatives of chemical plants, contractors and builders from Philadelphia, New York, Boston, Wilmington and elsewhere, gathered at the yards of the New York Ship Building plant, in South Camden, on the 19th, to witness a practical test of the merits of wood fire-proofed by the Ferrell process. Among other useful tests a large quantity of oil-soaked shavings and wood were piled around a fire-proofed box, made of ash, and burned furiously for twenty-three minutes, when the box was pulled out, somewhat charred and blackened, and was then opened and the contents, consisting of 200 pamphlets, entirely uninjured, were distributed to the guests.

A despatch from Washington of the 21st says: "The War Department has made public the following notice of amnesty, which was issued by General MacArthur to-day at Manila: "By direction of the President of the United States, the undersigned announces amnesty with complete immunity for the past and absolute liberty of action for the future to all persons who are now or at any time since February 4, 1899, have been in insurrection against the United States in either a military or a civil capacity, and who shall within a period of ninety days from the date hereof formally renounce all connection with such insurrection, and subscribe to a declaration acknowledging and accepting the sovereignty and authority of the United States in and over the Philippine Islands. The privilege herewith published is extended to all concerned without any reservation whatever, excepting that persons who have violated the laws of war during the period of active hostilities are not embraced within the scope of this amnesty." Action is made in this proclamation for the surrender of arms, etc., and it is signed by Arthur MacArthur, Major General and Military Governor.

There were 380 deaths in this city last week, reported to the Board of Health. This is 75 less than the previous week and 1 less than the corresponding week of 1899. Of the foregoing 201 were males and 179 females: 42 died of consumption; 33 of inflammation of the lungs and surrounding membranes; 13 of apoplexy; 12 of cancer. There were 85 new cases of diphtheria, with 20 deaths, and 40 typhoid fever cases, with 5 deaths.

Markets, &c.—U. S. 2's, 102$\frac{3}{8}$ to 103$\frac{1}{4}$; 3's, 108$\frac{3}{8}$ to 109$\frac{1}{4}$; 4's, reg., 114 to 114$\frac{1}{2}$; coupon, 115 to 115$\frac{1}{2}$; new 4's, 134 to 134$\frac{3}{8}$; 5's, 113 to 113$\frac{1}{2}$.

COTTON closed on a basis of 5$\frac{1}{2}$c. per pound for middling uplands.

FLOUR.—Winter, super., $2.85 to $3.00; Pennsylvania, roller, straight, $3.90 to $4.10; Western winter, straight, $4.00 to $4.25; spring, straight, $4.35 to $4.70; city mills, straight, $4.15 to $4.35. RYE FLOUR—$3.30 to $3.50 per barrel, as to quality, the latter for fancy patent.

GRAIN—No. 2 red wheat, 85 to 86c.

No. 2 mixed corn, 46$\frac{1}{2}$ to 46$\frac{3}{4}$c.

No. 2 white oats, clipped, 32c.

BEEF CATTLE.—Extra, 5$\frac{3}{8}$ to 5$\frac{1}{2}$c.; good 4$\frac{1}{2}$ to 4$\frac{3}{4}$c.; medium, 4 to 4$\frac{1}{4}$c.

SHEEP AND LAMBS.—Extra, 5 to 5$\frac{1}{4}$c.; good, 4$\frac{1}{2}$ to 4$\frac{3}{4}$c.; medium, 4 to 4$\frac{1}{4}$c.; common, 2 to 3$\frac{1}{2}$c.; lambs, 5$\frac{1}{2}$ to 6$\frac{1}{2}$c.; spring lambs, 6 to 8.

HOGS.—7$\frac{1}{8}$ to 7$\frac{3}{8}$c. for best Western and 7$\frac{1}{4}$ to 7$\frac{1}{2}$c. for other grades.

FOREIGN.—The latest cables from China received in London picture the condition of affairs in the Empire as one of increased gravity. Among the reports are that the foreign settlement at Tien-Tsin has been destroyed, 300 troops of the international forces slain and a British commander killed; and there are rumors of massacres and incendiarism in the Chinese capital. The Chinese forces are developing unexpected strength, and their men are armed with modern weapons.

A cablegram from London says: "United States Ambassador Choate in a conference with Lord Salisbury is understood to have found that the governments of the United States and of Great Britain are generally in agreement as to their views regarding the Chinese situation, and the two Governments will probably be found following the same broad lines of policy in the far East."

A special despatch from Vienna says: "Li Hung Chang has wired the various Chinese legations in Europe, directing them to inform the governments to which they are accredited that he is called to Pekin by the Empress to act as an intermediary between China and the Powers to negotiate a settlement of the points at issue, and he instructs them to beg the powers to facilitate his mission by ceasing to send troops to China."

At the present time the Boxers are said to be composed of rowdies, farmers and boys. They are only armed with swords, spears and bows and arrows. They have robbed heathen and Christian alike, but they are very bitter against the Christians, to whom it is generally bel that much persecution is sure to come.

London cables tell of the arrival at Pekin of the national relief column, under Admiral Seymour, aft arduous march and hard fighting, during which abou Chinese were killed. The safety of the foreign legs is believed to be assured.

No state of war is yet recognized by the Ame Government as existing between the United State China, and it is stated at Washington that should s come for making war, Congress must be called to to act as the war-making power.

The German Foreign Office announces that the P are agreed as to three points only—the relief of Tsin and Pekin, adequate satisfaction for the seve juries European interests have sustained and the e lishment of guarantees against the repetition of suc rages. Beyond this the attitude of the powers will h depend upon what has really happened in Pekin, wh still unknown in Europe.

A despatch from St. Petersburg of the 21st me the sudden death of the Russian Minister of Foreig fairs, Count Muravieff. The Peace Conference a Hague was assembled under his supervision.

Lord Roberts reports that over 2,000 stand of have been given up at Pretoria since the occupat the capital.

According to a Pretoria despatch received in Lo General Botha possesses full powers to conclude and it is reiterated that he is willing to surrender; seems, President Kruger remains obdurate. The now available to President Kruger is officially esti at from 15,000 to 20,000.

More than 10,000 deaths occurred from choler week in Bombay, and the famine situation in Ind mains unabated.

The latest reports from the election in Cuba shot there was not a single disturbance at the polls i part of the island, and that nearly the entire regist voted. The lessons to be drawn from this, are that trary to early reports, the people took a lively inte the elections, and that they are more nearly rea absolute independence than some suppose.

The unusually heavy rains that have been throughout Cuba have caused yellow fever in places it had been unknown for several years.

A despatch of the 24th from Santiago de Cuba "The transport *McPherson* left Santiago de Cub morning, carrying 125 Cuban teachers bound for H to take advantage of the summer school educatio cilities offered by Harvard University. Nearly all teachers are young women. Some parents declin allow their daughters to go, but hundreds of applic had to be refused. A priest accompanies the part

RECEIPTS.

Unless otherwise specified, two dollars have bee ceived from each person, paying for vol. 74.

Received from David Brinton, Pa., $3, to end of v

☞ *Remittonces received after Third-day noon s appear in the Receipts until the following week.*

NOTICES.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—Duri Seventh and Eighth Months the Library will be o Second and Fifth-day afternoons from 3 P. M. to 6 P.

WESTTOWN BOARDING SCHOOL.—For convenience sons coming to Westtown School, the stage wil trains leaving Philadelphia 7.17 and 8.19 A. M., ar and 4.32 P. M. Other trains are met when req Stage fare, fifteen cents; after 7.30 P. M., twel cents each way. To reach the school by telegrap Westtown Station or West Chester, Phone 85.

EDWARD G. SMEDLEY, $

WESTTOWN BOARDING SCHOOL.—Applications f admission of pupils to the school, and letters in re instruction and discipline should be addressed to W P. WICKERSHAM, *Principal*.

Payments on account of board and tuition, an munications in regard to business should be forwa EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

DIED, in Philadelphia, at the home of her de Fourth Month 29th, 1900, REBECCA H. TAYLOR, wi the late J. Gardiner Taylor, in the seventy-sixth her age; a beloved member of Westfield Prep Meeting, N. J. Her unselfish life and her great k in ministering to the needs and wants of those aro make the words of our Saviour seem applicable when He said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it un

THE FRIEND.

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An Editorial Letter.

CAMBRIDGE, Mass., Sixth Month 28th, 1900.

Sojourning for the summer so near the scene of former studies and of the annual reunion of fellow-students, one feels sometimes more than a permission to run up hither of a morning and witness that "feast of reason and flow of soul," and renew those reminders of youthful aspirations, which he has before known on a Harvard Commencement day.

Arriving in old Cambridge in time to see the long procession moving through the college yard, it was pleasant, when the portion containing graduates of the year 1862 came in sight, to hear one's name called out and himself invited to join them. The revived companionship was pleasant enough to feel sweet, the small enough to feel lonesome, by contrast with that of thirty-eight years ago. For then we were walking as a class ninety-five in number, and now there were but three of us. Yet we learned that some sixty of those ninety-five were still on earth, though it was the class which lost the most heavily in the Civil War. Before we soon came to where the nine hundred and eighty gowned candidates for graduation had, having divided into two lines, to be as a lane on either side of us, and the rest of the procession was passing through, with all hats, save a drab one, lifted.

Within the hall all appeared as in our last visit two years ago—the predominance of summer dresses throughout the sides and galleries, the call to order by a military man pounding the floor with his sword, the offering of prayer in solemn tones by the university preacher—of which these words are remembered, "Sanctifying themselves for others' sake, may they find their own power and peace and joy;" then the calling for "A Latin Oration—By Bauer." Though a salutatory of the regulation type, it bore a freshness of its own. It was new to hear at the very start the old Roman priests' command for the opening of a sacrifice, "Observe favor all ye with your tongues" (that is, keep them silent), a confession from some gleam of the Truth that silence must be the condition of the higher ministration in worship. When the different authorities had been addressed, from the president and the State Governor down to professors and tutors, the orator turned towards Lord Pauncefote, the British ambassador to this country, welcoming him as Queen Victoria's distinguished legate, "whom, when we salute, we salute that noble queen whose affairs among us thou so happily dischargest. May the years be many wherein she shall rule a people joined with us in the bonds, both tender and firm, of love." The usual portion for the assembled maidens contained the charge that they had come "not only for the sake of hearing the dissertations, but in order to see and be seen. Then he addressed himself to his main topic, as follows:

"But there are others whom, though not present, I would wish this day to salute, for, as is well known, two thousand teachers transported from the island of Cuba, are, within a few days to be gathered upon these premises. For what reason? Because since, by the fortune of war, it has come to pass that our people must instruct and train the Cubans until they are in a condition to institute for themselves liberty, laws and education, now all Americans ought to strive, according to our several ability, as soon as that people can be supplied with equal laws and good offices of government, to restore to them the liberty which we have taken from them for the sole purpose of handing it back to them enlarged and improved. For no other cause has this university invited those teachers hither than that they may be qualified the better to prepare their countrymen for the right use of liberty.

"It is especially befitting that this concern should be undertaken by this university. For where is there a home of more numerous illustrious men? Where better may one learn the virtue and glory of antiquity? How many reminders of a former age do we everywhere behold? What is this building? Nay, what is this university itself, but a temple dedicated to the higher culture, the virtue and the piety of men of worth? And no one, on seeing these things, can fail to be affected with a zeal for emulating them. May the memory and the emulation of them long live among the Cubans, and that people acquire not less enlightenment of civilization than this has already gained. Finally, may this university be to them not only a fostering mother, but also, as for us, a light of all citizens. Her work is to train, not only learned, but good citizens. In former years she has often sent sons to war, but now she has proved that she stands ready to discharge her whole duty to our country not less in time of peace than in war. But in this she does nothing new nor wonderful, for it is but a continuation of her zeal to study the highest good of this people. Which high concern, O Alma Mater, I pray give to us, thy sons, every one."

We render this to our readers as a fair sample of the Harvard spirit and savor pervading the alumni speeches of yesterday and to-day and every year, and to note the expectancy with which Cambridge is preparing to entertain the teachers from Cuba. The men are to lodge in the college dormitories, the women in private houses opened to them among the citizens, where we already see cards printed in Spanish to be posted in rooms, to the effect that gas flames must be turned off and not blown out, etc. Publications in Spanish are in evidence at the book stores. Many who can use the Spanish language in help or instruction (and there is a scarcity of them) are summoned hither. A classmate at my side said he was going to take all these Cubans on an excursion of one hundred and twenty miles to his home on the Connecticut River. Seventy thousand dollars is asked for in contributions from all over the country to carry out this enterprise. It was about half that amount, or five dollars for each immigrant, that was collected by Philadelphia Friends to tide the Doukhobors over their ten months of destitution—fifty cents a month to keep each soul in its body! Yet but for that many would probably have died. How many are each one of us letting die in India? But a commencement is not the only meeting where thoughts will wander. We turn our attention to "The Pilgrim as He Was," as held up to view by the next speaker.

Speaking of the evidence of things not seen in which the Pilgrims were sustained, when the winter struck down half their number and they watched the sails of the departing *Mayflower*, he quoted the words: "No ideal achievement

has ever been attained for which its author was not made to suffer." The religion of the Pilgrim Fathers is best summoned up in the parting injunction to them from John Robinson, bidding them, "if God should reveal anything to them by any other instrument of his, to be ready to receive it as ever they were ready to receive any truth by his ministry, for he was very confident that the Lord had more truth and light yet to break forth out of his holy word." This reminds us of a recorded prophecy of our Friend Hannah Gibbons; and also that the truth and light which soon *was* offered to break out among Pilgrims and Puritans was suppressed by the latter, and some of its missionaries hanged. Yet truth and light in various ways has continued to reassert itself in these parts, and its advance apparent in many expressions valiant for the Truth, especially on this day, has been cheering. "The Pilgrim," said the speaker, "ought not to be conceived of as a grim, uncompromising Puritan. His life was hard and earnest. He was persecuted, was obliged to toil ceaselessly, and had to undergo the hardships of hunger, disease and war. Throughout all, he prayed and searched for 'more truth and light,' and at last, I am persuaded, received an answer to his petition. In a trackless wilderness, separated by the width of an ocean from temple and altar, he heard a voice speaking to him in his own heart. The message may have been the same that came to the prophet of old: 'Behold, the days come, saith the Lord, that I will make a new covenant with you: And this shall be the covenant that I will make with you: *I will put my law in your inward parts, and write it in your hearts, and will be your God, and you shall be my people.*'"

The declaration of this principle was received with genuine relish, as men looked their satisfaction at each other, and nodded it with their heads, reinforced by voices and hands. Then "Commencement Past and Present" was pictured by Murray Seasongood, who said: "What made those first commencements possible, despite poverty and danger, is evident from a note like this: 'Just as morn exercise ended, Mr. Cotton Mather's child dies, yet he preaches at Charlestown in the afternoon.' Such purpose and power to endure, engendered freedom of thought, and the strength to speak one's belief. . . . Large-mindedness showed itself even in religious disputation. Harvard was founded as a school of Divinity, yet at its first Commencement not one of the fifty-seven questions discussed had to do with matters of faith. Later, . . . we smile at serious argument purporting to show that 'Samson did not commit suicide in the temple of the Philistines,' or that, 'When Baalam's ass spoke there was no change in its organs'—but in such an age, from the midst of a narrow Puritanism, what a doctrine is this: 'That the toleration of every religion promotes true religion.' . . . A minister from Boston, shocked, another time, . . . turned his back, left the house, and penned to the President a long protest 'against young men sharpening their Wits on their Maker.' President Holyoke replied 'he was pleased to see one so jealous for the Divine Honor, but could not believe young men less religious than they had been in his correspondent's day.' . . . In the exercises English began at length to crowd on Greek, Latin, and the Bible. Holmes read an English poem. In the 'thirties a candidate for the Master's degree spoke on Transcendentalism, which John Pierce 'supposed captivating to a few irregular geniuses, but which to him was like the tale of an idiot, full of sound and fury, signifying nothing.'"

In an oration on Hawthorne occurred the words, "Relief from the sordid, the petty, the mean, the commonplace—in fiction as in life—cannot be permanently attained by running away from the actual and the present, but by beautifying them,"—we would say "with salvation;" he in choosing other terms might at heart mean the same. He spoke of finding "in the life around us the romantic and the beautiful divinely imminent there. They are not easy to discover,"—except, let us add, in the life *within* us the true and the beautiful are found divinely imminent there.

Then came a very entertaining account of "James Howell,—a Journalist before the Time of Journalism," for whose vicissitudes in a brilliant and tribulated life we have not space to spare.

The liveliest curiosity of the day usually centres in President Eliot's giving out of the unexpected,—the degrees that are out of ordinary course. When the nine hundred and eighty-nine degrees for all the departments had been conferred among those whose names he pronounced and who rose in their turn were:

As honorary Master of Arts:—"Hugh Henry Hanna, the mainspring of the business men's movement to declare gold the standard of the national currency—a well-tempered spring, intent, assiduous and effective.

"Doctors of Divinity"—"Gyorgy Boros, dean of the theological college at Kolozsvar, Hungary, professor, editor and author, member of the Kolozsvar town council and of the consistory of the Hungarian Unitarian church; like all his people, a representative of freedom of thought.

"Hollis Burke Frissell, principal of Hampton Institute, Armstrong's worthy successor in teaching the negro and the Indian that the prime means of civilization are faithful family life, habits of forethought and thrift and steady manual labor.

Doctors of Laws:—"Le Baron Russell Briggs, the well-beloved dean of Harvard College, patient, tender, discerning, candid, just and cheering *because convinced of the overwhe ing predominance of good in the student worl*

[No announcement was cheered with lon or more repeated applause than this as a t timonial to dean Briggs' gift of administer the discipline by justice and love. Severa us Friend teachers who heard his discours Trenton last autumn on the dangerous tra tion period in young men's lives cannot ma at the demonstration now given, when they member his practically Christ-like concern spirit concerning young men.]

"Benjamin Ide Wheeler,—president of University of California, a New Engl scholar in the classics, of large experienc academic affairs, lately transplanted to university which looks hopefully out to portentious Pacific through the beaut Golden Gate!

"Julian Pauncefote,—first Baron Pau fote, of Preston, English ambassador, welc representative of the country from wh America has received its best stock, its n serviceable habits of thought and its ideal public liberty and public justice."

The spontaneous ovation here accorded second only to that given to the beloved d Then the alumni repaired to their dinner. S tor George P. Hoar presided. When the titude again arose at the call for a pra thoughts would arise that where one cann rising subscribe to the principle of pra made to order, does not his seated attitude tify to others of a seeming irrevere Doubts as to the heartfelt testimony of ot in standing were, however, quickly dispell an impatient whispering about keeping t standing in hot weather,—some minis "lack of terminal facilities," or words of import. And when the audience sat d though the language for prayer had see especially solemn, there was an instantan bursting into conversation by way of re "The religious part ought to be kept sho such times as this!" etc. It ought to be on as long as the meal lasts, was an thought. "Whether ye eat or drink or w ever ye do, do all to the glory of God." then, they meant the ceremonial part,—w indeed we could shorten,to nothing, exce wait for the Master's own putting fort words. It is this praying-to-order that public prayer of so much of its life an spect. A little of this feeling seemed h at by Senator Hoar in his opening speec attempting to translate Virgil's conten Elysium: "'Here are soldiers wounde their country, and the reverend clergy preached as long as flesh and blood could it. And here are authors of religious po and those who made life better by their i tions.' In short, everybody worth any comes up here in due time to get an hon degree."

The governor of the State, Winthro

e, a very young-looking man, received st the heartiest applause of the hour for ng his neat little speech about one minute

ord Pauncefote, an elderly Englishman of teous dignity, during his acceptable re- ks said: "The term of my office as ambas- r to this country is drawing to a close, and uld be very ungracious were I not to seize opportunity—and, indeed, to seize every rtunity that presents itself—to express rofound gratitude to the American peo- for the kindness and the consideration h I have received during nearly three nistrations from all classes of the commu- and from all those with whom I have been lation, officially, politically and socially."

esident Eliot spoke of gifts amounting to hundred thousand dollars having been to the Institution in the past year. e of the family of Louis Agassiz had given undred thousand dollars for the univer- museum. This makes nine hundred thou- dollars in money which children of Agassiz, and last, have bestowed,—children of a who said, "'I have had no time to make y.' But from the trained brains of his ren have come out great resources."

veral must be passed by to reach one of ast speakers, the aged James C. Carter, ew York, responding for his class which uated half a century ago. His deliverance hed the deepest degree of solemnity and nighest of eloquence, at its conclusion ging the audience to their feet. It was an ng sacrifice and prophetic warning con- ng the dangers which he believed threat- us, concluding nearly in these words: "I ll to you to see to it that when Truth has exiled from the market place, from the t, and from the halls of legislation, it find an abiding home and a sanctuary

Here let truth, faith and justice be held erlasting honor and supremacy over the rial world."

would like to linger at length over the intensely interesting performance, from end's standpoint of the week—the Phi Kappa oration delivered the next day by am Everett, son of Edward Everett, who ty-six years ago delivered his oration be- the same Society. The deliverance of to- was a most ardent and forcible arraign- of the prevailing popular notions on Pa- sm, of the impious maxim, "My country or wrong," and a most unsparing dis- on of the crime of war,—war wrong, wrong last, and always. Without overt refer- to Scripture, he condemned war from the point of the witness for truth in the ; and whatever they may have thought of inion, the hearers were carried with him approval of his boldness of speech and for the truth. It was felt after our dis- l to be a time to express to William Ev- erett a hearty approbation of the stand he had taken. He answered "Yes, the Quakers are right; they have always been right in this matter. They believe in the inward light!"

For "The Friend."

A Railway Incident.

[On looking over a bundle of my FRIEND papers, I discovered one bearing date of Twelfth Month 14th, 1878. The circumstances were witnessed by J. M. Dash, a minister of the United Brethren Church, a sincere Christian, with whom I was intimately acquainted. I request that it may be republished.—F. D. SMITH.]

In traveling we often meet with persons of different nationalities and languages. We also meet with incidents of various characters, some sorrowful, others joyful and instructive. One of the latter character I witnessed recently, while traveling upon the cars. The train was going West, and the time was evening. At a station a little girl about eight years old came aboard, carrying a little budget under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strange to her. She appeared weary, and placing the budget for a pillow, she prepared to try to secure a little sleep. Soon the conductor came along, collecting tickets and fare. Observing him, she asked if she might lie there. The gentlemanly conductor replied that she might, and then kindly asked for her ticket. She informed him that she had none, when the following conversation ensued:

Said the conductor, "Where are you going?"

She answered, "I am going to heaven."

He asked again, "Who pays your bill?"

She then said, "Mister, does this railroad lead to heaven, and does Jesus travel on it?"

He answered, "I think not. Why did *you* think so?"

"Why, sir, before my ma died she used to sing to me of a heavenly railroad, and you looked so nice and kind I thought this was the road. My ma used to sing of Jesus on the heavenly railroad, and that He paid the fare for everybody, and that the train stopped at every station to take people on board, but my ma don't sing now, and I thought I'd take the cars and go to ma. Mister, do you sing to your little girl about the railroad that goes to heaven? You have a little girl, haven't you?"

He replied, weeping, "No, my little dear. I have no little girl now. I had one once, but she died some time ago, and went to heaven."

Again she asked, "Did she go over this railroad, and are you going to see her now?"

By this time all persons in the coach were upon their feet, and most of them were weeping. An attempt to describe what I witnessed is almost futile. Some said, "God bless the little girl."

Hearing some person say that she was an angel, the little girl earnestly replied:

"Yes, my ma used to say I would be an angel some time."

Addressing herself once more to the conductor, she asked him:

"Do you love Jesus? *I* do; and if you love Him He will let you ride to heaven on his railroad. I am going there, and I wish you would go with me. I know Jesus will let me into heaven when I get there, and He will let you in, too, and everybody that will ride on his railroad. Yes, all these people. Wouldn't you like to see heaven and Jesus and your little girl?"

These words, innocently and pathetically uttered, brought a great gush of tears from all eyes, but most profusely from the eyes of the conductor. Some who were traveling on the heavenly railroad shouted aloud for joy.

She now asked the conductor, "Mister, may I lie here till we get to heaven?"

He answered, "Yes, dear, yes."

She then asked, "Will you wake me up then, so that I may see my ma, your little girl and Jesus? For I do so much want to see them all!"

The answer came in broken accents, but in words very tenderly spoken:

"Yes, dear angel eyes. God bless you!"

"Amen!" was sobbed by more than a score of voices.

Turning her eyes again upon the conductor, she interrogated him:

"What shall I tell your little girl when I see her? Shall I say to her that I saw her pa on Jesus' railroad? Shall I?"

This brought a fresh flood of tears from all present, and the conductor knelt by her side, and embracing her, wept the reply he could not utter. At this juncture the brakeman called out: "H——s!" The conductor arose and requested him to attend to his (the conductor's) duty at the station, for he was engaged.

That was a precious place. I thank God that I was a witness to this scene, but I was sorry that at this point I was obliged to leave the train.

A few months after the above occurrence the writer of the narrative received a letter from the conductor, acknowledging that the circumstance had been a blessing to him spiritually, and giving some additional information respecting the little girl. The letter says:

"I had proposed adopting her in the place of my little daughter, who is now in heaven. With this intention I took her to C—— B——, and on my return I took her to S——n, where she left the cars. In consultation with my wife in regard to adopting her, she replied:

"Yes, certainly, and immediately, too, for there is a Divine providence in this. Oh," said she, "I never could refuse to take under my charge the instrument of my husband's salvation."

I made inquiry for the child at S——n, and learned that in three days after her return she died suddenly, without any apparent disease, and her happy soul had gone to dwell with her ma, my little girl and the angels in heaven.

HE who would return hatred for injury lives a miserable life indeed, but one who sets himself to lay siege to hatred with love you cannot deny to be a safe and happy warrior. With equal ease he faces a single foe or a host, and asks no aid from fortune. Yes, and those whom he conquers yield to him with joy, not with beaten but augmented strength.—*Spinoza.*

POSSIBLY we shall all revise our opinions somewhat on our arrival in another world. At all events we should all have breadth and grace enough in this world to recognize and appreciate greatness, goodness and usefulness wherever we find it, even in those who differ from us most widely in matters of opinion or belief.

John Yeardley and His Travels.

(Continued from page 28).

"We must pass over many incidents of travel through Southern Russia, and glance a moment at John Yeardley's experiences in the Crimea. Here he and his companion found themselves in the heart of the Tartar country, beyond the verge of civilized life.

"'The Tartar villages, says John Yeardley, are the meanest possible, consisting sometimes of mere holes dug in the earth, or huts standing a little above the ground. The men wear wide drawers with the pink shirt over them; the women have a chemise reaching to the calf of the leg, dirty and coarse, an apron round the waist, sometimes so scanty or so ragged that it will not meet, and a handkerchief tied in a slovenly manner on the head. In these three articles of dress they drive the horses and oxen; the sun burns them to a dark brown, almost black. The children we saw were quite naked. Various attempts have been made to civilize and instruct them, but without success. One missionary pursued the work so far as to feed and clothe the children, and collect them for instruction, which they received for a while, but all at once and with one consent it was at an end. When I see the Tartar galloping over the steppe as if riding on the wind, it constantly makes me think of the wild Arabs. When we are anxious to find a well of water where we may take our meal, and when we see travellers assembled to water their cattle and flocks, and the camels running loose on the steppes—which they do till autumn, when they are sought up for work,—all reminds us of the customs of the East.'

"This evening they halted at a Tartar village, where the occupant of the *traktir*, or house of entertainment, persuaded the driver to take out his horses for the night. The conduct of this man and his companions was suspicious; they eagerly examined the mattresses of the travellers, which were of a superior quality; and when William Rasche came to make the tea, which he did by the moonlight outside the hut, the boiling water which he poured in to rinse the teapot came out into the tumblers a white liquid; and after the tea was put in the innkeeper held up the pot against the moon, and looked curiously into it. Instead of retiring early, as the Tartars always do, the men in the hut kept a watch upon the travellers; and the suspicions even of the driver were awakened, when one of them came to him, as he was lying by his horses, to borrow his knife. His horses, however, were so weary, and he himself so unwilling to move, that the travellers contented themselves with harnessing the horses and making ready to depart in case of necessity. Soon after midnight, finding they were still watched by the Tartars, and apprehending that these waited only till they should all be asleep, to carry off their horses or to rob their persons, they decided to make the best of their way out of their hands. The driver being slow to move, W. R. jumped into his place, seized the reins, and drove quickly off, thankful to have effected a safe escape. It is very common for the Tartars to prowl about in the night, and steal the horses and wagons of their more settled and thrifty neighbors.

"After about three hours' driving, the moon shining so bright that they could see to read by it, they arrived at another village of a less suspicious character."

"'Eighth Month, 26th.—This morning I felt more sweet union with my God in spirit than for a long time; and a strong desire has arisen to live in closer communion with Jesus, the beloved of my soul, the only access to the Father—the only place of rest, safety, and true *peace*. I long more than ever not to be troubled with cross occurrences over which I have no control, and which have too long perplexed me and disturbed my inward peace. I long more than ever to spend my few remaining days on earth as with my God in heaven, to refer everything to him, and to pray more earnestly and diligently for his grace to preserve me near to himself under *all* circumstances, until He shall have prepared me to be taken to heaven, to join the happy company there in a blissful eternity. 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee'" (Isa. xxxi: 3).

"On the 1st of the Ninth Month they sailed to Odessa, where they had to remain eight days. In this city they received a visit from a pastor, who conversed with them on the work of the heavenly kingdom then going on in the East, especially in Constantinople and Asia Minor.

"'The Saviour's kingdom, writes John Yeardley, in allusion to this conversation, is spreading, and many instruments are being raised up in various nations to help forward the great work. The kingdom of Satan is in danger; he sees it, and stirs up the jealousy of men, setting them against one another, and, by their seeking through party-spirit to exalt their own particular religion, hindering the Lord's work.'"

"From Odessa to Constantinople they had a quick and safe passage. At Constantinople John Yeardley was deeply interested in the institutions which the American missionaries have founded for the religious and temporal improvement of the Armenians. He visited two of these, the high school at Bebek and the girls' seminary at Has-keui, both beautifully situated on the shores of the Bosphorus. In the former they found forty-eight young men, —sixteen Greek and thirty-two Armenian. The industrial part of the education was particularly gratifying to him.

"'Cyrus Hamlin, he says, who has the superintendence of their studies and labor, is wonderfully adapted for his vocation. He is assisted only by native teachers. The young men looked serious: some of their countenances were peculiarly impressive, indicating that they had been with Jesus. I saw them assembled in the school-room, and addressed them for some time; and C. Hamlin most willingly interpreted into Armenian what I said. It was a sweet and memorable time. The Armenian teacher would scarcely let go my hand after the meeting, he had been so touched with the power of Divine love. In the girls' boarding-school we found twenty-five girls, all Armenians, with the exception of two or three Greeks. It was a lovely sight to see so many of this class under a course of religious and useful instruction. Many of the countenances were marked and pleasing, and were *fixed* on me, with a great apparent seriousness while I addressed them, along with some of the neighbors.'"

"John Yeardley describes Constantinopl

"'Built entirely on the hills which slope f a considerable eminence down to the Bosp ous. The trees towering among the hou the high spires and gilded domes, have a n imposing effect; but what is the astonishm of the traveller when he commences his asc up steep, narrow, clumsily-pitched streets, could only compare them to the worst-c structed bridle-roads in England which packhorses traversed centuries ago. three days we were in the city I only saw or two carriages,—the most curious vehic indeed, there is scarcely a street in which carriages can pass. Donkeys are the c carriers. As to the dogs, they are born bred in the streets and are the property of town, and in the day-time lie by dozens in streets, young and old, are always under feet of the traveller, and he must consta poke them out of the way with his stick; night they are furious. The shops presen jumble of all kinds of ware; and the Turks cross-legged in the window, or work at t trade inside.'

"They left Constantinople on the 15th, on the 17th went on shore at Smyrna, wh at the house of the American missionary L they met with another missionary, na Stacking, returning with his family from Pe where he had labored sixteen years among Nestorians. The account which he gave J Yeardley of the creed and condition of Nestorian Church, and of the schools w had been opened in Persia, aroused his c sympathy and produced an abiding impres on his mind.

"Smyrna, like the other Turkish cities w they saw, vividly impressed the travellers its Oriental character.

"'Like Constantinople,' says J. Y., 'it town of all nations. The streets are nar with a run of dirty water down the mi We met docile camels in great number, b ing figs from the interior. In the fig-ma were thousands of boxes being prepared packed for exportation. It is a sight o terest to see Turks, Greeks, etc., huddle gether, walking, talking, or sitting c legged and smoking their long pipes. took donkeys and ascended the hill, wher obtained a good view of the town, and examined the ruins where the ancient stood, and saw the place where the me from Heaven was received by the angel o church of Smyrna. The church of Pol stood not far from that of John the Ba After a visit of peculiar interest, I return the steamship and read the message t church of Smyrna, which gave rise to reflections than I can here record.

"'Steaming on the sea of Marmora (t tinue J. Y's narrative of his homeward ney), the Bosphorous and the Greek was very pleasing. We had a good sig the walls of ancient Troas, where the a Paul received the message in vision fro man of Macedonia, to come over an them.'"

(To be continued.)

The man who is victorious throug tory is a conqueror, but he who is rious through defeat is more than con —*A. J. Gordon.*

For "The Friend."

LIGHT vs. DARKNESS.

When we look for the light
If we seek it aright,
It will make its appearance within;
But if sought for without,
We go groping about,
Because of the knowledge of sin.

True Light
We call night,
And the outward, the day,
Christ tells us the light
Comes the opposite way.

"Cast into *outer* darkness,"
Away from the *inner* light,
Departing from God in spirit
Because of the other light,
The kingdom of Saul
Thus met with its fall,
And disappeared in the night.

For the outward light
Is the real night,
Tho' to us it appeareth the day.
"And the wages of sin
Is death," from within,
By removing the spirit away.
hird Month 16th, 1900.

NTELLECTUAL ANTS.—"There are a good ny ants of different varieties on the lot at country place near Covington," said a New eans business man, "and last year I began nake a systematic study of their habits. I nd it a most fascinating pursuit and have ımed it with much enthusiasm during sev- l visits this year. A little investigation will vince almost anybody, I think, that the approaches nearer to man in point of in- igence than any of the lower animals. ne of the things I have seen are so marvellous t I would hesitate to speak of them if simi- wonders had not been fully recorded by ined scientists. Near one of my flower beds colony of small red ants that are extremely ustrious in collecting food, and they fre- ently perform the most astonishing engi- ering feats in transporting heavy burdens to ir home.

"Not long ago I watched a party of about lozen, who had found the body of a small der and were dragging it toward the nest. e spider had hairy legs, which stuck out in ery direction and caught on obstacles, greatly :arding progress. For several minutes the ts toiled away with their awkward booty and en stopped and seemed to hold a council. A nute fragment of dry leaf was lying on the ound, and presently they all laid hold and lled the spider on top of it. They seized the ges and slid it along without difficulty.

"On another occasion I saw a large body of ese same ants start out for a raid on another lony. They marched like an army, with outs thrown out at the sides, and, when sev- al feet distant from the nest, divided into ·o parties. One kept straight on and was on engaged in fierce combat with the other ibe, while the second detachment made a de- ur and fell upon the hill from the rear. The :sult was a great victory for the invaders. nybody who feels interested in the subject ıd who will put in a little time at close study ill be certain to witness exploits fully as as- ıishing as those I have described. I doubt hether there is any line of scientific research) attractive to the amateur."—*New Orleans imes Democrat.*

The Origin of the Society of Friends in France.

Joseph Fox, of Falmouth, had a share in two cutters with other owners, who, outvoting his objection, at the commencement of hostilities with France in 1778, armed these vessels under letters of marque, in order to capture French merchantmen. The enterprise was successful, and some valuable ships were taken. His partners then endeavored to keep him from his share in the profits, but he insisted upon it, and lodged the amounts in the British funds, keeping the circumstance secret even from his family, and dealing with the money as not his own. His object was to restore it as soon as possible to the rightful owners. In 1783, on the restoration of peace, the opportunity occurred, and he then commissioned his son, Dr. E. L. Fox, to proceed to Paris, where he first communicated the matter to him by letter. Much difficulty and delay intervened, offering a good excuse, had he desired one, to abandon the attempt as hopeless. While it was yet in progress Joseph Fox died. But his son had received the duty as a solemn trust which he was not to quit until the restitution was made. He had a notice printed in the *Gazette de France* of Second Month, 1785, in pursuance of which fourteen hundred and seventy pounds were restored. The sufferers thus reimbursed made an acknowledgment in the *Gazette*. A small balance still remained in Dr. Fox's hands, which he could not assign, especially as the Revolutionary War had now broken out. In 1818, when it had reached six hundred pounds, he was able again to venture abroad, and going again to Paris inquired how he could best appropriate it, and ultimately placed it in the treasury of the "Invalid Seamen of France" for the relief of the non-combatants of the merchant service. The advertisement above noticed drew forth an address from a little body of Christians in and near Congenies, near Calvisson, Gard, who also felt the iniquity and wickedness of war. This was followed by a visit to our Yearly Meeting of Friends by one of their community named De Marsillac. He was one of the old French aristocracy, and he informed English Friends that they were descended from the Camisards or Protestants of the Cevennes Mountains, and that for sixty or seventy years there had existed in that district a Christian Church of about one hundred persons, which, besides its testimony against war, held spiritual views regarding worship and ministry identical with those of Friends.

Thus commenced the Christian intercourse between Friends in England and those in France. At the close of the Napoleonic war a committee of English Friends was appointed to visit them, in 1817. Thus originated the "Continental Committee" for corresponding with Friends, both in France and Germany. Many visits have been paid by English Friends to those little companies, who still hold their meetings for worship at Congenies and at Fontaines.—*Australian Friend.*

A GOOD book, whether of fiction or not, is one that leaves you farther on than when you took it up. If, when you drop it, it drops you down in the same old spot, with no finer outlook, no clearer vision, no stimulated desire for that which is better and higher, it is in no sense a good book.—*Anna Warner.*

The Bank Clerk and Infidel Principles.

Some years ago a clerk in one of the banks in Virginia was entrusted with a package of bank notes, of the value of a hundred thousand dollars, to carry into the adjoining state of Kentucky. A part of the country through which he was obliged to pass, was but little inhabited, and highway robberies, and even murders were said to be frequent. The young man was courageous, and of fine talents, but was the leader of an infidel club, and had apparently nearly succeeded in banishing from his mind those religious principles which the care of a pious mother had taught him in early youth. The dangerous portion of his route he had planned to pass in the day time, but having taken a wrong road, he lost his way, and after riding a long time in the darkness and chilliness of a starless autumn night, he anxiously sought a place of shelter.

At length he saw a dim light and pushed forward until he came to a poor, wretched-looking log cabin. It was now near ten o'clock. He knocked, and was admitted by a woman, who told him she and her children were alone —her husband having gone hunting; but she was certain he would return, as he always came according to promise. The young man's feelings may well be imagined. Here he was with a large sum of money, alone, and perhaps in the house of one of those robbers whose name was the terror of the country. He could go no further—what was to be done? The woman gave him supper and proposed his retiring. But no, he could not think of permitting himself thus easily to fall into the hands of robbers. He took out his pistols, examined them, and determined to sell his life as dearly as possible. In the meantime the man of the house returned; he was rather a fierce, uncouth-looking hunter; he had on a deer-skin hunting shirt and bear-skin cap, and seemed to be much fatigued, and in no talkative mood, all of which appeared to bode no good to the young infidel. He asked the stranger if he did not wish to retire; he told him no; he would sit by the fire all night. The man of the house urged him. But no; he could not think of such a thing. He was greatly alarmed, and expected that this would be his last night on earth. His infidel principles gave him little comfort. What was to be done?

At length the rough backwoodsman rose up, and reaching over the stranger's head to a little shelf, took down an old book, and said: "Well, stranger, if you won't go to bed, I will; but it is my custom always to read a chapter of Holy Scripture before I go to bed." A load was at once removed from him. Though avowing himself an infidel, he now had full confidence in the Bible; he was at once safe. He felt that the man who kept an old Bible in his house, and read it, and bent his knees before his Maker, would do him no harm. He dismissed his fears and lay down in that rude cabin and slept as calmly as he did under his father's roof. From that day he ceased to revile the Bible. He became a Christian, and often related these facts to show that no man can be an infidel from principle.—*Selected.*

A one eyed religion sees Christ as a Saviour, but ignores Him as a sanctifier.—*A. J. Gordon.*

MOTHER'S ROOM.

I'm awfully sorry for poor Jack Roe;
He's that boy that lives with his aunt, you know,
And he says his house is filled with gloom
Because it has got no "mother's room."
I tell you what, it is fine enough
To talk of "boudoirs" and such fancy stuff,
But the room of rooms that seems best to me,
The room where I'd always rather be,
Is mother's room, where a fellow can rest,
And talk of the things his heart loves best.

What if I do get dirt about,
And sometimes startle my aunt with a shout?
It is mother's room, and if she don't mind,
To the hints of others I'm always blind.
Maybe I lose my things—what then?
In mother's room I find them again.
And I've never denied that I litter the floor
With marbles and tops and many things more;
But I tell you, for boys with a tired head
It is jolly to rest on mother's bed.

Now, poor Jack Roe, when he visits me,
I take him to mother's room, you see,
Because its the nicest place to go
When a fellow's spirits are getting low
And mother, she's always kind and sweet,
And there's always a smile poor Jack to greet,
And somehow the sunbeams seem to glow
More brightly in mother's room, I know,
Than anywhere else, and you'll never find gloom
Or any old shadow in mother's room.

—*Exchange.*

THE CULTIVATION OF MUSIC.—I look upon the great predominance of music in female education to be the source of more mischief than is suspected, from its being such a gulf of time as really to leave little room for solid acquisition. The monstrous proportion, or rather disproportion, of life which it swallows up, even in many religious families, has converted it into a positive sin. I question if many gay men devote more hours in a day to idle purposes than the daughters of many pious parents spend in this amusement. All these hours the mind lies fallow, improvement is at a stand-still, if even it does not retrograde. Nor is it the shreds and scraps of time stolen in the intervals of better things, that is so devoted, but it is the morning, the prime, the active hours, when the mind is vigorous, the spirits high, the intellect awake and fresh, and the whole being wound up by refreshing sleep, and animated by the return of light and life, for nobler services. The *reading* of a cultivated woman commonly occupies less time than the music of a musical woman, or the idleness of an indolent woman, or the dress of a vain woman, or the dissipation of a fluttering woman. She is likely, therefore, to have more leisure for her duties, as well as more inclination, and a sounder judgment for performing them. But, pray observe, that I assume my reading woman to be a religious woman; and I will not answer for the effects of a literary vanity, more than that of any other vanity, in a mind not habitually disciplined by Christian principles, the only safe and infallible antidote for knowledge of any kind. —*Hannah Moore.*

"IF a minister determines to regard God, he will grow into fuller and fuller knowledge of God's Truth and into all that Truth will do to illumine and empower the soul. If he yields to temptation to regard men, he will more and more come into oneness with them in conceptions and living."

Medical Instincts of Animals.

No instinct is more marked than that of self-preservation. Even in animals it is so strongly developed that it often simulates medical knowledge, or perhaps, in some instances, is actually a substitute for it. An interesting article on this subject is contributed to the Denver *Medical Times* by Dr. James Weir, of Owensboro, Ky. Dr. Weir begins by telling us about the therapeutic instincts of the honey-bee. When attacked by diarrhœa (a disease to which, under certain conditions, it is very prone), the bee, he says, will immediately begin to suck astringent pieces of the dogwood, poplar, wild cherry or hickory, and will soon effect a cure. Indeed, in winter, when bees become sick with this disease, they will readily drink a decoction of wild-cherry bark if it be placed in the hive. Bees seem to know that filth is a source of disease; hence, when ill in winter, they select a spot, as far from the combs as possible, at which all of the sick members of the hive deposit their dejecta. As soon as warm weather arrives the accumulated filth is removed and the spot carefully cleansed. In summer all excrementitious matter is deposited without the hive. About the common crayfish Dr. Weir notes the following facts:

"Crayfish are frequently the hosts of innumerable little parasitic leeches (*histriobdellæ*), which, strange to say, only become parasites, and thus harmful to their hosts, when their number has increased to such an extent that they can no longer live natural lives. As long as they are few in number they are of distinct benefit to their host, the crayfish, for they eat the unimpregnated eggs and dead embryos, thus keeping the other eggs and embryos in a healthy state. But as soon as their number becomes so great that the decomposing eggs and embryos are no longer a sufficient food supply, the mutualists become parasites—they begin to devour the healthy eggs and embryos. The crayfish, which carries her eggs beneath her tail, can tell at once when this state of affairs exists, and will straightway set in motion very effective measures for freeing herself from her harmful visitors."

Dr. Weir believes that many of the higher animals have discovered and use a materia medica that is not recognized by human physicians. Thus, he says:

"Dogs will seek out and devour the long, lanceolate blades of couch grass (*triticum repens*) when they are constipated; horses and mules will eat clay when they have 'scours;' cattle with the 'scratches' have been seen by me to plaster hoof and joint with mud, and then to stand still until the protecting and healing coating dried out and became firm. I saw a cow not long ago break the thin ice on a pond and treat her itching joints to a mud poultice. Several travelers and hunters of big game declare that they have seen elephants in the act of plugging shot-holes with moistened clay! Cats will go miles when they are feeling 'under the weather' for a dose of catnip (*nepeta*). A gentleman recently informed me that, a short time ago, after a severe snow-storm, he was hunting rabbits, when he saw his house-cat plowing through the deep snow some distance in advance of him. He thought at first that she was out on the same business as himself, *i. e.*, rabbit hunting, but soon concluded that something of much greater importance had impelled her to abandon the warm ki chen on such a cold and inclement day. F resolved to follow her, and this he did for thre miles, until she entered a neighbor's garde where, after scratching in the snow, she soc uncovered a bunch of catnip. This she at on proceeded to devour. Surely a great and abi ing faith in medicine must have dwelt in th bosom of this animal!

"The saliva of animals, with the single ex ception of man, seems to have a distinct cura tive action. Of course much of the beneficia results following the continual licking of wound by animals is due to the resulting cleanliness yet, beyond the mere matter of cleanliness there is an undoubtedly curative property i their saliva. Dogs, cats, cattle, rodents, mon keys, *et. al.*, lick their wounds when they get a them, and soon effect cures.

"It sometimes happens that animals con tract wounds on their bodies which they them selves cannot get at. Then, as I have frequentl observed, some good Samaritan in the shape o a fellow dog, cat or monkey, will step in an treat the wounds as though they were per sonal."

Dr. Weir tells us that the monkey, in a stat of nature, when surrounded by an inexhaust ible materia medica with which, as the autho believes, it is intelligently acquainted, very often treats with success the various ills t which it is subject. Even in captivity, when handicapped by its surroundings, it is able t combat certain diseases intelligently, or suc cessfully to treat an injury. Dr. Weir close with the following anecdote, which is one o many that confirm his belief in this respect:

"In 1882 there was on exhibition at the St. Louis fair grounds a magnificent specimen of the dog-faced ape, or chacma. This ani mal was very large and powerful and at al times treacherous, deceitful and 'possessed of the devil,' as his keeper often declared. His malignant disposition caused him to be confined in a strong cage and separated from the other monkeys. There was a strong board partition between his cage and that of a number of smaller monkeys of various genera and species, which dwelt together in amity and peaceful ness—a 'happy family.'

"The chacma discovered a small crack in the board partition, and, by diligent use of his sharp teeth and powerful fingers, had enlarged it until he could thrust his hand through. After he had severely injured one of the smaller monkeys, which he had caught by darting one of his paws through this opening, the attendan stopped the hole by nailing a piece of board ove it on the small monkey's side of the partition

"One of the nails came entirely through th boards and protruded an eighth of an inch int the chacma's cage. One day, while this last-mentioned creature was dashing about his de in one of his unaccountable fits of rage, he ra against this nail and scratched his shoulder He stopped at once and began to examine th hurt with his fingers. He then went to a cor ner of his cage where there was a box of clea sawdust, and, seizing a handful, pressed it o the bleeding scratch. In a few moments th bleeding ceased, and, when the blood drie there remained over the wound a coating o sawdust and dried blood which effectually pr tected it against the attacks of flies—conse quently it soon healed."

Doukhobor Notes.

ur friends, Joseph S. Elkinton and Jon. E. ads, started from Philadelphia, Sixth Month , to visit the settlements of the Doukho- in Canada. In Montreal they called upon aintances, and learned some matters of est. An uneasiness was expressed in one e with efforts being made by different de- nations to establish missionary work among Russians.

Ottawa our friends visited the Experi- al Farm, and saw the superintendent, ders, who, with William B. Harvey, had ted seeds for the vegetable gardens. He a hopeful view of the ultimate success of xiles. He suggested that our committee d furnish each village with a disc harrow, i he thought was needed. After J. S. E. pent a short time in the Dominion Par- nt during a debate, he encountered Frank y, the Chief Commissioner of Immigra- and had an interesting talk with him and s.

rief inspection was made of the sad scene e burnt district, where, it is estimated, rty to the extent of seventeen millions lars was wiped out by the flames. The on of some substantial buildings has been , and a number of temporary wooden ures are occupied, including the ticket of the C. P. R. R.

ies S. Smart being absent from Ottawa, iends failed to see him, but got informa- hat the Dominion Government had inter- itself on behalf of the Doukhobors who banishment in Siberia, and had forwarded f their names, with a petition for their e and for the rejoining of their relatives iends in Canada. The government con- to feel a kindly interest for the welfare se in the Northwestern Territory.

nipeg was reached Sixth Month 22nd, the r being warm, and interviews were had ommissioner McCreary and Rose M. Os- The latter has been indefatigable in her to help the Doukhobors in very many J. E. R. addressed a company of Russian n the Immigration Building, on the im- ce of not losing their hold on religion. Commissioner dictated a telegram to his t Yorkton to see that our friends were ed with "a team, tent, provisions for an ed visit through the colonies, a cook- nd a driver who could cook." They will accompanied throughout by Fred Leon- as interpreter, probably the best man in untry for the purpose, all things con-

Use of Force by the Early Church.

new work entitled "Christianity and sm in the Fourth and Fifth Centuries," est N. Bennett, fellow and lecturer of d College, Oxford, a side of church is treated not very familiar to the gen- der, especially one who has forgotten on and Milman The religion of Islam nly spoken of as a religion propagated sword; but the fact that force, blood- nd wholesale coercion formed a very nt part of the professedly Christian nda in establishing itself over the Ro- pire is less familiar. In a review of ve-mentioned work, the London *Weekly* (Roman Catholic) says :

"It is in the times of cruel persecution and worldly weakness that the diviner elements in the Church of Christ shines out most unmistakably; in the days of power it is otherwise. No sooner had Christianity emerged victoriously from decadal chastisement than Christian (?) prelates and monks, and even (so-called) saints, lent their sanction and sometimes active assistance to the unrighteous anti-pagan crusade, in which nothing was respected, not even the consciences of those who differed from them. The aforetime pagan dictum in respect of the Christians, 'Non licet esse vos' ['You are not permitted to exist'], now became adopted by professing Christians themselves. Wholesale destruction of temples, statuary and literature, confiscation of property, penal disabilities, and physical torture were employed. Pagan martyrdoms, though rare, were not unknown. 'In short, it may fairly be said that whatever traces of pity and consideration are found in the treatment of paganism were due, not to the influence of the Christian clergy, but to the prudence or benevolence of the emperors.' Even great churchmen like Augustine, Ambrose and Chrysostom, betray a vacillating disposition; their ethical teaching is not always consistent, nor does their practise always tally with their theory. Augustine, perhaps, from his deficiencies as an exegete, defends in one place the principle of coercion on his interpretation of Our Lord's words, 'Compel them to come in, that my house may be filled.' There was a decided tendency to eradicate the distinction between unbelief and unbelievers, to exalt objective truth at the expense of subjective truth and the inviolable rights of individual conscience. As afterward with heresy, so then with unbelief. Hesitancy to accept Christianity was habitually traced to personal vice, or bad faith and unworthy motives, with little or no taking into account of radical differences of temperament, mental constitution, the abiding influences of education, and the like. In gross attachment to the letter of Christ's sayings they missed the spirit of his teaching, to whom and to whose Father heart-homage alone is pleasing; and in forcibly repressing idolators they let loose a legion of pestilential hypocrites upon the church."

One Aim and One Love.

In a recent Presbyterian assembly a speaker said, "One of the most remarkable scenes that ever occurred in this city, one that attracted the attention of heaven if not of men, occurred in a carriage crossing the city, between a native African and a native American. The American invited this boy to go with him, intending to show him the great buildings. But finally the African turned to him and said, 'It will be well to pray in a carriage?' 'Yes,' the American replied; 'I have had communion with God many a time in a carriage.' 'Then,' said the African, 'let us pray.' Putting his hand upon the American he turned him around upon his knees and said, 'I came from Africa to ask this man to tell me about Thee, and he is telling me about the buildings. I don't want to know about the buildings. I want to know about Thee. Teach him to tell me about Thee, about Thy Spirit.' The American, narrating this, said, 'I have had the hands of bishops put upon me, but I never had such grace come upon me as I had by the hand of that African.' He was sent out to a university in Indiana to be educated, for he could not speak English very well. Every student that came into his room he would ask to read a chapter from the Bible. One time he asked a young man to read a chapter from the Bible, and the young man said, 'I don't believe in that book. I am not a Christian.' The African said, 'What! Your Father speak to you and you not know Him? I pray for you.' And down on his knees he went to pray, and that American became a Christian.

It was the purpose of this poor African boy to prepare himself in this country for the work of a missionary among his own people, but God used him in a marked manner in America to rebuke the lukewarmness of professing Christians and to bring unbelievers to a knowledge of salvation and then bade the brave young soldier to lay aside his armor and to enter into rest.

SUMMARY OF EVENTS.

UNITED STATES—The National Prohibition Party met in convention in Chicago Sixth Month 27th and 28th. Thirty-seven States were represented. Among its declarations are the following: We submit that the Democratic and Republican parties are alike insincere in their assumed policy to trusts and monoplies. They dare not and do not attack the most dangerous of them all, the liquor power. We propose as a first step in the financial problems of the nation to save more than a billion of dollars every year now annually expended to support the liquor traffic and to demoralize our people. We face with sorrow, shame and fear the awful fact that this liquor traffic has a grip on our Government, municipal, State and national, through the revenue system and saloon sovereignty, which no other party dares to dispute. The Convention nominated John G. Woolley, of Illinois, for President, and Henry B. Metcalf, of Rhode Island, for Vice-President.

A despatch of the Twenty-seventh of Sixth Month from Washington states: Colonel James H. Randlett, agent for the Kiowa, Comanche and Apache Indians of Oklahoma, is in Washington conferring with the Commissioner of Indian Affairs and the Secretary of the Interior in regard to ejecting intruders upon the reservation recently ceded to the United States. Colonel Randlett said to-day that these trespassers number about 3000 and exceeded the Indian population. Orders will be issued at once to compel the intruders to leave the ceded lands. If they fail to do this within ten days the military forces at Fort Sill, Oklahoma, will be called upon for aid. Colonel Randlett does not believe the order can be put into effect without the aid of troops. The whites began pouring in upon the ceded lands as soon as the act was passed ratifying the treaty, and have continued to arrive since that time.

The first cargo of coal sold by the Chesapeake & Ohio R. R. Co. to the Russian Government, left Newport News on Twenty-ninth of Sixth Month for Cronstadt. The contract is for 600,000 tons.

A cloudburst occurred in Mobile, Ala., on the Twenty-sixth of Sixth Month. All streets were submerged, in some places to a depth of five feet. A heavy rain continued falling throughout the morning. The rainfall from 5 A. M. to noon was 12.7 inches. The heavy rains throughout the State continue to work havoc. The Black Warrior River has overflowed its banks in Walker county, and hundreds of acres of cotton and corn lands are inundated. Many cattle have been drowned and great damage wrought. In the neighborhood of Macon, Ga., the Ocmulgee is at the highest point in many years. Crops in the river swamps are ruined, and many fields are filling with sand.

The great building trades' strike in Chicago is broken. It is now only a question of a short time when the 50,000 workmen who have been idle for many months will be arranging agreements for their return to work.

Pennsylvania has more national banks within her borders than any other State. The number is 436. New York has 327.

A despatch of the 27th ult. from St. Louis, Mo., represents that the strike of the St. Louis Transit Company's employees is now nearly over. Cars are in operation on all the lines without hindrance and are well patronized, except on those running north and south, where many thousand persons, because of the boycott and through sympathy for the strikers, patronize wagons.

The Citizens' Permanent Relief Committee, of Philadel-

phia, following the action taken by similar committees in New York, Boston, Baltimore, Cincinnati, Chicago and San Francisco, has determined to make an effort to raise funds for the relief of the sufferers by famine in India. Efforts will be made to raise funds as quickly as possible, and it is requested that the same be sent to Drexel & Co,, Treasurers, Fifth and Chestnut Streets. The committee has made arrangements to have all funds contributed immediately cabled to India, without expense, and the public is assured that there will be no outlay or delay in distribution.

The Supreme Court of Illinois has just decided by a unanimous vote that hard cider is an intoxicating drink.

A St. Paul despatch says that the existing drought will mean a loss of millions of dollars to the dairy and butter industries of Minnesota.

Director of the Mint Roberts has just completed a preliminary estimate of the gold production of the world for the calendar year 1899. Subject to corrections when all the official figures have been received, it shows a total production of $315,000,000.

An appalling disaster occurred at Hoboken, New Jersey, on the 30th ult., when the docks of the North German Lloyd Steamship Company were burned, together with a number of steamships, barges and canal boats, causing a loss of life of probably 200 persons and a property loss that will reach $10,000,000. The flames started among a large pile of cotton bales on the pier of the steamship company and spread with such remarkable rapidity that in fifteen minutes the entire property of the company, taking in over a third of a mile of water front, and consisting of three great piers, was completely enveloped in a huge blaze. The flames started so suddenly and gained such headway that many people on the piers and on the numerous vessels docked were unable to reach the street. There were great gangs of workmen on the piers, and these, together with a number of people who were at the docks on business and visiting the ships, scattered in all directions. Those nearest the shore end of the piers, of course, escaped, but with many others all means of exit were cut off by the flames, and they were forced to jump overboard. Great numbers were drowned. The steamships *Saale*, *Bremen* and *Main*, were destroyed. The *Phœnicia*, of the Hamburg-American Line, was badly damaged, while the monster *Kaiser Wilhelm der Grosse* was towed into midstream, badly damaged.

The surplus of receipts over expenditures during the fiscal year which ended Sixth Month 30th, will exceed $80,000,000, or twice the estimated amount.

An American is said to spend on an average of $50 a year for food ; a Frenchman, $48; a German, $45; a Spaniard, $33 ; an Italian, $24, and a Russian, $40.

The Chicago *Railway Age* says the total railway mileage of the nation is about 193,000, and that construction on fully 300 roads is in progress. The track laid from First Month 1st to Sixth Month 30th will be about 1654 miles.

To-day, there are forty-six American locomotives either in use or ordered by the Egyptian railway administration; 371 cars are in use, and orders for 400 more cars have been placed. The superiority of American engines and cars, as well as of all other railway equipment and supplies, is conceded by railway officials and experts.

The most signal incident of the eclipse work thus far chronicled is the detection and registration of the heat radiation of the corona. The bolometer, an instrument employing an almost infinitesimal metallic film so sensitive to heat as to distinctly express the millionth of a centigrade degree, was successfully brought into service by the Smithsonian observers, under the direction of Dr. Abbot, and indicated for the corona, as compared with the moon, a most minute but sensible radiation.

At the Cabinet meeting in Washington, on the 30th ult., it was decided that war does not officially exist. Notwithstanding the killing of United States soldiers with Admiral Seymour's force by Chinese soldiers, the State Department takes the ground that unless the act was endorsed by the imperial authorities no ground exists for assuming that a state of war exists. The indefinite character of the news from China regarding the condition of the foreign Legations in Pekin continues a source of perplexity to the Administration officials.

There were 497 deaths in this city last week, reported to the Board of Health. This is 117 more than the previous week and 77 more than the corresponding week of 1899. Of the foregoing 253 were males and 244 females: 51 died of consumption; 25 of inflammation of the lungs and surrounding membranes; 22 of apoplexy; 21 of cancer, and 15 of diphtheria.

Markets, &c.—U. S. 2's, 103½ to 103⅝; 3's, 109 to 109¼; 4's, reg., 114 to 114⅜; coupon, 115 to 115½; new 4's, 134 to 134½; 5's, 113 to 113⅜.

COTTON closed on a basis of 10¼c. per pound for middling uplands.

FLOUR.—Winter, super., $2.70 to $2.80; Pennsylvania, roller, straight, $3.65 to $3.90; Western winter, straight, $3.85 to $4.10; spring, straight, $4.25 to $4.50; city mille, straight, $3.90 to $4.25. RYE FLOUR—$3.30 to $3.60 per bbl., as to quality, the latter for fancy Western patent.

GRAIN—No. 2 red wheat, 80⅝ to 81c.
No. 2 mixed corn, 47½ to 47¾c.
No. 2 white oats, clipped, 32c.

BEEF CATTLE.—Extra, 5⅝ to 5¾c.; good 5⅜ to 5½c.; medium, 5¼ to 5⅜c.

SHEEP AND LAMBS.—Extra, 4¼ to 4⅜c.; good, 4 to 4⅛c.; common, 3 to 3¾c.; spring lambs, 4 to 6c.

HOGS.—7⅛ to 7⅜c. for best Western; others, 7¼ to 7⅜c.

FOREIGN.—Dispatches from China represent that a fresh phase of the ebullition in China is the probability of immediate outbreaks in the great southern provincial centres. The populace there is daily assuming a more hostile attitude toward foreigners, and the latter perceive symptoms of a goneral rising, especially at Nankin. The unrest at Canton is described as dangerous. The Canton population reaches 2,000,000, in addition to 250,000 living on junks and sampans (flat bottomed boats). Most of these people are disaffected and incendiary proclamations are increasing the number of the virulent.

A despatch of the 25th ult. from Canton says: "It is feared that we are on the eve of a scene of bloodshed and anarchy in the two Quangs only paralled in history by the Tai-Ping rebellion. The signs of a murderous uprising by the Boxers, pirates and other bloodthirsty wretches, have become so manifest that wealthy Chinese are hurrying away from its vicinity, taking with them their wives, families and valuables." The missionaries are leaving Canton hurriedly.

The six Viceroys of China, acting through the Chinese Minister at Washington, on the 26th ult. renewed their efforts to have foreign troops kept out of China. The request was a formal document, signed by the Viceroys, including Li Hung Chang, and the answer of the American Government amounted to a declination.

The Chinese Legation at Berlin declares that there is every reason to believe that the Powers are willing to undertake negotiations with Li Hung Chang.

Cablegrams from China state that Admiral Seymour's relief has returned to Tien-Tsin after a desperate fight on the road to Pekin, in which 62 men were killed and more than 300 wounded. He brings no news of the fate of the foreign Legations.

Sixteen thousand troops of the allied forces have been landed at Taku.

One hundred and thirty pirates and Boxers were beheaded at Canton by Li Hung Chang's order, to terrorize lawbreakers. Li is to remain at Canton, by order of the Empress.

The members of the Russian Embassy resent bitterly the disposition to assume that Russia is using the present disorder in China to increase her hold in the empire, and, if possible, secure territory there to the exclusion of other European Powers.

A despatch from London of the 30th ult. says: "Lord Wolseley, in an interview, says, 'China possesses every requisite for overrunning the world. She has a population of 400,000,000, all speaking the same language or dialect, readily understood from one end of the Empire to the other. She has enormously developed wealth and still more enormous natural wealth awaiting development. Her men, if properly drilled and led, are admirable soldiers. Moreover, they are absolutely fearless of death. Begin with the foundation of millions upon millions of such soldiers as these men are capable of being made, and tell me, if you can, where the end will be.'"

It is said that the work of the Presbyterian Board in China is larger than that of any other Board in the world except that of the China Inland Mission. It has 194 foreign missionaries, 594 native laborers, 92 organized churches, 11,214 communicants, 217 schools and colleges, 2 printing presses, the one at Shanghai being the largest mission press in the world, employing 135 workmen. It has also 16 hospitals and 13 dispesaries in operation, where 143,491 patients were treated last year. The chief present danger effects the Pekin and East and West Shantung missionaries.

Cable advices from Shanghai confirm the reported murder of the German Minister at Pekin on Sixth Mo. 18th, and the destruction of all the foreign Legations except three. The Emperor and the Dowager Empress had been seized, and Prince Tuan was exercising supreme power. A large force of Chinese is moving on Tien-Tsin, and the whole situation is regarded as perilous.

The insufficient accommodations for the sick and wounded British soldiers in South Africa have been inquired into by the War Office in London. Lord Roberts stated on the 25th of Sixth Month that there had been an abnormal number of sick at Bloemfontein, due to the exhausting nature of the march and the terribly unsanitary condition of the camp at Paardeburg, where the only water available for drinking flowed from the Boer camp, higher up, where the river was crowded with decomposing animals and also with a considerable number of wounded. To provise accommodations at Bloemfontein for such a number, which had become 2,000 before he left Bloemfontein was no easy task. No tents were carried and the public buildings had to be turned into hospitals. In three months there had been 6,309 admissions to the hospitals of patients suffering from enteric fever, while the deaths numbered 1,370, about 21 per cent.

The Lorenzo Marquez correspondent of the *London Times* says "Both the burghers and the foreigners who are arriving here profess a strong belief that it will take from three to six months to subdue the Boers."

The newest and most important underground electric railroad running from the Bank of England to the West suburbs, beneath the central portion of London, was opened on the 27th ult. The cars are similar to those in use on the New York elevated railroads, and there is elaborate elevator service, from the streets to the station platforms, eighty feet underground.

Louis Klopsch, proprietor of the *Christian Herald*, New York, who has lately returned from India, reports that the mortality during the wet season in India was just commencing, and must assume stupendous proportions outnumbering the total of the deaths during the past six months from all causes. Unless 20,000,000 blankets are quickly provided, the monsoon, India's greatest blessing will prove appallingly disastrous, and the mortality will exceed 2,000,000. He further asserted that ninety per cent. of the cattle in the richest farming districts had perished.

A despatch from Seattle of the 27th ult. says an uprising of the natives has occurred in Baratonga, a Pacific island under the British flag in the South Seas. It is said an appeal will be made to Great Britain for assistance. The rebellion is an uprising against the traders, but trouble was largely caused by the natives growing suspicions of the missionaries, owing to the latter changing the First-day of the week to conform with the 180th degree of longitude, where the days are twenty-four hours earlier.

The crusade against tuberculosis is now being pushed with determined zeal in almost every province of Spain. The two leading cities, Montreal and Toronto, have organizations for the propagation of information regarding the prevention and treatment of the disease.

Vienna's Academy of Sciences has decided to collect phonographic records and store them in one of the Vienna libraries. The collection will include specimens of every European language and dialect, to which will be added later all non-European languages. The Academy is trying to find some more durable material than is now employed to take the impression of the sounds and is experimenting with various metals.

The Government of Hayti has adopted the gold standard, and made the American gold dollar the unit of value.

An engagement has taken place on the gold coast of Africa between British troops, near Kiwassa, and the Asharitis. These, it was estimated, numbered 10,000, one half of whom had muskets.

The Second Chamber, at The Hague, has approved the Convention's Peace Conference relating to application of the Geneva Convention to naval warfare and to the rights and usages of war on land.

A despatch from Valparaiso, Chile, says that the Magellan Straits will be connected by wireless telegraphy with the rest of the Chilean Republic.

NOTICES.

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—During the Seventh and Eighth Months the Library will be open on Second and Fifth-day afternoons from 3 P. M. to 6 P. M.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*.

Address, Westtown P. O., Chester Co., Pa.

DIED, at his residence in Philadelphia, Sixth Month 16, 1900, EDWARD MARIS, M. D., in the sixty-ninth year of his age; a member of the Monthly Meeting of Friends of Philadelphia.

—, at Bradley Beach, New Jersey, Sixth Month 9, 1900, JOHN M. RUDOLPH, aged forty years; a member of the Monthly Meeting of Friends of Philadelphia.

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Resting and Rusting.

In hearing lately the desire expressed within the walls of a venerable institution of learning that when, under the covetous and world-wide sweeping spirit of our times, "Truth has been banished from the market-place, from the pulpit, from the political field, and from the halls of legislation, may she find an abiding home and sanctuary *here*"—a hope was raised that there was at least one other repository for truth on earth, which would be found to hold to that truth even more tenaciously—namely, the precious remnant of the ancient and true Society of Friends.

Wheresoever gathered or wheresoever dispersed within larger and smaller bodies, a seed of those to whom our ancient title rings, the "Friends of Truth." He who said, "Have called you *friends*," because of the oneness of communication of the Divine word between Him and them, declared, "He that is of the truth heareth my voice." As waiting and obeying regarders of the word of Him who is the Truth speaking to our condition, may we not be preserved and enlarged as an habitation of the Truth, the whole Truth and nothing but from the Truth, "builded together for an habitation of God through the Spirit."

But was a resting place for truth offered in the seat of learning only as a resting-place—only as a museum for the storage and study of dead specimens, once having life, but now reverently preserved on the shelf? The Word of God is not so bound. The truth which makes free must itself be free. Having free course through its disciples' openness and obedience, thus only is it glorified. An institution of society may be a depository for Truth as for history or an antiquity, but cannot be a "sanctuary" of the Truth save as through it, as a living energy, men are becoming sanctified. "Sanctify them through thy truth. Thy word is truth." So the true cherishing is not of a truth as a specimen, but of a truth as a seed. "The seed is the word," and "the sower soweth the word." Truth finds in a faithful man, in a faithful society, or in a faithful institution, a home and a sanctuary only to issue forth therefrom in its right times for its own living testimony and work among men; where, though crushed to earth, it may rise again; though exiled from the market, it may be brought back through faithful hands as the law of business; though divorced from the commerce of the pulpit, it may return with new vigor through the mouth of its servants and prophets, who having "freely received, freely give" it, in demonstration of the Spirit and of power; though banished from laws, courts and campaigns, it may return with fresh standard-bearers to claim that "The Lord is our judge, the Lord is our lawgiver, the Lord is our king. He will save us."

IT is one gain for the cause of peace that its advocates can command respectful attention of minds trained to the approval of war. Not more remarkable seemed to us the earnest arraignment of spurious patriotism and war by William Everett than the toleration, nay, the approving enthusiasm with which it seemed to be received by an audience of cultured men. Though its professed standpoint was philosophical, and might have been made more Christian, yet, such as it is, we give a large portion of it to our readers, devoid, however, of the most effective part, the power of its living delivery.

WHAT IS WORSHIP?—It is daily more and more evident that the duty of public worship is falling out of view. People have come to think that unless they "enjoy" the service of the sanctuary, it is useless to go there; and instead of seeking the cause of their lack of "enjoyment" in their own plentiful lack of a spirit of worship, they are prone to assume that the service or the sermon is at fault. Hence it is that sums of money out of all proportion to the means of a congregation are lavishly spent for *music*, or other *ornament*, not to please God, but to minister enjoyment to undevout and undutiful people. For a like cause, the *sermon*, whatever else it is, *must* be "entertaining," because, unless it is so, nobody can be expected to listen to it. It must be confessed that preachers submit to this demand with altogether too much facility, and the consequence is that many sermons, if they are entertaining, are, at least, not edifying. The preacher whose first object is to please his Master's servants, disobeys *his* Master and *their's*, and by wasting talents and opportunities, at once denies and displeases Him.—*The Churchman.*

An Examination of Patriotism and War.

BY WILLIAM EVERETT.

From an oration delivered in Cambridge, Sixth Month 28th, 1900.

It behooves the speaker to-day to be candid. No elegant or inflated commonplaces, concealing one's real sentiments by the excuse of academic dignity or courtesy, ought to sully the honesty with which brethren speak to each other. The first, the only aim of every university, is the investigation and propagation of truth—truth in the convictions and truth in the utterance. . . . .

Patriotism—love of country—devotion to the land that bore us—is pressed upon us now as paramount to every other notion in its claims on head, hand and heart. It is pictured to us not merely as an amiable and inspiring emotion, but as a paramount duty, which is to sweep every other out of the way. The thought cannot be put in loftier or more comprehensive words than by Cicero, "Cari sunt parentes, cari liberi, cari familiares, propinqui; sed omnes ominum caritates una patria complexa est."

"Dear are parents, dear are children, dear are friends and relations; but all affections to all men are embraced in country alone." The Greek, the Roman, the Frenchman, the German, talks about "fatherland," and we are beginning to copy them; though to my ear the English "mother country" is far more tender and true.

Cicero follows up his words by saying that for her no true son would if need be hesitate to die. And his words themselves an echo of what the poets and orators whose heir he was had repeated again and again, have been re-echoed and reiterated in many ages since he bowed his neck to the sword of his country's enemy.

But to give life for their country is the least part of what men have been willing to do for her. Human life has often seemed a very trifling possession to be exposed cheaply in all sorts of useless risks and feuds. It has been the cheerful sacrifice of the things that make life worth living, the eager endurance of things far worse than death, which show the mighty power which love of country holds over the entire being of men. Wealth that Cræsus might have envied has been poured at the feet of our mother and sacrifices taken up which St. Francis never knew—ease and luxury, refined company and cultivated employment have been rejected for the hardships and suffering of the camp—the sympathy and idola-

try of home have been abandoned for the tenfold hardships and sufferings of a political career; and at the age when we can offer neither life nor living as of any value to one's country, those children and grandchildren which were to have been the old man's and the old woman's solace are freely sent forth in the cause of the country which will send back nothing but a sword and cap to be hung on the wall and never be worn by living man again.

Such are the sacrifices men have cheerfully made for the existence, the honor, the prosperity of their country. But perhaps the power of patriotism is shown more strongly in what it makes them do than in what it makes them give up. You know how many men have been, as it were, born again by the thought that they might illustrate the name and swell the force of their country, achieving what they never would have aroused themselves to do for themselves alone. I do not mean the feats of military courage and strategy which are generally talked of as the sum of patriotic endeavor. I recollect in our war being told of a very well-known soldier who is now a very well-known civilian, that it was conceited for me or any other man to think in time of war he could serve his country in any way but in the ranks. But in fact every art and every science has won triumphs under the stress of patriotism that it has hardly known in less enthusiastic days.

Not all this enthusiasm has succeeded; there have been patriotic blunders as well as patriotic triumphs, but still it stands true that men are spurred on to make the best of themselves in the days when love of country glowed strongest in their hearts.

. . . We are told now that patriotism is not merely a generous and laudable emotion, but a paramount and overwhelming duty, to which everything else which men have called duties must give way. If a monarch, a statesman, a soldier stands forth pre-eminent in exalting the name or spreading the bounds of his country, he is a patriot—and that is enough.

Such a leader may be as perjured and blasphemous as Frederic, or as brutal and stupid as his father; he may be as faithless and mean as Marlborough, or as dissolute and bloody as Julius Cæsar; he may trample on every right of independent natives and drive his countrymen to the shambles like Napoleon; he may be as corrupt as Walpole and as wayward as Chatham; he may be destitute of every spark of culture, or may prostitute the gifts of the Muses to the basest ends; he may have, in short, all manner of vices, curses or defects; but if he is true to his country; if he is her faithful standard-bearer, if he strives to set and keep her high above her rivals, he is right, a worthy patriot. And if he seems lukewarm in her cause, if, however wise and good and accomplished he may be in all other relations, be fails to work with all his heart and soul to maintain her position among the nations, he must be stamped with failure if not with curse.

For the plain citizen who does not claim to be a leader in peace or war, the duty is still clearer. He must stand by his country, according to what those who have her destiny in their control decide is her proper course. In war, or in peace, he is to have but one watchword. In peace, indeed, his patriotic duty will chiefly be shown by obeying existing laws, wherever they may strike, even as Socrates rejected all thought of evading the unjust, stupid and malignant sentence that took his life. But it is not thought inconsistent with that true love of country to let one's opinions be known about those laws, and about the good of the country in general, in time of peace. In a free land like ours every citizen is expected to be ready with voice and vote to do his part in correcting what is amiss in protesting against bad laws, and, as far as he may, defeating bad men whom he believes to be seeking his country's ruin. Nay, a citizen of a free country who did not so criticise would be held to be derelict to that highest duty which free lands, differing from slavish despotisms, impose upon their sons.

But in time of war we are told that all this is changed. As soon as our country is arrayed against another under arms every loyal son has nothing to do but to support her armies to victory ; he may desire peace, but it must be "peace with honor," whatever that phrase of the greatest charlatan of modern times may mean. He must not question the justice or the expediency of the war; he must either fight himself or encourage others to fight. Criticism of the management of the war may be allowable; of the fact of the war, it is treason. And the word for the patriot is, "Our country, right or wrong."

Right here, then, as I conceive it, philosophy raises her warning finger before the passionate enthusiast and says: "Hold!" In the name of higher thought, of deeper law, of more serious principle, to which every man here is bound to listen. Philosophy says "Hold!" with the terror of the voice within, with the majesty of the voice from above to Americans now, and with the spirit of Socrates returning to earth, it bids them know what they mean by the words they use, or they may be crowning as a lofty emotion that which is only an unreasoning passion, and clothing with the robes of duty what is only a superstition. This love of country, this patriotic ardor of ours must submit to have philosophy investigate her claims, to rule above all other emotions, not in the interest of any less generous emotions, not to make men more sordid or selfish, but simply because there is a rule called truth, and a measure called right, by which every human action is bound to be gauged.

What is this country—this mother country, this fatherland that we are bidden to love and serve and stand by at any risk and sacrifice? Is it the soil? the land? the plains and mountains and rivers? the fields, and forests, and mines? No doubt there is inspiration from this very earth—from that part of the globe which one nation holds and which we call our country. Poets and orators have dwelt again and again on the undying attractions to our own land, no matter what it is like. The Dutch marshes, the Swiss mountains, soft Italy and stern Spain equally clutching on the hearts of their people with a resistless chain. But a land is nothing without the men. The very same countries, whose scenery, tame or bold, charming or awful, has been the inspiration to gallant generations, may as the wheel of time turns fall to indolent savages, listless slaves or sordid money-getters.

It is the nation, not the land, which makes the patriot; if the nation degenerate, the becomes only a monument, not a dwelling- the nation arouse itself and the country be a palace and a temple once more.

But who are the men that made the nat Are they the whole of the population or a only? are they one party only among the ple, which is ready perhaps to regard other party not as countrymen, but as ali Are the country the men who govern her control her destinies, the king, the nobles popular representatives, the delegates to w power is transmitted when the people re it? Once the king was the nation, with haps a few counsellors; patriotism meant alty to the sovereign; every man who or pretext arrayed himself against the crown a disloyal rebel, an unpatriotic traitor; unt length Charles the First was against the pe of England. When after years of civil and twice as many years of hollow peace, five times as many years when discussion stifled or put aside, the world came to re nize that loyalty to one's king and love to country are as different in their nature light of a lamp and the light of the sun.

And, yet if a king understands the spirit heart of his nation, he may lead it so tru peace or in war that love of country sha inseparable from devotion to the sovereig

In 1846 the President of the United S and his counsellors hurried us into a needle bullying, a wicked war. Fully a quarter o country felt it was an outrage and nothing But appeals were made to stand by the ernment, against which our own merciless tirist directed the lines which must have ever tingled in the ears and the conscienc the men who supported what they knew irretrievably wicked.

"The side of our country must allus be took,
And President Polk, you know, he is our
try;
And the angel who writes all our sins in a b
Puts the debit to him and to us the percon

No, brethren! no President, no prime m ter, no cabinet, no congress or parliamen deftly organized representative or exec body is or can be our country. To pay th patriot's affectionate allegiance is as illo as loyalty to James II. or to the French tional Convention. Mere obedience to law duly enacted is one thing; Socrates may the hemlock rather than run away from doom to which a court of his native city consigned him; but when the tribunals of country perpetrated such a mockery of ju Plato and Xenophon were right in cheri to their dying day a poignant sense of out an implacable grudge against such a mother as blood-stained Athens.

But sometimes the voice of the whole p speak unmistakably; its ruler is the true and representative of a united and deterr people; the will of the nation is unquesti who are you, who am I, that we should di it, and think ourselves wiser and better all our countrymen? Is not the whole r the mother, whom to disobey is the highes No! the particular set of men who make t nation at any time will die.

In 1854 Emperor Nicholas, whose tho were never far from Constantinople, pick unintelligible quarrel with the sultan of Tu The unprincipled adventurer who contriv

lew stains to the name of Napoleon Bona-
e saw his chance to win glory for the Gallic
e; he plunged into war, and entrapped
and into it with him. The wise old states-
who was at the head of the English Gov-
ent knew the war was needless and wrong;
d his utmost to stop it; but his country-
preferred to listen to the reckless Palmers-
and they lashed first themselves and then
deen into war. The whole nation went

John Bright told them the philosophic,
olitical, the Christian truth, and Palmers-
nsulted him on the floor of the House of
mons. Two years were consumed in the
y and pestilential siege of Sebastopol; a
w peace was patched up, of which the only
ficant article was after a short interval im-
ntly broken by Russia; the unspeakable Turk
given another thirty years' lease of life.
now I do not believe there is one grown
in England among the sons and grandsons
ose who fought in the Crimean war who
not believe Aberdeen and Bright were
, that Palmerston and England were
g; and that the war was a national blun-
a national sin, a national crime. When
Bright stood almost against the whole
n, he was neither self-conceited nor un-
otic, but a great and good man speaking
e prophet of God.

s, a whole people may be wrong, and de-
at best the pity of a real patriot rather
his active love. Our country is something
than the single procession which passes
s its borders in one generation; it means
nd with all its people in all their periods;
ncestors whose exertions made us what
e, and whose memory is precious to us;
osterity to whom we are to transmit what
ize, unstained as we received it; and he
loves his country truly and serves her
y must act and speak not for the present
ation alone, but for all that rightly live,
event in whose history is inseparable from
other. If we pray, as does the seal of
n, that "God will be to us as He was to
athers," then we must be to God what our
rs were.

t after philosophy has forced the vocifer-
atriot to define what he means by his
ry, she has yet a more searching question
x: What will you do and what will you
for this country you love? How shall
love be shown? There is one of the old
t maxims which says in four words of that
e language what a modern tongue can
ely stammer in four times four: "Sparta
ne allotted home; make her a home of
and beauty." Whatever our country
to make her perfect, that she calls on us
. I have run over to you some of the
sacrifices and great exertions which pa-
have made to make their dear home per-
and themselves perfect for her sake. But
thing done or renounced to make her per-
nust recognize that she is not perfect yet;
what our country chiefly calls on us for is
ighty exertions and sacrifices, but those
cular ones, small or great, which shall do
eal good and not harm. That her com-
e should whiten every sea; that her soil
d yield freely vegetable and mineral
h; that she should be dotted with peace-
omes, the abode of virtue and love; that
ities should be adorned with all that is
glorious in art; that famine and poverty and plague and crime should be fought with all the united energy of head, hand and heart; that historians and poets and orators should continue to make her high achievements and mighty aims known to all her children and to the world; that the oppressed of every land may find a refuge within her borders; that she may stand before her sister nations indeed a sister, loved and honored; these are the commonplaces, tedious, if noble to recount, of what patriotism has sought to do in many ages. Yet every one of these things when actually achieved has had a worm at the core of the showy fruit, which has made their mighty authors but little better than magnificent traitors.

For every one of these has been achieved at the expense of other nations, as ancient, as glorious, as dear to their own children, as worthy of patriotic love as their triumphant antagonist; and every one has been achieved at the still worse price of corruption and tyranny at home. Every country has in times mistaken material for moral wealth, and has grown corrupt as she grew great; and every country in time has fancied that she could not be great and honored while her sisters were great and honored too; and has gone to war with them hoping to enlarge her borders at their expense, and to gain by their loss. It is here, again, at this very point, that the philosopher calls upon the patriot to say what he means by his cry, "Our country, right or wrong," the maxim of one who threw away an illustrious life in that worst of wicked encounters, a duel. If there are such words as right and wrong, and those words stand for eternal realities, why shall not a nation, why shall not her loving sons be made to bow to the same law, the utterance of God in history and in the heart? Can a king, can a president, can a congress, can a whole nation, by its pride or its passions turn wrong into right; or what authority have they to trifle or shuffle with either?

We are told that if we ever find ourselves at war with another country, no matter how that war was brought on, no matter what folly or wickedness broke the peace, no matter how completely we might oppose and deprecate it up to the moment of its outbreak, no matter how as truthful historians we may condemn it after it is over, no matter how iniquitous or tyrannical our sense and our conscience tells us are the terms on which peace has been obtained, we ought, during the war, to be heartily and avowedly for it. "We must not desert the flag." Patriotism demands that we should always stand by our country as against every other.

And what are the patriots in our rival country to be doing the while? Are they to support the war against us whether they think it right or wrong? Are they cheerfully to pay all taxes? Are they to volunteer for every battle? Are they to carry on war to the knife, or the last ditch? Is their love for their country to be as unreasoning, as purely a matter of emotion as ours? Certainly, if the doctrine of indiscriminate patriotism, "our country, right or wrong," is the true one. If France and Germany fight, no matter what the cause, every Frenchman must desire to see Germany humiliated, and every German to see France brought to her knees, and it is absolutely their duty to have all cognizance of right and wrong swallowed up in passionate loyalty. Lord Aberdeen and John Bright were right in deprecating the Crimean War up to the moment of its declaration; history says they were right now, but while the war lasted it was their duty to sacrifice their sense of right to help the Government aims. Webster and Clay were right in pouring out their most scathing eloquence against the Mexican War; General Grant was right in recording in his memoirs that he believed it unjust and unnecessary; yet Webster and Clay only fulfilled patriotic duty in sending their sons to die one by the sword and one by the fever, in the same army where Grant did his duty by fighting against his conception of right.

Brethren, I call this sentimental nonsense. It cannot be patriotic duty to say up to 1846 that our country will be wrong if she fights, to say after 1849 that she was wrong in fighting, but to hold one's tongue, and maintain her so-called cause in 1847 and 1848 though we know it is wrong all along. And, observe, these patriots make no distinction between wars offensive and defensive. wars for aggression and conquest and wars for national existence. In any war, in all wars in which our country gets engaged, we must support her; her honor demands that we shall not back out.

Oh, Honor! that terrible word, the very opposite of duty; unknown in that sense to the soldiers, the statesmen, the patriots of Greece and Rome; honor, the invention of the Gothic barbarians, which more than any other one thing has reduced poor Spain to her present low estate. There was a time when individual men talked about their honor, and stood up to be stabbed and shot at, whether right or wrong, to vindicate it. That infernal fiction, the honor of the duel, was on the point sixty years ago of drawing Macaulay into the field in defence of a few sarcastic paragraphs in a review which he admitted himself were not to be justified. It was very shortly after that that Prince Albert came to England with his earnest, simple, modest character; he used all his influence to stop the practice and the very idea of duelling; and now all England recognizes that any and every duel is a sin, a crime and a folly, and that the code of honor has no defence before God or man. When shall the day come when the nations feel the same about public war? When shall the words of our own poet find their true and deserved acceptance, not as a poetical rhapsody, but as practical truth?

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camp and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name should be a name abhorred,
And every nation that should lift again
Its hand against its brother; on its forehead
Should bear forevermore the curse of Cain."

Brethren, if there is anything of which philosophy must say it is wrong that thing is war. I do not mean any particular school of philosophy, ancient or modern. But I mean if anyone studies the nature of God and man in the light of history, with a view to draw from that study rules of sound thought, and maxims of right action, he must say war is wrong, an antiquated, blundering, criminal means of solving a national doubt by accepting the certainty of misery. I began my address with Cicero's definition of

patriotism. I now recall to you his sentence wrung from the heart of a man who had bazoned with his eloquence the fame of many great soldiers, and was not even himself without a spark of military ambition : "Ego sic judico, inquissimam pacem justissimo bello esse anteferendam." "This is my judgment, that the most unfair peace is preferable to the justest war." Granting—as I do not—that war is sometimes necessary ; so cutting off a man's leg, or extirpating an organ may be necessary ; but it is always a horrible thing all the same, and just as the conservative surgery of our age is at work day and night to avoid these destructive operations, so the statesmanship of the day ought to be at work, not specifically to secure arbitration, as if that was anything more than a possible method, but to stop war, as an eternal shame. And granting war is sometimes necessary, if it is ever engaged in for any cause less than necessary, it is wrong ; and the country is wrong that engages in it. A doubtful war, a war about which opinions are divided, is for that very reason not doubtfully evil, and the country that makes it is wrong. Yes, brethren, a nation may be in the wrong, in every war one nation must be in the wrong, and generally both are ; and if any country, your's or mine, is in the wrong, it is our duty as patriots to say so, and not support the country we love in a wrong because our countrymen have involved her in it. In the war of our Revolution, when Lord North had the king and virtually the country with him, Fox lamented that Howe had won the battle of Long Island and wished he had lost it. What! an Englishman wish an English army to be defeated? Yes, because England was wrong, and Fox knew it and said so.

But there is a theory lately started, or rather an old one revived, that war is a good thing in itself ; that it does a nation good to be fighting and killing the patriot sons of another nation, who love their country as we do ours. We are told that every strenuous man's life is a battle of one kind, and that the virile character demands some physical belligerency. Yes, every man's life must be to a great extent a fight ; but this preposterous doctrine would make every man a prize fighter.

They say war elicits acts of heroism and self-sacrifice that the country does not know in the lethargy of peace. Heroism and self-sacrifice! There are more heroic and sacrificial acts going on in the works of peace than the brazen throat of war could proclaim in a twelve-month. The track of every practising physician is marked by heroic disregard of life that Napoleon's old guard might envy. Every fire like that of Chicago, every flood like that of Johnstown, every plague and famine like that of India, are fields carpeted with the flowers of heroic self-sacrifice ; they spring up from the very graves and ashes. And these flowers do not have grow up beside them the poisoned weeds of self-seeking or corruption which are sure to precede, to attend, to follow every war. The dove of peace that brings the leaves of healing does not have trooping at her wings the vultures that treat their living soldiers like carrion. When Lucan has seen throughout the catalogue of the national miseries that followed the quarrel of Cæsar and Pompey, he winds them all up in the terrible words, "multis utile bellum," "war profitable to many men."

There is now much questioning of the propriety of capital punishment; it is strongly urged that the State has no right to take the life even of a hardened criminal, whose career has shown no trace of humanity or usefulness, and has put the capstone of murder on every other crime. And yet we are told it is perfectly right to take a young man of the highest promise, a blessing to all who knew him, the very man to live for his country and send him to be cut down by a bullet or by dysentery in a cause he cannot approve.

But there is a still newer theory come up about war as applied to ourselves. It seems that we share with a very few other peoples in the world a civilization so high, and institutions so divine, that it is our duty and our destiny to go about the globe swallowing up inferior peoples, and bestowing on them, whether they will or not, the blessings of the American —Constitution? Well, no! Not of the American Constitution, but of the American dominion—and that when we are once started on this work of absorption, they are rebels who do not accept the blessings. Now if this precious doctrine were true, it utterly annihilates the old notion of patriotism and love of country; for that notion called upon every nation, however small or weak or backward, to maintain to the death its independence against any other, however great or strong or progressive. According to this Mohammedan doctrine, this "death or the Koran" doctrine, the Finns and Poles are not patriots because they object to being absorbed by Russia, and the Hamburgers are rebels for not accepting the beneficent incorporation into France graciously proffered to them by Marshal Davoust.

But I will not enlarge upon this delicate subject by modern Americanism. It is bad enough for the nations we threaten to absorb. It is worse for us, the absorbers. I will ask you to remember what befell a noble nation which took up the work of benevolently absorbing the world.

When Xerxes had been driven back in tears to Persia, his rout released scores of Greek islands and cities, in the loveliest of lands and seas, and inhabited by the highest and wisest of men. There is nothing in art or literature or science or government that did not take its rise from them. Their tyrant gone, they looked around for a protector. They saw that Athens was mighty on the sea, and they heard that she was just and generous to all who sought her citadel. And they put themselves, their ships and treasure in the power of Athens, to use them as she would for the common defence. And the league was scarcely formed, the Persian was but just crushed, when the islands began to find that protection meant subjection. They could not bear to think that they had only changed masters even if Aristides himself assigned their tribute; and some revolted. The rebellion was cut down, Athens went on expanding, she made her subject islands pay money instead of ships, she transferred the treasury to her own citadel; she spent the money of her allies in those marvellous adornments that have made her the crown of beauty for the world forever. Wider and wider did the empire of the Athenian democracy extend. Five armies fought her battles in a single year in five lands; Persia and Egypt, as well as Sparta, feeling the valor of her soldiers. And the heart of Athens got dru with glory, and the brain of Athens got craz with power, and the roar of his boasting ro up to heaven, joined with the wail of her d ceived and trampled subjects. And one one they turned and fell from her, and join their arms to her rival, who promised them dependence; and every fond and mad endeav to retain her empire only sucked her deep into the eddy of ruin; and at length she w brought to her knees before her rival, and h victorious fleet and her impregnable walls we destroyed with the cry that now began t freedom of Greece.

It was only the beginning of new slaver enslaved by the faithless Sparta, who sold h the cities back to Persia. Patching up on more a hollow alliance with Athens, enslav by Macedonia, enslaved by Rome, enslaved the Turks, poor Greece holds at last what s calls her independence, under the protection the great civilizing nations who let her l because they cannot agree how to cut up h carcass if they slay her.

Brethren, even as Athens began by prot tion and passed into tyranny and then i ruin, so shall every nation be who interpr patriotism to mean that it is the only nat in the world and that every other which sta in the way of what it chooses to call dest must be crushed. Love your country, ho her, if necessary die for her, but remem that whatever you would call right or wr in another country is right and wrong for and for you; that right and truth and love man and allegiance to God are above all triotism; and that every citizen who susta his country in her sins is responsible to manity, to history, to philosophy, and to H to whom all nations are as a drop in the buck and the small dust in the balance.

Selected for "The Frien

Daily Strength for Daily Needs.

"THE QUIET HOUR."

This word has a pleasant look and sound the weary one. Do we appreciate all tha may be made to mean to us?

We are compassed about with many dist tions and many infirmities, our hearts strengthening.

"They that wait upon the Lord shall re their strength." "Wait thou upon God, He shall strengthen thine heart."

For this in its fulness we need the q hour. If we can so arrange, perhaps by ri a little earlier, as to secure a season of re ment alone each day, to turn our hearts to Lord, waiting before Him in the silence o flesh, bringing our sins beforehand to j ment, seeking strength and guidance for coming day, we shall realize the Divine ence helping and strengthening us to pres a conscience void of offense toward God man. Dear brother or sister, try it.

A MAN going from his house to the st one snowy morning heard a voice behind "I'm coming along, too, papa," and looking hind, saw his little son lifting his little fee planting them carefully in his father's f steps. So the children imitate. "No liveth unto himself." Our children walk ir footsteps, so let us take heed how we wal *Selected.*

John Yeardley and His Travels.

(Continued from page 404).

After his return to Europe he went into hern France. At Nismes he occupied him- with holding meetings in many places in neighborhood. In some meetings which ttended in the city he had for fellow-la- rs Eli and Sybil Jones, from the United es, with their companions. Amongst the ence at one of these meetings were three ers, who, with two others, had been awak- at Lyons, and who manifested the pro- s they had made in Christian doctrine by sing to kneel before the procession of the . Their officer, observing their disregard is required practice, held his sword over neck of one of them, saying he would e off his head if he did not bow down. man was firm in his refusal, and was sent rison. To encourage one another in their profession these men were accustomed to religious meetings. They were in conse- ce accused of sedition, and when they as- ed the simply religious character of their ings, one of them was required to swear he truth of his statement; he refused to an oath, pleading that the New Testa- commanded him not to swear. A second then called upon in the same way; he also sed; and their steadfastness was reported ie commanding officer as an act of contu- y. The officer happened to be a Protest- of an enlightened and pious disposition; aid that soldiers were called upon to vin- te the innocence of their companions, not procure their condemnation, and that if did not choose to give evidence the law d not compel them. Two of the five re- ed their discharge from the army; the rest removed to Nismes. John Yeardley had e conversation with these three after the ing, with which he was well satisfied. told him that when they were awakened wrote and received so many letters that cited suspicion, and that the police who nined the letters took the texts of Scrip- , or rather the figures that referred to the ter and verses, for a secret language, to deceive their vigilance:

On the 8th of the Eleventh Month, J. rdley and W. Rasche, accompanied by s Paradon, went to Valence, and visited ram Combe, at Pialoux, where they re- ed a few days. B. C. had fitted up a com- ious room adjoining his own dwelling, re he held meetings regularly :

'And where,' says J. Y., 'we had several nn and edifying occasions; and as our g there became more known the attend- increased, so that the last gathering was e a large one, and peculiarly quiet and sat- tory. Among some meetings which we ointed in the neighborhood two were held ie *temple* of the Protestant Church, which a mark of great liberality; these two oc- ons were peculiarly favored. In the latter alluded to the persecution he had had to re on account of the disuse of the Supper Baptism. He boldly avowed the convic- he felt as to the non-use of these things, that the preaching of the gospel ought to free. I have seldom been in a district re there is more openness for the gospel sage in its simplicity than in this mountain on.'

"From Valence, John Yeardley returned direct to England, only stopping at Friedrichsdorf, where he visited the boarding-school.

"'I reached my home,' he says, 'on the 24th of the Eleventh Month, with a thankful heart to my Heavenly Father for his merciful preservation.'

"John Yeardley had scarcely returned to England before war was declared with Russia. The confirmation he received from this lamentable event, that his journey had been made at the opportune time, filled his heart with gratitude. The work he had been able to do had been small, but he had the satisfaction of knowing that it had been accomplished at the only juncture in which it would have been practicable."

"In making a brief note of the Yearly Meeting of 1854, John Yeardley takes occasion to record his sentiments on a subject which then, as now, strongly engaged the attention of the Society.

"'The Yearly Meeting has been a precious time; it has strengthened the bond of love and unity. There is, under all discouragements, a love to the Society manifested in the young people of both sexes. It is true there is a great want of bearing of the cross, and many are seeking for excuses to persuade themselves that many of those things that have long distinguished our Society are now no longer of use. But I still think there is more religion in many of our young members than their outward appearance would authorize us to believe. I love to cleave to the good, and to hold out a helping hand to encourage the tender budding of grace, and for the good to overcome the evil. I want them to be brought to conviction, and to be told that they are not required to wear plain clothes, and to use plain speech, because our Friends have done so, but because Christianity leads into simplicity, and the language of Scripture is that of truthfulness, and to follow the changing fashions of the world is too low for the notice of the Christian whose heart is placed on heavenly things, and whose time is too precious to be spent on trifles. There is no peace to the regenerated heart equal to a devotedness of life in promoting the extension of the Saviour's kingdom upon earth.'"

"In the summer of 1855 he repeated his visit to Minden, and hired a lodging at the Klause. A reflection in one of the letters which he wrote from this retreat affords a pleasing glimpse of his mind:

"'I sometimes think that a large portion of comfort and joy are allowed to those who really love the Lord; and how chastened are the pleasures of the humble Christian! They abide with us long after the causes of them are passed away; and the more our permitted pleasures are enjoyed under a grateful sense of the goodness of the bountiful Giver, the longer they may be permitted to us.'

"In the Ninth Month he attended the Twomonths' Meeting at Pyrmont. It was not without emotion that he visited once more the place which had been so familiar to him in earlier days. The hopes he had then conceived, and which, as we have seen, he had so fondly cherished, with regard to the Society of Friends in that part, had been disappointed; the little company had dwindled in numbers and declined in religious influence; and when he took leave of Pyrmont for the last time it was with a sorrowful heart.'"

"John Yeardley went to Neuveville with the intention of passing the winter in Switzerland. After remaining a month, however, he returned to England; and this change of mind was the result of a remarkable circumstance. He became silent and reserved, with the air and manners of one who is not at peace with himself; until one night, when he was heard to cry out in a loud tone, as though speaking to some one. The next morning at breakfast he appeared subdued and full of tenderness; and on his young friend inquiring what had made him cry out in the night, he told her that he must return home, for there was more work for him to do. He said that a prospect of service in the gospel had latterly opened before him, and that as he had greatly desired to remain in Switzerland, he had striven against the sense of duty and refused to yield; but that during the night he had had a vision, in which he heard the command repeated to return home and enter again upon his labor, and that he felt, as he thought, the touch of the heavenly messenger's hand. This caused him to call out; and when he awoke he found that willingness of spirit had taken the place of his former obstinacy. Thus turned from his own purpose, he set about to accomplish the will of his gracious Master with his usual resolution, and they made the best of their way back to England. The nature of the service which he saw before him is touched upon in the following passage from a letter dated Neuveville, the 14th of the Tenth Month:

"'My home duties press heavily upon me. . . . . Very long have I thought about the young men, and the younger part of our Society; and I have a hope the way will be made for my finding access to them, in a religious and social point of view. Should it be permitted, the Lord grant that it may tend to mutual comfort.'"

(To be continued.)

ONLY HALF A POINT.—A man crossing the English Channel stood near to the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closer the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes the one little step at a time. Children think lightly of what they call small things. These rocks do not look so fearful to them.—*Sailor's Magazine.*

ALL private service, rightly conducted, is public service.—*Pres. Tucker.*

PSALM LXXVIII.

Give ear, ye children, to my law,
Devout attention lend,
Let the instructions of my mouth
Deep in your hearts descend.

My tongue, by inspiration taught,
Shall parables unfold:
Dark oracles, but understood,
And owned for truths of old,

Which we from sacred registers
Of ancient times have known,
And our forefathers' pious care
To us has handed down.

Let children learn the mighty deeds
Which God performed of old,
Which, in our younger years, we saw,
And which our fathers told.

Our lips shall tell them to our sons,
And they again to theirs,—
That generations yet unborn
May teach them to their heirs.

The Reservation of Pity.

The New York *Observer* calls attention to "The Reservation of Pity," and concludes:

"The world would be far happier if there were among men less reservation of pity. Whether this withholding of the expression of the active sentiments of compassion be due to a constitutional reserve, to selfishness, or to pure contrariness, it is alike inexcusable. There is enough sorrow in the world calling for sympathy, did we but know it, to break any heart. Perhaps it is as well that we none of us realize it all. But every truly royal nature must carry its burden of sympathy for others. Not the reservation, but the expression of a Divine pity, redeems life from a pagan barbarity, and relates it to the skies.

"It is always a delightful task to record instances where pity has been expressed, not reserved, and such illustrations of compassion are often witnessed incidentally even in bloody wars. A story comes to us from the campaign before Ladysmith, which affords another proof that pity has not perished from the human breast. A truce was declared, and the British were invited by the Boers to bury the subjects of the queen who had fallen in the fight just before. The Boers stood by, silently, sympathetically. Then, when the British major had finished reading the burial service, a Boer, of his own accord, advanced and said a short prayer in memory of the men who shortly before had been firing at him and his comrades. Then some manly Boer voice started the tune of a familiar hymn, which was sung in Dutch, while the stern British soldiers standing by were deeply moved. As an English medical officer put it, 'Our fellows were very much cut up and could hardly speak for some time.' Many would call this the one touch of nature which makes all the world akin. We would rather like to think of it as a touch of grace which had temporarily, at least, softened the hearts of foes into a tender pity for the victims of their cruel warring.

"Life is short, life is hard while it lasts. Its hurts are many. Its cries may be half-stifled, but the agony is there. It remains, therefore, for the tender-hearted, touched with a Christ-like pity, to give without reservation of their best thought, their tenderest sympathy, their truest words, their precious time, if perchance some of the hurts may be healed, some of the burdens lightened, and some of the strong cryings turned to laughter and joy, before all sufferers and sympathizers alike go hence and are no more."

BETAKE THYSELF TO PRAYER.

When bitter winds of trouble blow,
And thou art tossing to and fro,
When waves are rolling mountain high,
And clouds obscure the steadfast sky,
Fear not, my soul; thy Lord is there.
Betake thyself, my soul, to prayer.

When in the dull routine of life
Thou yearnest half for pain and strife,
So weary of the commonplace,
Of days that wear the self-same face,
Think softly, soul; thy Lord is there.
And then betake thyself to prayer.

When brims thy cup with sparkling joy,
When happy tasks the hours employ,
When men with praise and sweet acclaim
Upon the highway speak thy name,
Then, soul, I bid thee have a care;
Seek oft thy Lord in fervent prayer.

If standing where two pathways meet,
Each beckoning thy pilgrim feet,
Thou art in doubt which road to take,
Look up, and say: "For thy dear sake—
O Master! show thy footprints fair—
I'd follow thee." Christ answers prayer.

The tempter oft, with wily toil,
Seeks thee, my soul, as precious spoil;
His weapons never lose their edge,
But thou art heaven's peculiar pledge.
Though Satan rage, thy Lord is there—
Dear soul, betake thyself to prayer.

—*Religious Herald.*

For "THE FRIEND."

Importance of Distinguishing Between True and False Conversions.

Excellent treatises have been written, from time to time, with a view to enable us to distinguish between the wheat and the chaff in conversions and religious experiences, and people at large, or many of them, are concerned in obtaining information on this interesting subject, for every one who has arrived at an age of religious understanding has a *soul* which must be forever lost, except it be created after the image of God, in righteousness and true holiness.

In the outset, let us lay this to heart, that deception about our religious experience is possible. The Apostle intimates that a man may think himself to be something when he is nothing, and so deceive himself. He may deceive himself, but he cannot deceive God. "The heart is deceitful above all things." It is said in Scripture that "the hope of the hypocrite shall perish," which supposes that some hypocrites are self-deceived, else they would have no hope to lose. Five of the ten virgins had lamps without oil, that is, they had hopes and profession without grace.

In the parable of the sower, the seed which fell on stony places, and which sprang up without taking root, represents a defective conversion. From the Scriptures we learn that there are those who trust in themselves that they are righteous, and, from a conceit of their own superior goodness, despise others, who, nevertheless, will in no case enter into the kingdom of heaven. "There is a generation that are pure in their own eyes, and yet is not washe from their filthiness" (Prov. xxx : 12). Let a be entreated to let this thought be fixed deepl in their minds, that none may be deceived abo the state of their own heart. Therefore e amine thyself whether thou art in the faith yea or nay.

To be deceived with a false hope is a decep tion which will prove ruinous to those who a laboring under it. It proved ruinous to the fi foolish virgins, who seem to have suppose that they had oil in their vessels. Have we n reason to expect that those who are the mo deceived about their religion will be the lea apt to suspect themselves to be in this cond tion? As a means to prevent being deceiv about their conversion, none should rest in t good opinion which others may have of their a tainments in that direction, but "let eve man prove his own *work*, then shall he ha rejoicing in himself alone, and not in another There is none but the Searcher of hearts, a each individual, can know the state of t heart. After Peter had called Silvanus *faithful* brother, he adds this qualifying claus "as I suppose." By this we are taught th even an apostle did not pretend to know t hearts of others with an infallible certainty.

It will be unsafe to judge of the genuin ness of our religion by its agreement with th of others, for they who "measure themselv by themselves and compare themselves among themselves are not wise" (2 Cor. x : 12). L us suppose this to be the way in which t stony-ground hearers made trial of their cc versions. One heard another relate his expe ences, and they agreed with his own, and th led him to conclude his own were good, becau they were similar to his neighbors'. It is tr they were *similar*, but what did this avail, s ing their similarity consisted in their bei shallow experiences, having no root to suppo them? In this way many may be led to be ceived in those seasons where numbers professedly converted, under much religio excitement about the same time. At su times many are apt to entertain confide hopes of their regeneration who have broug their feelings and views to no higher standa than that of the experiences which they ha heard related by their neighbors. It is an fecting thought that there should be those w are full of hopes of heaven merely becat they have felt as others have, they have h such distress of mind as they have heard othe tell of, and they have been filled with such jo as others have experienced.

The only sure means to prevent deception this matter is to try all our experiences by t alone true standard, the Word of God in t heart. This is like silver seven times purifi It is everlasting Truth. It will determine wh is right and what is wrong in our expe ences and practices. "The word which I spe unto you," said the Saviour, "the same sh judge you in the last day." It requires t work of the Holy Spirit dwelling in us, c vincing and reproving, moving us away fr all self-righteousness and dependence upon t experiences of others for our faith. We n the repentance which needeth not to be pented of, a godly sorrow for sin. The m whose heart is changed by the in-dwelling the Holy Spirit departs from iniquity. watches, prays and strives against it, and

en led to cry out, "Oh, wretched man that m, who shall deliver me from the body of s death?" (5 Romans vii: 24).

'It is the work of the Spirit, not only to ıvince of sin, but also of righteousness." ose who are truly taught by the teachings the Holy Spirit, are first convinced they are ners. They see that the tears of repentance not alone atone for their sins. They see at no works of righteousness they can do in ir own strength can avail them anything. The religion taught by Christ's Sermon on the unt must be felt and practised by us, or we on the sand, and our building will fall. It ooorness of spirit, mourning for sin, hunger- and thirsting after righteousness, shining lights in the world, loving and forgiving our emies, praying and giving alms. This is the igion taught by that noted sermon—yes, and all Christ's sermons.

It is not intimated in any of the sayings of rist that, if a man has a text of Scripture ich contains a promise suggested to his mind, delivers words in his own strength, be they ver so religious, it will prove him to be born God. Christ has furnished us with many dences of grace, which are overlooked, many ies, in our zeal to believe we are his chil- n, or the endeavor to have others think so. ere is a religion which is solid and substan- l, one which "changes all the heart" and kes it the residence of the sweet graces of Spirit and the principle of holy action roughout our lives.

One who is born of God, however feeble his ength, has all the members of a living child. he begin a good work in us, he will perform even unto the day of Jesus Christ. If we e those who are of the household of faith, will also love our enemies. If we love God, om we have not seen, we shall love our ther whom we have seen. If our zeal is the it of the Spirit, we will, by the operation of same Spirit, also be clothed with humility. f God prepares our hearts to pray, He will o prepare us to every good word and work. therefore, we do not endure to the end, we k an essential mark of a gracious state. Yea, our conversion is the work of God's Holy rit, our religion will not be stationary, it l advance; we shall go from strength to ength until we appear before God in Zion.

The command is, "look diligently, lest any n fail of the grace of God." Let us, dear ends, in conclusion, seek to know of a stand- on the sure foundation of true conversion, t Rock which followed the children of Is- l in the wilderness, and that Rock was rist; and as we abide in Him, love and serve n with the whole heart, He will do mightily us, which will, indeed, seem marvelous in eyes. B. L. H.

PHILADELPHIA, Fifth Month 28th, 1900.

For "THE FRIEND."

THE SAME SPIRIT CONTINUES THE SAME LEADING.—Several letters are preserved long Christopher Healy's papers from differ- t Friends, expressive of their interest and ity with him in his services during his relig- us visit to Great Britain in 1832.

At a Monthly Meeting where he was present, spoke pretty fully on the dangers which tended Friends joining with persons of other ligious denominations in associations for promoting benevolent objects; using such texts as "Strangers have devoured his strength and he knoweth it not." The clerk of the Monthly Meeting was a youngish man, of great natural abilities.

After meeting he requested an interview with Christopher, saying, their views were not alike on some points. At this interview he proceeded at some length, and with much eloquence, to set forth the public benefits and the opportunities of disseminating Friends' doctrines, etc., that would arise from the course some were pursuing. When he had finished, Christopher asked him a few questions: "Are the views and practices of the Episcopalians the same now as they were in the days of George Fox and our early Friends?" "They are." "Dost thou believe that George Fox and our early Friends were led out from these things by the Spirit of Truth?" "Yes, I do." "Dost thou believe the same Spirit of Truth would lead us into that, now, out of which it formerly led us?"

The man's head drooped, and he sat without answering.

They parted pleasantly, and after Christopher Healy's return to this country, he received a letter from the clerk, stating that the few words uttered by him at that interview, were the first thing that had opened his eyes and led to a change in his views.

The Offering Most Pleasing to the Lord.

Having been under deep baptisms and poverty of spirit, as I quietly rode along, the Lord was pleased in mercy to break in upon my mind by his life-giving presence and power; and it became the language of my soul, "Speak, Lord, and thy servant will hear." After which, many things were divinely opened to me, wherein I greatly rejoiced, and was thankful to the Lord, my God. Then I found a sudden, but gentle rebuke, and heard, as it were, a voice that said in the secret of my soul: "These dispensations thou most delightest in, are least pleasing to me, and not so beneficial to thy soul, as that pure poverty of spirit, brokenness and contrition of heart, which brings into humility of mind: and the reason why this is so little desired, and so unpleasant to the creature, is because it can have no part therein, but is wholly and entirely excluded and set at naught, can discover no beauty or excellence in it. And this is the reason I love the offering of a broken heart and contrite spirit, as it is most pure, and without any mixture of the creature. For, whether there be prophecies, Divine openings, revelations, consolations, joyings or rejoicings in the Holy Spirit, gifts of healing or tongues or utterance, in all these self can rejoice and have a share, being obvious to it and bringing it honor. Then said I, "Lord, dispense to me what is most pleasing unto Thee and best for my soul, so long as my weak faith and patience can endure it; but when I am ready to faint, give me a little of the wine well refined on the lees, that my soul may rejoice in Thee, the God of my salvation."

MARY PEISLEY.

IF we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate—*Upham.*

Items Concerning the Society.

. . "Friends have no function for self-advertisement, they have no prerogative of virtue, but through the grace of God there is happily still found among us in common with other Christian communities as the *Times* beautifully expresses it, much of 'that simplicity of character, moderation of speech, and discipline of soul, which meets adversity or prosperity without abasement or perturbation.'"

Says the London *Friend*: "It is also true that from Nonconformist communities, owing to social and æsthetic causes, there is a natural drift of the children of wealthier families to the national Church. The beautiful cathedral service, the rapturous anthem, the skilful and well-ordered sermon, are undoubted attractions. Yet we believe our young people to-day are more fully persuaded in their own minds than were their fathers a generation ago as to their preference for the simpler and more direct intercourse in worship between the eternal Father and their own souls. Our younger members to-day exhibit a sober probity and right-mindedness in their lives, that will, we believe, contrast favorably with their cotemporaries in other Christian communities."

The Boston *Transcript* says: "The Quakers, or Friends, have ever been well disposed toward education, and before public support in advanced forms were as common as it has now become, they were in many places pioneers in the spread of practical and substantial culture. It was hoped to make ex-Speaker Thomas B. Reed the guest of honor for the occasion [of the reunion of Friends' School at Providence]. He was prevented from attending, but he sent a response to the principal, in which he said: 'Although it does not seem a good time just now to so prophesy, yet the faith remains with many of us who are still of the world's people, that the principles which gave the Friends their name will finally bring to the earth a reign of peace.' But the school, which is an institution of over eighty years' standing, did not lack prominent speakers to congratulate it in person. Among these was President Faunce of Brown University, who said to the officers of the school: 'Your work is not yet done. It is said that your spirit has so diffused itself through the world that your work is nearly done. I do not believe this. Just so long as England has men like Cecil Rhodes, just so long will she need men like John Bright. Just so long as we have singers like Rudyard Kipling—and I yield to no one in admiration for his virility—just so long will we need men like John G. Whittier.' This is high testimony from two distinguished sources. The leaven of influence sent out by this sect, which for three hundred years has been hostile only to strife, has been a quiet one, but has exerted a mighty power, none the less."

Notes from Others.

"I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me—'I have had compassion on a lost world, and it is time for you to have compassion.'"—*A. J. Gordon.*

The class of sermons which I think is most needed is the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from church in the country in a mighty fume. Finding a friend, he exclaimed, "It is too bad! I have always been a supporter of the church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!" But that is the kind of preaching which I like best, the kind of preaching which men need

most; but it is also the kind of which they get the least.—*William E. Gladstone.*

It has become the fashion at political conventions to applaud the prayer of the officiating minister. The late Republican gathering was no exception. Whatever may be the origin of, or the occasion for, this abominable custom, good people not only regret it, but resent it. It is both unbecoming and irreverent. It is no compliment to the minister who officiates, and it certainly is an offense to the God, whose guidance and blessing are invoked. Neither He nor his servant are partisans to be applauded. The minister may be eloquent and apt in his supplication, but that does not call for noisy demonstration at the close. He and the delegates have been in serious and devout relations if they have been honest in their reverential attitude, and the result should not be spoiled by belittling conduct. God's guiding hand is needed in their deliberations, but they show a mockery of prayer when they applaud it as they would a partisan harangue.—*Presbyterian.*

The reception of the Scriptures by the Filipinos has been with an eagerness on every hand that is only to be explained by the preparation and power of the Holy Spirit. They are not satisfied with buying and reading the Bible, but keep asking for books on Bible study, and choose Bibles with references and maps. They are thoroughly prepared for the Word and buy readily. The people who are here from other islands and other parts of Luzon are anxious to have copies to send to their friends and relatives, and will often sacrifice in order to purchase them. We have only in a few cases met the work of the priests in poisoning the minds of the people against the protestant Bible, and compelling their burning under threat of ex-communication. It is not common, and we hope that as the government of the islands becomes settled, all persecution will disappear.—*Southern Presbyterian.*

SUMMARY OF EVENTS.

UNITED STATES—A despatch of the 4th from Washington states that a formal notification of the attitude of the United States with respect to China has been given to the Powers by Secretary Hay. It is stated by high authority that the position assumed by this Government embodies these points: The United States does not recognize the existence of a state of war. The United States has not sent troops and ships to China to make war upon her; they are sent there to look out for Americans and their interests; they are there to assist the legal government in establishing and maintaining order. Finally, the United Ststes will withdraw when peace is restored. This is understood to imply that the United States Government does not favor the dismemberment of China. Orders have been issued for additional troops to be sent to China from this country, which upon their arrival in the Ninth Month, as expected, will make the number of American soldiers there 8000, exclusive of marines.

As a result of the celebration of Independence Day with firearms, toy cannon, giant crackers and other forms of explosives, thirty persons were killed and 1325 were injured, according to reports received by the Chicago *Tribune* from 125 cities. A loss of $123,325 was caused by the fireworks, in addition to the injury to human life.

In reference to the instruction of Cuban teachers at Harvard, it is reported that Spanish is to be the language of instruction, and the course of instruction aims wisely at thoroughness in simple branches. All will receive systematic instruction in the English language, and American history will be taught by lectures in the Spanish language, illustrated with the stereopticon. The 1400 teachers come from 120 of the 129 cities and towns of Cuba, and there has rarely been such a representative body of educated Cubans got together.

The legality of compulsory vaccination in the public schools of Pennsylvania has been upheld by a recent judicial decision.

By a lease of the Allegheny Valley and Western New York and Pennsylvania Railroads, the Pennsylvania Railroad Company has added 829 miles to its system.

Hereafter members of the Wesleyan Methodist Society will not be permitted to use tobacco in any form.

Judge Hubbard, of the Superior Court of California, has decided that the marriage of persons in Nevada who had been divorced in this State within one year is valid. This decision is diametrically opposed to the one made by Judge Belcher a month ago.

The Democratic National Convention, held last week in Kansas City, nominated William J. Bryan for President and Adlai E. Stevenson for Vice President. Its declaration of principles includes the free and unlimited coinage of silver and gold at the present legal ratio of 16 to 1; condemns the law enacted by Congress in reference to Porto Rico as imposing upon the people of that island "a government without their consent and taxation without representation;" condemns and denounces the Philippine policy of the present administration; opposes imperialism as the paramount issue before the American people; opposes militarism; condemns trusts, monopolies, and the Dingley tariff law. The attitude of this convention in reference to silver is the same as that of 1896. The Populist Convention lately held at Sioux Falls and the Convention of Silver Republicans held in Kansas City last week have also nominated William J. Bryan as their candidate for the Presidency.

It was only a very few years ago that an export trade in corn of three to four per cent. of the domestic production was considered all that could be reckoned on. Corn has, of late years, become more of an export article than ever before, the first real advance in this particular taking place in 1896, when 4.7 per cent of the domestic product was exported. In 1898, 11.14 per cent. was exported, or 212,055,543 bushels. This was exceeded slightly by the exports of 1899-1900. An unusually large quantity went to Cuba and to South Africa, but the chief demand came from European countries.

The Commissioner of Patents says that the past fiscal year has been a most prosperous one for the Patent Office. The cash receipts have been $1,358,228.35, a larger sum than received in any previous fiscal year. The number of patents issued is also the largest in the history of the office, numbering 26,540.

There were 544 deaths in this city last week, reported to the Board of Health. This is 47 more than the previous week and 109 more than the corresponding week of 1899. Of the foregoing 279 were males and 265 females: 35 died of consumption; 35 of inflammation of the lungs and surrounding membranes; 22 of apoplexy, 18 of diphtheria, and 9 of cancer—187 of the above were of infants under one year of age, attributed to the effects of the heat.

Markets, &c.—U. S. 2's, 103 to 103¾; 3's, 108½ to 109; 4's, reg., 114 to 114¾; coupon, 114¼ to 114¾; new 4's, 133¾ to 134½; 5's, 113¼ to 114.

COTTON closed on a basis of 10⅛c. per pound for middling uplands.

FLOUR.—Winter, super., $2.60 to $2.75; Pennsylvania roller, straight, $3.75 to $3.90; Western winter, straight, $3.85 to $4.10; spring, straight, $4.10 to $4.30; city mills. straight, $3.85 to $4.10. RYE FLOUR—$3.30 to $3.60 per bbl., as to quality, the latter for fancy Western patent.

GRAIN—No. 2 red wheat, 78¾c.
No. 2 mixed corn, 48½c.
No. 2 white oats, clipped, 31c.

FOREIGN—Information has been received in Berlin of the murder of the German minister, Baron von Ketteler, at Pekin, Sixth Month 20th, by Chinese soldiers. This event has induced the German emperor to announce to a detachment of marines: "I will not rest until the German flag, joined to those of the other Powers, floats triumphantly over China's flag, and until it has been planted on the walls of Pekin, to dictate peace to the Chinese. This is not, however, understood to be an official declaration of war against China by Germany.

The Boxer hosts at Pekin practically commenced their work of destruction at the capital, according to the correspondents, on Sixth Month 11th, when a mob burned summer houses of the Ministers, the race course and foreign cemetery at Sihshan. On the following days thousands gathered outside the city with banners. Then, owing to the terror that reigned among the refugees and the foreigners, the Ministers ordered all to gather in the British and American Legations, which had been barricaded.

The Consuls at Shanghai report that the Pekin Legations were safe on Seventh Month 4th, and that the Chinese had ceased their attacks. The only fear now felt, according to the report, was regarding the food supply.

An official despatch received by the Japanese Legation in Washington announced that the Japanese Government had decided to send to China a mixed division of troops to reinforce the Japanese force already there. This will make an aggregate of 22,000 Japanese troops in China.

The Shanghai correspondent of the London *Standard* says reports from Tien-Tsin, from Chinese sources, say a great battle has taken place, in which the Chinese lost heavily. The allies at Tien-Tsin are short of provisions.

The disorders in the provinces appear to be increasing in violence. A Chinese army is within forty miles of New Chwang, and the foreigners are preparing to aban their homes. The southern part of the province is sw by raiders, destroying all works of the white man, exc in spots garrisoned by Russians. Proclamations h been posted in all villages near Che-Foo, calling upon loyal Chinese to rise and expel the foreigners for in ducing among the pious Chinese an immoral religion.

A despatch from St. Petersburg of the 3rd says: official *Messenger* to-day publishes an imperial ukase viding in a large measure for the abolition of banishm to Siberia. In 1899, the Czar commissioned the Mini of Justice to draw up a law abolishing such banishm The Minister's draft, as finally sanctioned by the Cou of the Empire, has now been signed by the Czar, and law is now gazetted.

A despatch of the 2nd from Berlin says: Count Zeppelin's aerial ship made an ascent at Friedrichsha this evening. It had five occupants and travelled sa to Immenstadt, a distance of thirty-five miles.

In Geneva glass refuse is pressed in paving blocks a new invention that has recently been put into operat Several streets have already been paved with this contrivance, and give great satisfaction, but only in pearance, but also in durability. Several other citie Europe have adopted the invention.

Last year Canadians consumed but 3.9 gallons of per head, as compared with a consumption of 12.60 lons per capita in the United States.

Systematic deep sea dredging has demonstrated organic life is to be found in the lowest depths of ocean.

The returns state that in the month from Sixth M 5th to Seventh Month 5th, the British casualties in S Africa were more than 3,000, including 1,200 deaths though there was no battle of importance during that Statistics show that six times as many British sol have died of disease or have been sent home sick as been killed or died from wounds.

The *Times'* Lorenzo Marquez correspondent says, u date of Seventh Month 7th: "A general movement of settlers into Gazaland, Portuguese territory, seems t in contemplation. Already large herds have been dr across the border. The Portuguese welcome the movem

The American consul at Funchal, Madeira, says over five million eggs were exported from Madeir South Africa during 1899. Eggs are taken from Ce Russia to South Africa, arriving there in good condi Eggs sell in the market at Madeira at $3 per hundred

A despatch from Manila states that fighting has going on during the past week in different places, re ing in the killing of 160 Filipinos and a small numb American soldiers, also that the natives are slowly cepting the amnesty provisions.

A despatch from Fumso, Ashanti, on the West coa Africa, states that British troops had attacked Kokn the 3rd instant, but had failed to take it. About 30 Ashantis were awaiting their approach to Kumassi.

RECEIPTS.

Unless otherwise specified, two dollars have been re-ceived from each person, paying for vol. 74.

Henry B. Leeds, agent, New Jersey, for Dr. J Stokes; Edward S. Lowry, Philadelphia; Caleb V Philadelphia; Benjamin C. Reeve, New Jersey; Wr Terrell, Virginia; Ezra Engle, New Jersey; Alva J. S agent, Kansas, for Abel R. Hiatt; Sarah T. House for Lena H. Sharpless, Pa.; Samuel H. Headley, Pa. Shoemaker, Phila.; P. L. Webster, Pa., for 2 vols.; ard Ashbridge, Pa.; Phebe Ann Hazard, Pa.

☞ *Remittances received after Third-day noon wi appear in the Receipts until the following week.*

NOTICES.

A YOUNG woman Friend desires a position as te of the elementary branches in a private or family
Address P.,
Toughkenamon,
Box 54, Chester Co.,

FRIENDS' LIBRARY, 142 N. 16th St., Phila.—Durin Seventh and Eighth Months the Library will be op Second and Fifth-day afternoons from 3 P. M. to 6 P.

WESTTOWN BOARDING SCHOOL.—Applications fo admission of pupils to the school, and letters in reg instruction and discipline should be addressed to WI F. WICKERSHAM, *Principal.*

Payments on account of board and tuition, and munications in regard to business should be forwar EDWARD G. SMEDLEY, *Superintendent.*

Address, Westtown P. O., Chester Co., Pa.

MARRIED, Sixth Month 6th, 1900, at Twelfth Meeting-house, NATHAN KITE to ANNA MARGARET